From Death to Deathlessness

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Chapter #1

Chapter title: The man of compassion has to lie
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Question 1
BELOVED OSHO,
YOU SAID THAT YOU LIE OUT OF COMPASSION, AND WE, YOUR SANNYASINS, CAN UNDERSTAND WHAT YOU ARE SAYING. BUT CAN THE OUTSIDE WORLD EVER UNDERSTAND? WON'T IT CREATE MORE MISUNDERSTANDING ABOUT YOU, ABOUT RAJNEESHISM, ABOUT YOUR SANNYASINS? PLEASE COMMENT.

Compassion knows no conditions. It can do anything, it knows no right and no wrong. Compassion can lie to help you. In fact, in your sleep you can only understand lies, you cannot understand the truth.

Many things are involved. First, the experience of enlightenment, awakening, illumination, happens when there is no mind present. Enlightenment is a no-mind experience. Words are not there, language is not there. In fact, you are not there either. It is such a silence, so profound and infinite, it cannot be expressed without lying. The moment the truth is said, it is no longer true. Just the process of saying it makes it a lie. To bring the wordless experience into words is to change the very quality of the experience.

So in fact, anything that is great -- if it has been experienced at any time, by any individual -- out of sheer necessity that person has to use lies to speak of it. But the lie of the awakened one is far more true than the truth of the sleeping one.

I am reminded of a small anecdote.... A man went to a nearby big city. His children had asked, "Bring us this, bring us that," and he had promised that he would. But by the time he had returned home, his house was on fire. There was a great crowd around, and they were all concerned about the children who were inside.

The crowd told him, "We have been shouting, `The house is on fire, and there is still time -- you can get out.' But they are enjoying the whole scene, they are not aware of the danger. Now you are here, somehow bring them out."

He had forgotten to bring the toys, the trains, the cars and the dolls that the children had asked him to bring. He went to the only door which was not yet burning, but it was locked from inside. He knocked on the door. He tried to tell them, to explain that the house is on fire. They said, "We are enjoying it so much. It is so beautiful!"

The man was shocked. He said, "Forget about what you are enjoying. I have brought your cars, your trains, your dolls" -- and he had not brought anything. The moment they heard about their toys, they opened the door and ran out. Then he could explain to them why he had to lie. "Forgive me, I could not manage time enough to find your things; next time I will bring them. But forgive me for saying a lie to you -- because that was the only way to save you; you would not come out."

Do you think this lie is a sin? And this is about an ordinary man and his children. What about me and my children? It does not matter to me whether I lie or not, because it makes no difference to my consciousness anymore, it is just a game. But to you, it matters immensely.

I can go on telling the truth -- nobody among you is going to understand, and nobody among you is going to be benefited by it. It will pass over your heads. Hence I said the man of compassion has to lie. The lie is only a device to wake you up. Once you are awakened I can say to you, "I am sorry that I had to say so many lies to you." And I am absolutely certain you are going to forgive me.

As far as the outside world is concerned -- for me you are my world, there is no outside world -- they should take care of themselves. I am existing for you, not for them. If they get disturbed or confused, so far so good. Perhaps out of their disturbance and confusion they may start becoming curious about what is going on. Many of you have come here out of such curiosity, and then you got caught, and you have not been able to leave.

So I never take the outside world into consideration. Let them sleep. But if they get disturbed, if they get hostile, it is

good; then a certain relationship between me and them begins. Enmity is a relationship just as friendship is. In fact, enmity is far deeper and stronger than any friendship.
I am doing it absolutely knowingly. I want to shock the outside world. Perhaps that is the only hope for them, perhaps the shock will create an opening for them. They may come here hostile, as enemies, but about that there is no problem. We have this buddhafield of love, singing, dancing, rejoicing. All their hostility and opposition will be simply gone. The moment they see you and me, they are finished.
So don't take it seriously. You are afraid that I am creating difficulty for you sannyasins. Of course, I am continuously creating difficulties. What else can I do? You go on falling asleep again and again! I have to create difficulties because only in difficulties can you remain awake. Once you learn the beauty, the ecstasy of being awake, then certainly there will be no need to give you shocks unnecessarily.
So, don't be worried about that. If you go into the outside world, people will be hostile to you, but you have to be compassionate to them. Let hostility and compassion stand facing each other. It is one of the fundamental laws of life that compassion cannot be defeated by hostility.
Compassion simply changes the hostile person. So don't be worried that you will be facing hostility. Be concerned about compassion, love. Just start looking into people's eyes with grace. That will disturb them more -- and I want to disturb them!
There was a man in Gautam Buddha's time whose name was Angulimal. He had taken a vow to cut off one thousand heads, and to take one finger from each dead person and

make a garland of one thousand fingers. Angulimal means the man with the garland of one thousand fingers.
He was a ferocious man. People stopped going close to him. The road that passed by the hill where he was staying was no longer being used. He had already cut off nine hundred and ninety-nine heads; he was waiting for only one more. The road that passed by his hill was utterly empty, nobody was coming. And then Buddha came to pass. That road was the shortcut, but people were going the long way around, just to avoid Angulimal. Naturally, Buddha took the shortcut.
His disciples said, "Bhagwan, you don't know what you are doing! Haven't you heard about that madman, Angulimal? It is better to go the long, roundabout way, rather than to take the shortcut."
But people like Gautam Buddha never turn back. He said, "I cannot turn back, now even more than before. If I had not known about Angulimal, perhaps I might have taken the other road. That poor fellow is waiting for only one head! My work is done; I have known all that can be known, I have experienced all that can be experienced. Now there is no reason for me.... If I can be of some service to that poor man, it will be good."
He went. Angulimal saw him. Buddha's disciples, who were always clambering around him, by and by started creating a distance between him and themselves. If he was caught, at least they could escape. Angulimal saw Gautam Buddha coming. Even that dangerous man, who had murdered nine hundred and ninety-nine people already, felt for the first time that he also had a heart. Gautam Buddha

was looking so innocent, so childlike and so beautiful in the early morning sun.
Angulimal shouted, "You please turn back, because only one head is missing! Perhaps you are a stranger... but looking at you, something in me says `Let this man go -- there are many idiots, I can cut off their heads.' Even if my mother comes here, I will cut off her head! But you please go back. Don't come close to me -- I am dangerous! Do you see my sword? It is waiting for the last head."
Gautam Buddha continued. He stepped off the road and started moving into the mountains, closer to Angulimal.
Angulimal said, "It seems you are more mad than me. Why are you going on and on and on?"
Buddha said, "Angulimal, I stopped going anywhere a long time ago. I am not going anywhere, it is you who are."
Angulimal was standing there -- Buddha was walking!
Angulimal said, "Certainly you are mad. You are walking, moving, and you say you have stopped a long time ago. I am standing, and you say, `You are moving.'"
Buddha said, "Just try to understand. Your mind is moving, thinking. My mind is silent, there is no movement. And you will not get a better head. It is really a joy to fulfill your vow. Prepare your sword."
Angulimal could not understand what kind of man he was. He was in a great shock; he had never come across such a man! He was ashamed of himself for the first time in his life. He could not look at Buddha eye to eye, because those eyes were radiating compassion, love, grace, joy, blissfulness, ecstasy -- things that he had never known, but the fragrance was reaching him.

He said again to Buddha, "You please go, sir. I don't want to kill you. You are unnecessarily insisting that I do something that I don't want to do." But Buddha went on coming closer and closer. And finally he was standing before Angulimal.
Angulimal said, "I used to think I was a stubborn man -- you are a thousandfold more stubborn. Now I cannot help you, I have to cut your head."
Buddha said, "It is an old tradition and convention to fulfill the last wish of a person who is going to die, and I have a very small wish. You fulfill it and then kill me."
He said, "What is your wish? Even if it is the biggest thing, I will manage it for you."
Buddha said, "No, it is a very small thing. Just cut off a branch of the tree under which you are standing."
Angulimal said, "What kind of thing are you asking? But okay, if that is your wish." With his sword he cut off a branch.
Buddha said, "Now, put it back. Let it be part of the tree again. Let it blossom again."
Angulimal said, "That is impossible. How can I join it with the tree?"
Buddha said, "If you cannot even join a small branch to the tree, do you see the implications of it? Any child could have broken that branch off the tree, and you are a strong man -- you have not done a great job. You can cut off my head, but can you manage to give me life again? And if you cannot create, what right have you to destroy?"
There was a moment of silence. The sword fell from Angulimal's hands. He threw away that garland of nine hundred and ninety-nine fingers, and fell at Buddha's feet.

He said, "I never thought about it, that destroying something -- any mediocre person, any coward, any idiot can do that. The real genius is creative -- you are right. Please accept me as your disciple."
Buddha initiated him.
He came back to the town. Even the king, Prasenjita, when he heard that Angulimal had become a sannyasin of Gautam Buddha.... He was a lover of Gautam Buddha, but he was afraid to go there because that man Angulimal could not be trusted, he could do anything any moment. But he wanted to see the man; he was so famous all around -- hearing his name, even kings used to tremble.
He came, he touched Buddha's feet and asked, "I have heard that Angulimal has also become your initiate."
Buddha said, "Yes, he is sitting by my side."
Prasenjita became so afraid, he pulled out his sword.
Buddha said, "Now it is not needed, put it back in the sheath. The Angulimal that you used to know is dead; this is a totally new man who cannot harm anybody. Don't be afraid."
And that very day when Angulimal went to beg in the city, the same cowards who had stopped even going on the road that passed nearby Angulimal's place locked their doors, stood on their terraces with large piles of rocks, and started throwing rocks at the poor man.
He fell down; blood was flowing from all over his body.
Buddha was informed, and he came. Just a few more minutes and Angulimal would be gone. Buddha said to him, "Remember one thing, that this act of yours -- that you have not in any way reacted to the hostility of the people --

is enough. You are dying as a truly awakened man."
Smiling, touching Buddha's feet, Angulimal died.
Don't be afraid of people's hostility. Just be aware of your compassion, your love, and nothing is going to be wrong.
As far as I am concerned, out of necessity I will have to create devices. I will have to tell you things which can wake you up. They may not be true, because the truth, in the first place, is inexpressible. In the second place, even if somehow one manages to express it, it never reaches the sleeping person.
The sleeping person is living in lies, that is the language he understands. And if I have to make you understand me, I am going to do everything possible -- telling lies included -- because the goal of lying is not to lie, it is just to wake you up.
Question 2
BELOVED OSHO,
COULD YOU SPEAK OF THE CREATIVE FEMALE? I AM A WOMAN, AND THE CREATIVE SPIRIT BURNS STRONGLY IN ME. RECENTLY, YOU MENTIONED THAT THERE SHOULD BE MUCH ART AND MUSIC, BUT IT WAS IN REFERENCE TO MEN. I KNOW WOMEN CAN OFFER A VISION, AN INSIGHT, A SOFTNESS TO THE WORLD OF ART THAT HAS NEVER BEFORE BEEN SEEN. I FEEL IT HAS A DIFFERENT BASE TO START FROM. PERHAPS IT IS BECAUSE ART CAN BE BORN OUT OF LOVE AND NO LONGER NEEDS TO BE CONQUERED.

The first thing to be understood is that I am not speaking only of men. Whenever I am speaking, I am speaking to you all. In fact, there are more women here than men. Drop that idea from your mind that I make any distinction between man and woman. You seem to be part of that stupid movement called women's liberation. Here there is no need for any women's liberation. Here the situation is totally opposite -- the men are afraid of the women. They are writing letters to me, "How can we be liberated?"

In my commune there is no need to make any distinction. And this is the same stupidity -- man used to think for centuries that he is higher, he is better, he has more intelligence. Now the woman starts the same idiotic game. I won't allow it.

Creativity is not concerned whether you are man or woman. If you feel to be creative, do it. But don't think that you are going to give creativity something higher, something that man has failed to do.

Why always go on putting dividing lines between man and woman? The truth is that every man carries a woman within him, and every woman carries a man within her. And it is bound to be so, because whether you are man or woman, you are created by one man, one woman. They have contributed to you half and half. Your father and your mother both are alive in you. It is only a question of which side of the coin is facing up and which side is underneath. That's why it is so easy for Leeladhar to change a man into a woman, or a woman into a man, because the basic reality is similar -- just a little bit of difference which makes no difference. Even a plastic surgeon can do it, you don't need a spiritual surgeon for it.

Certainly, it will be a better art if both men and women are creating from their different angles. But the way you say it, you don't understand creativity at all. You say creativity can be out of love; painting, sculpture and dancing need not be conquered. But the possibility is ninety-nine percent that love is so fulfilling you will not bother to paint. You will not bother to waste your time in making a statue.

Love is so fulfilling that who cares about writing poetry? Poetry is written by people who have missed the train. Now they are somehow consoling themselves by writing poetry about love -- love they do not know.

It is very difficult to be creative out of love. Yes, a different kind of creativity will be there. If you love a man, perhaps your kitchen will become the field of your creativity. You would like your man to have the best food. You would like the man to have the best clothes. Just look at my clothes! This is creativity out of love.

Rarely is it possible for a woman who loves, to be bothered about painting, poetry, dancing, et cetera. It is really man's inferiority complex -- that he cannot love so deeply, that he cannot give birth to a child -- that makes him have to find some substitutes to compete with the woman. He creates painting, he creates sculpture, he creates architecture, he creates the landscape for a garden. He wants to feel that he can also create.

It is basically coming out of his inferiority. He can see the woman and her immense power of creating life. He creates a dead statue -- howsoever beautiful it is, it is dead.

Whoever has asked the question seems to be against men, and any woman who is against men is herself becoming something unnatural. Being against men, she is becoming a

man herself. Psychologically she is now feeling inferior because the man can paint and create music and dance. Naturally, she will have to stop giving birth to children so her own creativity can be directed towards these things: painting, poetry, music.

But I would like you to know you that will be a loser. You are competing with man, and you need not compete; you are already superior. You need not write poetry, you are poetry. Your love is your music. Your heart throbbing with your lover is your dance!

But if you want to create poetry, music and dance, you will have to deprive yourself of love. You will have to be in the same space where man is: feeling inferior and then finding substitutes for creativity. That is ugly. I cannot give my support to it. The woman is the superior sex; she need not prove it.

Why does man have to conquer? -- because he is in a difficulty. Be compassionate to man, he is in a great difficulty. He has to reach the peak of the Everest, he has to go to the moon -- all stupid things, because what are you going to do on Everest? You will not find even a Coca-Cola there. And what are you going to do on the moon? Life is almost impossible on the moon, because there is not enough oxygen, and water is not available at all.

The one person who has walked on the moon was walking with all kinds of gadgets, carrying many things, oxygen and other emergency things. And he was covered completely so he would not get any infection that might exist on the moon. Now do you want to live like that, covered with a plastic bag, carrying oxygen and other things? What kind of life will that be? And for how long? It is okay for half an

hour to have a walk on it and come back home. The man on the moon must have looked silly. It is a dead planet, you cannot live on it.

It is a strange world the politicians have created. They want to destroy a living earth, a living planet which has everything life needs. And they want to go to the moon, a dead planet which can provide nothing to support you -- not a single tree, not a single bird, no animals, no rivers, no oceans. The politicians seem to be really nuts! How much money has been wasted to reach the moon! The same money could have saved Ethiopia.

Man is continuously trying to prove himself superior.

One of my friends, who was also a colleague of mine in the university, told me, "I am in a difficulty and I cannot talk about it to anybody. You are the only one I know who may perhaps understand my situation, and may be of some help."

I said, "What is the problem?"

He said, "The problem is I am in love with a woman who is taller than me. Now, should I marry her even though she is taller?" No man wants to marry a woman who is taller -- just out of an inferiority complex; otherwise what is the problem?

I said, "There is no problem. You can always carry a small stool with you, so whenever you want to kiss your woman, stand on the stool. If women can manage with taller men, then why can't a man manage with a taller woman? Just watch women, how they are managing with taller men, and do the same. Perhaps you will have to use shoes with high heels -- so use them! People in love say, `I could die for

you' -- but you cannot use shoes with high heels so that you can reach your woman?"
He said, "I came to find some solution, and you are making a joke of me."
I said, "No, I am not making a joke."
It is really because of the inferiority complex in man that he has to marry a woman who is not taller than him, that he has to marry a woman who is at least three or four years younger than him. And that is absolutely unscientific.
If you listen to science, everybody should marry a woman who is at least five years older than him because women live longer than men -- five years longer than men. Why should you marry a woman five years younger than you? Then you are creating a ten-year distance. You will be dead and your widow will be suffering alone for ten years. The most scientific way will be to marry a woman who is five years older than you, so you can both live together and die together! But man's inferiority is such....
The woman who has asked the question should remember she is already superior. There is no need to prove it, that's why there is no need to conquer anything. But if she feels that she has no desire for children, and she wants to paint and she wants to compose music, it is perfectly good.
In fact, many women should do that, because the earth is so overpopulated. You will be a great help if you divert your creativity from children to paintings, because paintings don't need food. Dancing is perfectly good. Dance as much as you want, it creates no Ethiopia. Write poetry. Because of your poetry, perhaps a few people will have to suffer listening to it, getting bored with it, but that is not much of a problem. They can manage to avoid you.

But if there is no desire to give birth to children, it is absolutely right. Certainly you will have to create something else. Do it, but don't think that your creativity will be higher than that of man. It cannot be, for the simple reason that you are the superior sex, you don't have that inferiority in you which is the incentive for man to put all his life into his painting.

He is competing with your baby! And even if he is a Picasso, he dies in despair. His whole life he tried to paint something, but no painting can be alive, no poetry can be alive. So remember that a woman can create, but most probably her creativity will be just third-rate.

But it is good for the world. We don't want any more population, we want to cut the population to one-fourth of what it is today. So you will be helping a great project. You will be a blessing not giving birth to a child.

But drop the idea that you will be creating something superior out of love. If you really want to create something, don't think of love either, because love is so satisfying, so fulfilling. It is such a miracle, who wants to write poetry?

I have never come across a single lover, man or woman, who has created poetry, who has created paintings, who has created sculptures, for the simple reason that they are so contented. All these creative things need a discontent, a wound which you have to cover up.

I am perfectly happy with your idea. Just do whatever creative endeavor you want to; but remember, you don't have the inferiority complex of man, so you cannot compete with man in any way. You are already in a better position. Man is poor; just have compassion on the poor guy.

Question 3
BELOVED OSHO,
IT IS MY EXPERIENCE THAT OUTSIDE OUR INTERNATIONAL COMMUNES MANKIND HAS BASED LIFE ON A SYSTEM OF PENALTY AND REWARD. ARE OUR COMMUNES THE ONLY PLACES WHERE THERE IS COMPLETE ACCEPTANCE OF RESPONSIBILITY, AND MISTAKES ARE RECOGNIZED AS OPPORTUNITIES TO LEARN? PLEASE COMMENT.

Yes. Our communes are the only places in the whole world where you are accepted totally, you are not judged, you are not labeled as a sinner or as a saint, and you are not condemned for your small mistakes. You are accepted in your totality. Those mistakes come with you.
Yes, we would like you to learn from your mistakes, but condemnation is not the way. Every mistake is an opportunity to learn something; but the moment people start condemning you, they destroy your opportunity and they make you stubborn. They force you to commit the same mistake again and again just as a resistance. Your ego is hurt.
It is true that outside my communes the society is run by punishment or by reward. Reduced to the roots, the whole society outside is based on fear and greed. Fear as an ultimate consequence creates the idea of hell; greed, on the other hand, as a logical conclusion creates the idea of heaven.
The moment there is no fear in you and no greed, you will be surprised: hell and heaven have disappeared. They were

just projections of your psychology; they disappear the moment you accept yourself -- and you can accept yourself only if people around you accept you, if they do not create some guilt in you, do not make you feel unworthy.

In a commune it is so easy to accept yourself, because everybody else is accepting you. Acceptance is the very climate of the commune. And there are great implications in it. If a man accepts himself without any guilt, God will disappear. God is your guilt projected. It was God who condemned Adam and Eve in the first place. It was God who drove Adam and Eve out of the Garden of Eden as a punishment, because they had disobeyed. This God seems to be more like Adolf Hitler -- no compassion even for his own creation.

And if Adam and Eve disobeyed, the whole responsibility goes to God, because why did he create disobedience in Adam and Eve in the first place?

God begins condemnation, expulsion, punishment -- and what a punishment! We do not know when Adam and Eve existed -- at least one million years ago, perhaps two million, three million years, or perhaps never. Most probably never. But we are still sinners because four million years ago Adam and Eve disobeyed God.

Do you think it is fair? Even the most fanatic Christian cannot say that it is fair. It is absolutely unfair. We have not done anything. This is strange, that four million years ago somebody did something, and you are jailed for it, imprisoned, sentenced to death. You don't even know whether these people existed at all. In fact, it is only a story, and the story has been created in almost all the religions, with small differences in the details.

The story has a function -- to make you feel guilty from your very birth. You are born in sin -- it has nothing to do with your actions. Do you see the unfairness of the idea? You have not done anything, you are just born; but you are born into sin because four million years ago Adam and Eve disobeyed God. He punished them, so the story should be closed. They disobeyed, he punished them -- the chapter is closed. But no, it goes on and on.

From the very beginning they start creating guilt in you. For that very purpose the story has been invented. But what purpose does it serve to the outside world? It serves great things. If they can manage to convince you that you are guilty, they have destroyed your individuality from the very beginning. If they go on punishing you for your mistakes, which are human....

You arrive here unprepared for anything; you have not had any rehearsal before your birth. It is natural that when you enter into a new world, with no guidelines given to you by nature, you will commit a few mistakes. Nothing is wrong in committing mistakes, just don't commit them again and again.

Whenever you commit a mistake, it is an opportunity to learn that this door leads to darkness. Knock on some other door. It is through mistakes that a man grows, learns, becomes mature.

In my commune there is no punishment because I accept your mistakes as human, natural. To punish you for something natural and human is to destroy you, your humanity and your natural spontaneity.

Nobody is rewarded, because punishment and reward are together. The reward says, "You have done right. Now go

on doing right until you get the Nobel Prize." It is a bribe. It is an effort to mold your life according to the vested interests. The society needs slaves, it does not need independent rebels.
And my commune consists only of independent individuals, rebels. They have gathered together -- not that they believe in a certain catechism, not that they believe in a certain dogma.
I don't give you any dogma, any doctrine. You have gathered here because you have found a certain synchronicity with other sannyasins. You are all rebels. Your rebellion joins you together. Your rebellious spirit is the only hope for the world. Spread it!

If we can make the world know the beauty of the rebellious spirit, then there can be no third world war. Then politicians have to hang themselves; nobody is going to bother about them, they are no longer needed.
Strange... small things have great implications. Punishment and reward is a political strategy. It is a religious exploitation. It is creating slaves on a mass scale -- and for centuries they have been doing that. They are still doing it, and because we are no longer part of their ugly game, they are hostile towards us. That is natural. They could destroy a single rebellious man very easily, but they cannot destroy communes of rebellious spirits.
You have the power to take over the whole world spiritually. Politically, I am not interested. But if your rebellion spreads... it has to spread like a wildfire. Your red clothes are symbolic of the fire that you have to go on spreading all around.

And in returning humanity to the slave and giving him back his dignity, his individuality, his freedom of thinking and expression, we are saving this living, beautiful planet from the clutches of the politicians.
The politicians and the priests are the greatest criminals in the whole history of man.
Question 4
BELOVED OSHO,
ALL MY DREAMS FEEL FULFILLED. MY MASTER IS DANCING. MY HEART HAS WINGS. HOW CAN THERE BE ANYTHING MORE AFTER THIS? OSHO, THANK YOU.

There is much more. There is no end to it! Soon your master will be drinking wine with you. Soon your master will be dancing in the disco. You have got a very unreliable man here. I can do anything -- and I am going to!

From Death to Deathlessness

Chapter #2

Chapter title: Abandon hope all those who enter here
3 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
YOU HAVE OFTEN USED THE WORD "EXISTENTIALISM," AND YOU HAVE REFERRED TO YOURSELF AS AN EXISTENTIALIST. PLEASE DEFINE THESE WORDS.

There has been a contemporary school of philosophy in Europe called existentialism. I have nothing to do with it. That is only a philosophy, a mind game. These people were talking about existence, but they knew nothing of what it means to be existential. I also use the word "existentialist" for myself, but the difference between Jean-Paul Sartre, Jaspers, Marcel, and me is vast, unbridgeable.

When I say I am an existentialist, I am not saying that I believe in the philosophy of existentialism.

Existence needs no philosophy. Birds don't need philosophy, flowers don't need philosophy, rivers and oceans don't need philosophy -- but they are all existential; they exist, and they exist with totality and intensity.

I am not a philosopher. To be a philosopher is just to be a "foolosopher." It is a sheer waste of time. Down the centuries philosophers have been struggling intellectually to find the truth. Not a single one of them has found it, for the simple reason that intellect and its way goes round and round, about and about, but it never penetrates to the center.

To love, you do not have to be a philosopher of love. Love needs no philosophy; love is an existential experience.

I call myself an existentialist. I call you existentialists. But it has nothing to do with those dodos in France. It is not a philosophy but a way of life -- not according to any dogma, cult, doctrine, discipline, no! -- just living without any idea of how to live. The moment the "how" enters, it opens the door for all the philosophies to come in, all the theologies to come in.

I want you to live like the trees, like the birds, like the clouds. Without man, do you think existence will

disappear? Without man, after the third world war, do you think the sun will not rise? And the nights will not rejoice in millions of stars?

My insistence is: live spontaneously without any discipline. Live in freedom and live in totality, because one never knows the next moment. I may not be here, you may not be here. The next moment is meaningless. As far as existence is concerned, it knows only one tense, and that is the present tense. The past is no more, the future is not yet. Only idiots bother about the past; they are gravediggers. And only idiots are concerned about the future, for the simple reason that they have lost contact with existence now. They are hoping perhaps tomorrow the miracle will happen, perhaps tomorrow the messiah, Jesus Christ, will come down and give you salvation, liberation, paradise.

I want you to know: that guy, Jesus Christ, is never going to come, for the simple reason that the way you behaved with him.... If he has any intelligence he is not coming back to this earth. And I know that you will do the same or even worse to him if he comes again. I think he is not that retarded. And just think: what salvation did he bring when he was here? He could not save himself, and he was proposing to save the whole humanity.

But people who have missed life start hanging onto some hope. They know perfectly well they themselves are not capable, so they start projecting messiahs, prophets, incarnations of God. This is just to console themselves: "Let the tomorrow come; somebody is going to arrive. God is merciful, compassionate..." Seeing your misery he is bound to send a messenger or his only begotten son or a

prophet. This gives you a certain kind of opium so you can tolerate the suffering through which you are passing.
One thing: there is no God. It is your hope -- and what a hope! An absolutely hopeless hope. And God is not merciful; otherwise through what more misery does he want to show his mercy?
In the first world war people were waiting for the merciful God to do something. He never did anything. In the second world war when Hiroshima and Nagasaki were suffering the worst that humanity has ever suffered, the merciful God did nothing. He is just a lousy fellow -- and not even real. It is your projection. You would like a god, a father figure who takes care of you. You would like prophets who have a direct communication line with God.
Do you know that the Mormons believe their leader has a private phone line direct to God, so whatever he says is God's word. There is no way to argue about it; you cannot argue with God.
Rather than hoping.... Have you not seen entering Rajneeshpuram? -- the Christians have put up a beautiful sign: "Abandon hope all those who enter here." Those fools don't know that they are preaching my thing.
Yes, abandon hope all those who enter here, because we don't live through hope. We live in the present, and hope is always in the future. Abandon all future, and start living moment to moment rejoicing in the small things of life. Remember, life is not made of great things; it is made of very small things. In the early morning, sipping a cup of tea, do it totally, as if this is the last cup of tea you will ever sip again. Take each moment and squeeze the whole juice of it.

I call this my existentialist approach. It has nothing to do with God, it has nothing to do with heaven and hell. It has nothing to do with religion and all kinds of stupid subtleties that theology has created.

My approach has nothing to do with philosophy. It has something to do with you. And it has something to do with now, because to me there is only one time, that is now; and only one space, that is here. Once you have learned the art, the knack of being herenow, you will be so fulfilled, so contented -- you will not need any opium for yourself.

On the one hand, you will not need the opium which the religions of the world have been providing for people to keep them dreaming for centuries. On the other hand, you will not find what the so-called existentialists in Europe have found: meaninglessness, anguish, anxiety, despair. Those people were finding meaninglessness because all other philosophers and theologians had proposed that life is very meaningful. But their meaning was derived from God, heaven, hell, the holy Bible, and all kinds of garbage. Jean-Paul Sartre, Jaspers and people like him were searching for the meaning. There is no need to search for the meaning. Life is neither meaningless nor meaningful. Meaning is a mind thing. Life is a taste!

Do you ever think what meaning taste has? Eating spaghetti, do you ask what meaning the taste has? Having a beautiful shower, the freshness of it, have you ever asked what the meaning of freshness is? Looking at the sunset with so many colors spread all over the horizon, have you asked what meaning the sunset has?

Ask the wrong question and you will find the wrong answer. The existentialists of Europe accepted the

questions of religions, which were wrong. Naturally, they found wrong answers. They are not existentialists, I am -- because I don't see any question about meaning. Life is such a beautiful experience, who bothers whether that beautiful experience has any meaning or not? Love is such an ecstasy, who bothers whether love has any meaning or not?

To be silent and meditative is so ecstatic, you will forget all about your search for meaning, truth, God. And once you have dropped the wrong questions, the wrong answers disappear of their own accord. Then between you and existence there is no question, there is no answer, but there is a communion. Your heart slowly slowly starts beating in the same rhythm as the whole existence. You start feeling yourself part of this immense organic whole. You enjoy tremendously. How can there be anguish?

Those existentialists were feeling anxiety, anguish, despair, because death is there, and death will destroy everything. Life has no meaning, and facing them, there is just death closing in on them. The darkness of death makes them feel lost. They start trembling deep inside their being. Their life has been empty, and now comes death. What kind of existence is this? -- just despair.

It seems to be created not by God but by the devil. Perhaps the devil enjoys torturing people. He enjoys wars, he enjoys Ethiopias, he enjoys poverty, he enjoys all kinds of crimes. Courts go on increasing, and crimes are always far ahead of them. Governments go on becoming more and more dictatorial, anti-individual, because they think if the individual is left free, there will be havoc.

With all the armies and police forces and government agencies, still rape goes on happening, murder goes on happening, suicide goes on happening -- and always on a larger scale! Looking at the world, the existentialists of Europe found nothing but despair.

But I am puzzled about one thing: why didn't they commit suicide? They talked about suicide, that suicide seems to be the only exit out of this mess, this madness, but none of them committed suicide. Somewhere deep down, they were still hoping that perhaps they were wrong. Perhaps the messiah is going to come, the misery has reached to its Everest peak, just a little more -- a little more patience, a little more waiting, and God is going to save them. All this misery perhaps is only a test of your faith.

That's what religions have been telling you down the centuries -- that misery, suffering, poverty, is just a test of your faith. God is watching you round the clock. Perhaps, deep in the unconscious of the existentialists the same conditioning still prevails. So on the conscious level they go on saying that this is worthless, this life is accidental, that it has no meaning, that all that it gives is anguish, despair, death, and the only way out is suicide. But none of them committed suicide, they all lived long lives. It is just a game with words.

I want you to remember that I am the only existentialist ever!

I have tasted from the cup of existence. There is no meaning. There is no meaninglessness either. There is no hope. There is no hopelessness either.

These things are absolutely irrelevant. If you enter into existence... And the miracle is you cannot enter existence

through the mind. Mind consists only of past and future -- both are non-existential.

If you want to enter existence, you will have to shut up your mind completely. And in that small gap -- when there are no past memories surrounding your consciousness, and no future imaginations or hopes present -- in that small moment of pure silence you meet existence for the first time. And immediately all questions disappear. You are so abundantly fulfilled, so content, so whole, that who bothers about meanings?

Have you watched a simple thing? When you are sick, then you ask, "Why am I sick? What is the cause of it?" You go to the doctor to find out the cause so that some medicine can be given to you. But when you are healthy, have you ever asked, "Why am I healthy?" Have you become worried that "I am healthy"? Have you gone to the doctor to say, "Please tell me the cause of my health?" No, when you are healthy and feeling a great well-being, you don't ask such questions. Health is natural; disease is a disturbance.

To be in tune with existence is the most healthy experience. There is nothing more than that, but it is so much you cannot exhaust it.

My existentialism simply means meditativeness. And Jean-Paul Sartre, Jaspers, Marcel, Kierkegaard, Heidegger -- their existentialism is simply mumbo jumbo. They don't know what it is to be meditative.

The existentialism in Europe is an outcome of Christianity, Judaism. If you search for its roots, from where it has come with so much despair, you will find Christian and Judaic traditions behind it; it is a by-product. Because for centuries

the Jewish religion... and the Christian religion is just a by-product of Judaism, because Jesus was born as a Jew, lived as a Jew, died as a Jew. He never heard that he was a Christian.

Christianity is only an offshoot of Judaism. Their basic theology is not different. They differ only on one point, that Jews will not accept Jesus as their prophet, as their messiah. Just that single point; otherwise there is no problem. You can see it: the Christian Bible consists of both -- the Old Testament which is Jewish, and the New Testament, which contains the gospels of Jesus. But the Christian has not denied the Old Testament, it is still his holy book.

Look at the bible of the Jews; it has only the Old Testament, the New Testament is not there -- cannot be there. They crucified the man as a criminal. They crucified Jesus as one who was against the whole tradition, convention; he was a heretic.

These two religions are not really two, and both these religions are the roots; existentialism is their ultimate fruit. For centuries they have been giving hope -- there is bound to come a time when some intelligent person is going to ask, "How long do we have to wait for Godot?"

I used to think that Godot must be the German word for God. I asked Haridas, my German sannyasin, "Does Godot mean God?"

He said, "No!"

I asked, "Then what is equivalent to God in German?"

He said, "Gott!"

I said, "That is even worse that Godot! Godot sounds nearer than Gott!"

But people have been waiting and waiting for centuries; neither the messiah comes, nor does human misery disappear. On the contrary, it goes on increasing. We have made the world more educated, more cultured, without seeing the fact that if people are more intelligent they are going to ask questions which uneducated masses have never asked before. They are going to ask, "How long will it take for the fulfillment of our hopes?" And there is no answer.

They were asking the same question of Jesus two thousand years ago, and he said, "Don't be worried. Soon I will be coming." Now, two thousand years... isn't the "soon" finished?

If the "soon" takes two thousand years, then any intelligent person will have doubts. And what is the guarantee that he is coming in the future? Two thousand years can pass, ten thousand years can pass. His "soon" seems to be very elastic, you can do anything with it. You can go on stretching it out for thousands of years and man's suffering goes on becoming more and more.

Man has never suffered so much as he is suffering now, for the simple reason that man has never been so intelligent before. Buffalos don't suffer. Have you seen a buffalo sad, bored? Have you seen a donkey in very great despair?

Religions have tried hard to make sure that people should not become intelligent. Intelligence was their monopoly: the priest knows, and you should just have faith. The masses went on believing this up to this twentieth century, and it is not a coincidence that existentialism burst out in Europe -- not in India, not in Ethiopia.

One would think it would have been more logical for existentialism to be born in Ethiopia, where people are dying in thousands every day; they know what despair is. But they are not intelligent enough. They accept it still as a test of God, perhaps the last test; and beyond that is all they have always wanted, available in paradise forever and forever.

I have watched it in poor countries -- because I have been in India -- the poor are the least discontented people. It is shocking. They cannot manage even one meal a day; sometimes they have just to drink water and go to sleep. I have asked them, "Why are you drinking so much water?" And they have said, "Just so that the stomach feels full. Food is not available."

But I have not seen these people feeling despair -- they should. They don't think life is meaningless -- they should. They don't raise a question about God -- they should. But poor people are not discontented. They have accepted poverty as fate, as something God-given. And crackpots like Jesus have been telling people, "Blessed are the poor for they shall inherit the kingdom of God." So it is only a question of a few days more, or a few years. The kingdom of God is not far away.

And they have a certain joy imagining that they will be in paradise enjoying everything possible -- beautiful women, rivers of wine -- and the rich people will be suffering in hellfire. They will be able to look from above at what is happening to Henry Ford and Rockefeller and the Kennedys. They still believe this. In India, for five thousand years there has been no revolution. People have

taken suffering as something natural, to be taken for granted.

Why did it happen on the continent of Europe that existentialism became the most important philosophical movement? For the simple reason that Europe was affluent, rich. And when you are rich, affluent, when you have all that you want, paradise means nothing to you. What can paradise give to you which Paris cannot give?

And when they had all that a man can desire, they suddenly became aware -- even if all these things are given, something is still missing: the meaning. They have everything, but that black hole of anguish inside them is not diminished; it has really become more clear in contrast to all the riches and all the comforts and all the luxuries. Now they can see that nothing can help.

A tremendous helplessness -- that is anguish. An ultimate hopelessness -- that is despair.

But I don't think these people are really existentialist in my sense. They are just reacting against the whole past, which had great hope of great things. Now they have managed through science every great thing which for centuries man has been hoping, and it has not given them any contentment. It has not fulfilled them. They are poorer than the poor. The poor at least have hope; they don't even have hope.

My existentialism is not an "ism." It is unfortunate that I have to use the language that is available; otherwise I would not call it "ism." That word stinks.

The only way to existence is through meditation. Jean-Paul Sartre never heard what meditation is. Kierkegaard had no idea what meditation is. Meditation is simply to be totally

in the present, and to be in rhythm with the existence that surrounds you. Meditation is the only existentialist approach. It is not intellectual, it is total: your whole being is involved in it.

And if even for a moment you can taste the wine of existence, that transforms your whole life. You don't bother about meanings, you don't bother about gods, you don't bother about heaven and hell, you don't bother about messiahs and prophets. You have the whole existence in your hands, and it is tremendously beautiful. Remember, I am not saying it is tremendously meaningful, I am saying it is beautiful.

When you see a roseflower, and you say it is beautiful, some idiot can ask you, "What is the meaning of beauty? It has to be meaningful too." But existence knows nothing about your logic, your philosophy, your theology. They are your creations. Existentialism is simply the frustration from thousands of years of waiting, and Godot has not come. In fact, nobody has seen Godot. Nobody knows that Godot has promised to come -- there is no appointment.

All the centuries of ignorance, darkness, exploitation by religions have come to an end, for the simple reason that science has released man's intelligence into a freedom. But that freedom can be misused, and it has been misused by the so-called existentialists. I am using that intelligence and that freedom for its right purpose and dimension.

Live abundantly here, now, and you will never have any despair. And remember you will not be a Christian, you will not be a Jew, you will not be a Hindu or a Mohammedan. Those are just different names of hopes. The opium is the same, only the labels differ.

I am against drugs, and all religions are supplying drugs to you. It is symbolic that Jesus turned water into alcohol. I don't do miracles; otherwise I would turn alcohol into water. All the religions have been turning water into alcohol and befooling you. It is strange; alcohol is a far worse drug to your health, to your life, than LSD or marijuana. But LSD and marijuana are prohibited, you will be punished. Alcohol, of course, is a religious drug.

If Jesus had done a little more turning, he could have turned ordinary grass into real `grass'. Then it would have been a religious thing. But the poor fellow had not heard the name of LSD, he had no idea of marijuana.

The function of a government should be to keep people awake. But they are afraid of your awakening; hence, their hostility towards me. If I was also turning water into alcohol, your presidents and your premiers and your governors would have come to touch my feet. That's what they want: that people should remain in a hazy, unintelligent state. Then they can be exploited, they can be enslaved, and any kind of nonsense can be poured into their heads -- they won't resist.

And you can see -- no child is born as a Christian, or a Jew, or a Hindu, but the parents and the society immediately start pouring all kinds of crap into the poor, innocent child's mind. By the time he can think, it is too late: he is full of garbage. And he has been told that it is not garbage; it is something holy, something very precious. He goes on clinging to it, and that keeps him mediocre.

Existentialism in Europe came after the second world war. The second world war struck the intelligent people: if the second world war was not enough for a messiah to come

and God to do some miracle, then all those hopes were absurd, then they had been befooled for centuries. But they moved to the other extreme. Because for centuries they had been told life is meaningful, they started saying it is absolutely meaningless.

Because they were told God created man in his own image, they started saying it is all accidental. Nobody has created man, it is just an accident. Some monkeys -- must have been mischievous monkeys -- jumped on the ground from the trees and started walking on two feet. Man is not a creation -- because there is no proof that he is created in God's own image. This is the image of God! Adolf Hitler is the image of God, Winston Churchill with his cigar is the image of God.

The second world war was such a shock to the intelligent people of Europe that they revolted against the whole past. But when you react -- it is a logical thing -- you move to the very opposite extreme, and the truth is always somewhere in the middle. It is never at this extreme or that extreme. Truth is always somewhere in the middle, because at the extremes there is always tension, strain, fear. In the middle you can relax.

I teach you not to react to the past. They wasted their life on one extreme, now you should not waste your life reacting to them on another extreme. I show you the way which is exactly in the middle: no past, no future, no reaction, but a meditative space.

And once a man has tasted a meditative state, then there is no problem for him. He knows the secret key, he knows the alchemy of transformation. He can go on moving deeper and deeper into the present -- it is infinite. You can never

come to the borderline where it ends. And your joy goes on growing, your laughter goes on becoming more and more crystal clear and more and more innocent. Now you are not laughing because somebody has told you a joke; there is no cause to your laughter, it is simply bubbling inside you, uncaused. Now you cannot resist singing.

All prayers are bogus, unless the song comes from your heart for no reason at all. Perhaps just as flowers blossom in the trees, songs blossom in the meditative man. Soon you will be dancing. And the crowd will think you certainly mad. But one who is entering an authentic paradise does not care what people think about him.

First, they will call you mad. But we have to go on growing these mad people around the world. Looking at so many people mad, they will have to think, "One man can be mad, but so many people? And they are intelligent people -- they are doctors, they are professors, they are engineers, they are computer experts. And in their whole lives they are working so intelligently. They cannot be called mad."

We have just to spread our madness fast enough before the idiotic politicians destroy this whole beautiful earth. The time is short, but it is a beautiful challenge.

The more red people there are around the earth, the more people will start inquiring of you, "What is it that you are enjoying? What is it that you are singing for? Why is it that you are dancing?" And once they become curious, inquiring, they are already on the path. Take their hands in your hands and let them move also into singing, dancing, rejoicing.

I am giving you, for the first time, an authentic religion: a religion which has wings to fly, a religion which does not

condemn you, but accepts you as the highest evolution of consciousness on earth, a religion which gives you freedom to laugh, to sing, to dance.

The pioneers are going to be in a little difficulty, because the sad people who are living in despair -- who have never known a single moment of love, who have never known a single moment of silence or peace -- seeing you enjoying, are going to become hostile to you. That's why the whole of Oregon is hostile to us. We are not hostile to them.

One journalist has asked me, "Cannot your commune and the Oregonians coexist?"

I said, "Never!"

We are going to change the whole of Oregon to red. Why should we coexist? Coexistence means we keep our hostility hidden, and we become hypocrites, and we say nice nothings to each other. No.

I am for either or. Either they change us and make us sad and frustrated, or we are going to change them and make them dance and sing!

Question 2

BELOVED OSHO,

YEARS AGO I HAD CONTACT WITH CERTAIN PSYCHOLOGISTS, AND THEIR IDEAS SEEMED TO SET ME FREE. I FOUND NEW WAYS TO UNDERSTAND MYSELF, AND MET PEOPLE WITH INTEGRITY THAT I RESPECTED. I STILL LOVE THE POETRY OF PSYCHOLOGY. NOW, READING SOME PSYCHOLOGISTS WRITING ABOUT SO-CALLED CULTS, THEY SOUND LIKE FANATICS, PRIESTS AND POLITICIANS. THEY WANT TO CONTROL

PEOPLE, NOT TO FREE THEM. CAN YOU PLEASE COMMENT?

That first idea of yours about psychologists was childish. There is no poetry in psychology. Psychology is the latest instrument to keep people oppressed. Because the priests have failed, new priests are needed. The psychologists are the new priests, and obviously they have come with a new jargon, but the basis is the same.

The politician has been conspiring against you with the priest for centuries. But now it seems the priest has lost hold of people. Churches are empty, so empty that my people have purchased a church in Holland and are turning it into a disco. In fact, that is a good beginning. I would like all beautiful cathedrals and churches to be turned into discos. Now nobody goes into them, they are cold and dismal and dead.

The politician is very cunning. He can see the priests have lost their hold -- at least on the younger generation. He has to find a substitute. The psychologist has come in handy, because he speaks a different language than the priest. He pretends that his psychology is a science. That is absolutely wrong!

It is not science; how can it be science when Freud, Jung, Adler, Assagioli, are not agreeing on a single point? The four great psychologists -- and not agreeing on a single point! Science always comes to an agreement. When the truth is known about anything, the scientist is humble enough to drop his prejudices and accept it. It does not matter who has discovered it, what matters is that it has been discovered!

But the psychologists are divided into so many schools -- the same way as religion was divided into so many religions, so many subdivisions of religions, cults, creeds. The same is the situation now of psychology. But the psychologist does not bring God in, does not bring heaven and hell in. He has found different names for these entities. He does not talk about man in the old terms the priests have always used; hence, you got caught in their jargon.

The psychologists don't say that you have to become an ascetic, that you have to practice a certain discipline for years together -- or perhaps for lives together -- and then you will be liberated, no. They say psychoanalysis will do, just go on being psychoanalyzed.

I have never come across a single man whose psychoanalysis is complete. In fact, even Sigmund Freud, the founder of psychoanalysis, is an unpsychoanalyzed person. I have been trying to psychoanalyze him, and I am finding treasures. I would not have believed it if somebody had told me that Freud was so afraid of ghosts that even the word "ghost" was enough, and he would freak out.

Once he was talking to Jung, his most intimate follower at that time, who was very much interested in ghosts. Jung started talking about ghosts, and Sigmund Freud fainted. These are your founders of psychoanalysis. That was the point where Sigmund Freud and Jung parted. Jung could see, "This man, who cannot even listen to what I have to say about ghosts without fainting, is not going to be my master. " And Sigmund Freud also realized, "This man is not going to be my successor." Sigmund Freud and Jung parted.

Listening to me, you may be thinking that Jung was very much more courageous than Sigmund Freud, because he was so interested in ghosts, but that is not true. He was interested in ghosts because he was very much afraid of death, and afraid of becoming a ghost!

Jung wanted to go to Egypt to see the ancient mummies of kings and queens preserved there. Almost ten times he booked his trip, but at the last moment he would find some excuse and cancel the trip. On the tenth time, he even went to the airport; and the moment the departure of the plane was announced, he chickened out. After that, he never made any attempt to go to Egypt. He was very much afraid of a dead body. These people are certainly in need of much psychological help.

You say you were very much impressed. It was not that you had come across something very impressive, it was only because you were ignorant, impressionable -- anything would have impressed you, you were just soft clay. Otherwise, to see poetry in psychology is insanity.

There may be some psychology in poetry, but in psychology... In psychology you will find your psychologists talking about masturbation, schizophrenia, nightmares, all kinds of madnesses. I don't think you can find any poetry in all this. Nobody has found poetry in a medical book, and the psychologist is dealing with far worse sicknesses than any medical book can.

But the politicians found that a substitute was urgently needed, and psychoanalysis has become a worldwide movement. It was bound to. Sigmund Freud was a Jew, and whenever a Jew starts a business, it is going to become a worldwide chain.

What did Jesus do? He was a Jew. And Jews have not forgiven him yet, for the simple reason that they are angry with themselves for losing the greatest business that Jesus had made available to them. Now Christianity is the biggest business firm in the world. Sigmund Freud also made a great business out of psychoanalysis. Jews know how to do business.

Seeing that psychoanalysis was spreading fast, and people were trying to find the meaning of life, some hope, trying to get rid of despair -- it was simple for the politicians to use psychology, psychoanalysis, psychiatry, in the service of the vested interests. That's what they have been doing. Now you are a little more mature. Seeing what the psychologists are writing about cults, new movements -- they are all against new movements, new religious beginnings -- it is very simple to see that they are in the service of the past, not in the service of humanity's future. They have been purchased. They are the new priesthood! Beware of these people. Because they are new, they are more dangerous.

Now psychoanalysts, psychiatrists, are providing deprogramming. If somebody moves out of Christianity -- bored with all its nonsense -- and joins a new movement, the psychologists are offering their services to the parents, to the society, "Bring your boy or your girl and we will deprogram the person." And they do it. Of course, they charge enough money. And particularly in America they are very successful, for the simple reason that the American mind is always ready to change. It has not very deep roots in the past. Americans are the uprooted people.

It has been found that three years are enough for an American to be in a job. Three years is also the limit for an American to remain married to a woman. Three years are also enough to have a honeymoon with a new cult, a new creed. There is no need to deprogram them; within three years they will move themselves.

And this is not just about small children or young people. One old man -- perhaps seventy years old -- has been coming here throughout the whole year, almost every month. He is a billionaire -- and you know perfectly well I am not averse to money.

Money is a perfectly beautiful method of exchanging things, one of the greatest inventions of man. It was so difficult before money came in. You had a camel to sell, but nobody was ready to purchase a camel. You had to find someone who wanted a camel and was willing to give his two cows in barter. It must have been a very difficult world. Money has made it easier. You need not bother to find the purchaser, you can simply sell the camel and purchase the cows. It is one of the greatest inventions of man to make exchange easier. I am not averse to money. I want the whole world to become rich and luxurious.

I say to you, "Blessed are the rich and the luxurious. Even a camel can pass through the eye of a needle, but no poor man can enter the gates of heaven." For a simple reason; what is the poor man going to do there? He will simply feel silly with all that luxury in paradise. The poor man will lose his mind, because all these things were condemned on the earth, they were sins, and here saints are dancing with naked girls! And this is what the saints are doing -- who knows what God is doing? Perhaps having a sexual orgy.

The poor man will find hell perfectly suitable. He has always lived in hell, he is accustomed to it, he has experience of it. And of course, the experiencer should be sent to the place where his experience can be of some use. Jesus' whole theology is absurd, sending the poor to paradise -- they have never enjoyed anything, they have not rehearsed before they entered paradise. And whatever they have been practicing is perfectly suitable in hell.

I would like poverty to disappear from the world. I am all for richness in all dimensions. The poor cannot understand classical music. The poor cannot understand the beautiful poetries of great poets. The poor cannot understand the paintings of Van Gogh or Picasso. The poor will be absolutely at a loss to understand what is going on, if you play Mozart; he cannot figure out that this is something celestial.

This old man was a billionaire, but I don't believe in persuading anybody to become a sannyasin, and I don't allow my sannyasins to convert anybody. We are not missionaries. The word "missionary" is a four-letter word. The missionary is trying to interfere in your life against your will. We are here. If somebody finds the place beautiful, rejuvenating, it is up to him to decide.

His family became disturbed because one time was okay -- he had come out of curiosity -- but now he has been coming every month for one week at a time, and they are afraid that he may become a sannyasin. He is the head of the family and of all their international corporations: he has the authority over all the money the family has. Naturally, they are afraid.

But how to take a seventy-year-old man to a deprogrammer psychologist? They went alone, not taking him, to ask advice. The psychologist said, "It is really a difficult situation. Your people you can bring forcibly, but this old man you cannot bring forcibly. If you do, it is certain he will become a sannyasin. And I don't think that I can deprogram him either."

The simple reason is that no sannyasin can be deprogrammed, we have already deprogrammed him. You don't have any programs, so what can they do? You are not being given a certain program. They can deprogram the Moonies, they can deprogram the Hare Krishna people. They can deprogram any cult: Jehovah's Witnesses, Jesus freaks....

I am surprised... Jesus himself was a freak. In fact, Jesus freaks are really doing the right thing; to follow Jesus you have to be a Jesus freak. Jesus was not a gentleman, not dressed in a gray business suit. You can think of him as a freak, as a hippie, or anything, but he was not part of the old conditioned mind. That's why he was rewarded by crucifixion.

At that time deprogrammer psychologists had not arrived; otherwise Jesus would have been saved from crucifixion. Just deprogramming would have been enough. He had just to be constantly hammered: "You are not the only son of God. Drop this nonsense. If you are the messiah for whom the whole Judaic tradition is waiting, let them recognize you. Why do you go o;n shouting that you are the awaited messiah?" It would have been very easy to deprogram that poor carpenter, but the psychologists were not around there.

In America they are doing great business, particularly in California. They are spreading in other countries also.

You have found now the right attitude about these people. They don't want any revolution in the world. They don't want any kind of religiousness in the world. They don't want the new man in the world. And they are against humanity, because only the new man can save it. Only the new man can throw these politicians with their nuclear weapons into the Pacific -- pacific, certainly, so they can be at peace forever.

These deprogrammers are writing against cults, dogmas, and they don't know anything about them. They don't come here. Not a single deprogrammer psychologist has appeared, because he knows he will be deprogrammed. We have our own deprogrammers, who are certainly far more efficient, for the simple reason that they are not giving you any program. So their work is simple: they simply deprogram you and leave you alone to yourself. They do not REprogram you. They give you freedom. Deprogrammed, you are no longer a Christian, no longer a Hindu, no longer a Mohammedan. You are no longer an American, a Russian, a German. Completely deprogrammed, you are simply an innocent, reborn child. My sannyasins are again reclaiming their childhoodness, their innocence, which has been disturbed by the priests, by the politicians, by the educationists. In every way you have been cut to a certain size, according to the dress that they have prepared for you. This is strange! The dress should be cut according to you, and for centuries they have been cutting you according to the dress. The dress is already

available -- the Christian dress, the Hindu dress, the Buddhist dress -- and you have to fit into it. It is imprisonment.

It is good that you have understood that these psychologists are the new jailers. Beware of them.

If anybody needs deprogramming, these are the people who need it. So if you can catch hold of a deprogrammer, bring him here. We have to start deprogramming the new priesthood, because we want the whole humanity to be one. We don't want any priests, we don't want any religions and we don't want any nations. We want the world to be one, because only in one world is there no need for nuclear weapons, is there no need for war.

Right now, seventy-five percent of human energy, income, resources, is going in to creating more and more nuclear weapons. And these politicians who go on piling up nuclear weapons also go on shedding crocodile tears for Ethiopia. Ethiopia, with all its wounds, can be immediately healed. Half of the population of India need not be existing below survival level. In America itself, thirty million people, are so poor that it is simply ugly and insane for the American president to go on pouring money into nuclear weapons. And the amazing thing is, you have enough nuclear weapons to destroy humanity seven hundred times! Strange! I don't see the arithmetic. Have these politicians forgotten even the basic three r's? Russia and America both can destroy this planet seven hundred times. There is no need, one time is enough! You have already got weapons seven hundred times more than you need. Just an average mind can see the foolishness of it.

Stop nuclear weapons, stop this whole idea of war. But the politician knows if the priest disappears he will be in difficulty. He wants to substitute the priest with the psychologist -- a more up-to-date version of the same priesthood. There is no difference.

It has to be stopped. So whenever you see a deprogrammer, catch hold of him and bring him here. The way they are catching hold of people... what a strange world! -- Parents are hijacking their own children and giving them into the hands of the psychologist, and he hammers them.

The method is very simple. He goes on hammering for two days, three days. The man had been a Christian, now he has become a Hare Krishna. The Hare Krishna ideology is only on the surface, very fragile, new; his Christianity is centuries old in his unconscious. It is very easy to deprogram him; his unconscious will be supporting you. You have just to scratch a little and his unconscious will start coming up.

You have to make him feel guilty: "You betrayed Jesus Christ, the only begotten son of God; you betrayed your country, you betrayed your community." You have just to make him feel guilty-that is scratching -- and soon his unconscious will come up.

But nobody can deprogram my sannyasins, because we already do it and we never give another program to people. We leave them completely free, individual. We give them the dignity of being and individual and not just a member of some religion. We give them the pride to be themselves and not to be an American or a Russian.

Nobody can deprogram my sannyasins.

In fact, if you find yourself in a situation where you are forced to be deprogrammed, don't be afraid. Deprogram the deprogrammer! Don't miss the chance. And I know you can do it!

From Death to Deathlessness

Chapter #3

Chapter title: Belief is a barrier, trust is a bridge
4 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
I TRUST YOU UNCONDITIONALLY. AT THE SAME TIME, I DON'T BELIEVE YOU. CAN YOU SPEAK ABOUT TRUST AND BELIEF?

Baby, that is really great! Just groovy. I don't believe in my own statements either! We are in perfect agreement. I trust myself, I trust you, because I trust love.
Trust is of the heart, belief is of the mind. They are diametrically opposite, they never meet. They can run parallel to each other, but they will never meet. Belief will remain hollow, without any content, and trust is overflowing with joy, blissfulness.

You say you trust me. That's enough, more than enough. I don't want you to believe in my statements, because my statements go on changing every day. If you believe in my statements you are going to be crazy. They are so

contradictory, you will not be able to figure out what I actually want to say to you.
But trust remains the same -- the same flavor, the same grace, the same beauty, because it is not a statement of the mind. It is not a statement at all. It is a silent communion between two hearts, a silent communion in which two hearts synchronize; their beats become a rhythm, their vibe takes the same color and aroma.
I am not a man who wants you to believe in anything, including me. I am against belief as such.
That's why I have been continuously contradicting myself, so nobody can make any belief out of my statements. No scholar, no theologian is going to make any system out of my statements. In thirty years I must have contradicted myself thirty thousand times. Anybody working on me for a Ph.D. will soon be found in a madhouse. And my reason for doing so is crystal clear. If I were making statements consistent with each other, you would not listen to me, you would make a belief system out of it. I am a little outlandish.
In the forty-two years Buddha spoke, you cannot find a single inconsistency, no contradiction. Now it is so easy to make the whole living religion into a dead belief, a dogma. The religion becomes a cult.
Religion is religion only when the master is there continuously watching that you don't get into the head, that you remain centered in the heart. But when the master is gone, all that you have left with you is his statements. If they are consistent, then it is very easy for you to make a theology, a Christianity, a Buddhism, a Hinduism, Mohammedanism, and then cling to it. You have forgotten

the master; now you have only words, which mean nothing. It was the man behind the words who had meant something to you. Can't you see the difference?

When Gautam Buddha spoke, many hearts started melting into him. The same words are written in the books; the Buddhist theologian is not speaking any other words, he is speaking the same words Buddha used -- but nothing stirs in your heart. On the contrary, your head becomes interested; you start arguing for and against.

My strategy has never been used before. No master has been self-contradictory, and because they were not self-contradictory they have all failed. Although Buddha goes on saying, "Don't believe in me," that does not make any difference. When Buddha is gone, they need some substitute -- a holy book, the DHAMMAPADA, the BIBLE, the KORAN -- they need something substantial to hold on to. They will make a belief, they will make a theology, they will make a philosophy. And that's how all the religions have slowly slowly died.

By the time a religion becomes a theology, it is only a cult. Christianity is a cult, Hinduism is a cult, Buddhism is a cult. But the miracle of miracles is, they call my people a cult and I am managing things in such a way that whatsoever you do, you cannot make it a cult. Either it remains as religion or it disappears. It is better that it disappears than that it becomes a cult.

I am not going to leave any successor because we have seen what happens to successors. Two thousand years of popes coming and going.... If you want to find idiots in history, it is so easy -- take the names of all the popes, because other names have disappeared. These popes are

representing Jesus Christ, and because they are representing Jesus Christ they are infallible. I am not going to leave any successor behind me, because in the first place I, myself, am fallible. How can my representative be infallible?
I am not special, not holier-than-thou. I am not a messiah, not a prophet, just a simple, ordinary human being like you. You cannot manage with such a man to have anything like the whole history of Christianity, Hinduism, Buddhism. They fall into the same pit, into the same darkness. And the basic reason is that their prophets and messiahs and their founders were trying hard to be consistent, because consistency has been thought to be of immense value. It is of immense value, but only for the head. No scientist can afford self-contradictions, he has to be consistent.
I am not a scientist. I am a mystic.
Science tries to demystify things. What does knowing everything about existence mean? In other words, it is demystifying existence.
I do just the opposite: I mystify the rose, I mystify the cloud. I mystify the sky, the stars. I mystify you. And remember, it is no mystification-that is bogus. I simply reveal your reality to you. And it is such a mystery.
I can afford contradictions, because I am not aiming at your head. My aim is somewhere else. You can ask, then why do I talk? I talk to keep your head engaged; meanwhile, my arrow goes directly to your heart. Continuously I am throwing arrows to your heart; but the head knows nothing about it, cannot know anything about it. They are not on talking terms either.
And I have to contradict; otherwise my arrows will be futile. Your head will find rationality, consistency, a better

philosophy, better argument, more contemporary, and you will be satisfied with your head. And your head is just a computer, it is not you.

Anything can be fed into the head. It can contain almost all the books of all the libraries of the world; a single head can contain that much information. And the more information you have, the more your head starts swelling up, becoming bigger and bigger. And in the noise and the clamor, who is going to listen to the still, small voice of the heart? Hence, you need not believe my contradictions; you should not believe what I say.

When I am here, why not have a heart-to-heart meeting? That is trust. Behead yourself completely!

You are right, and I can see your difficulty, because in ordinary dictionaries "belief," "faith," and "trust," are all synonymous. They are not. Belief is rational, it is in favor of the better argument, it simply goes on following a long line since Adam and Eve -- blindly, faithfully. If so many people are ahead of him, they must be going in the right direction. And everybody thinks so too.

My word is "trust," and it has a different orientation altogether. It is simply a love affair.

Just think of a situation: a man says to a woman, "I believe I love you." The statement will offend the woman. He believes he loves you. You simply say, "I love you." There is no question of belief or faith. You cannot say to a beautiful woman, "I have faith, that are beautiful." That is enough proof that the woman is not beautiful.

Just the other night, I was talking to a very beautiful heart, a Dutch journalist -- which is rare, because journalism is

worse than politics. In fact, of the people who become journalists, ninety-nine percent are the people who wanted to be politicians but could not manage. They did not have guts enough to fight and struggle. They could not race in competition, so the second alternative was standing by the side and throwing stones at anybody who is going up higher. The whole function of journalism has become nothing but a frustration, and out of frustration, naturally, comes revengefulness against the politicians.

But this man was not of that category. Accidentally it seems, he became a journalist. He had as pure a heart as you have. I was asked by him, "I have been reading so many contradictions in your books. You say one thing today, tomorrow you contradict it. Then how do your sannyasins go on believing in you?"

A consistent question, relevant. You can believe in a person who says the same thing. You cannot believe in a person when you know perfectly well tomorrow he may say just the opposite: "So at least let us wait for tomorrow, then we can see what to do." But tomorrow never comes, it is always coming.

And I don't take any account of my past statements. For me there is no contradiction at all, because unless I compare two statements how can I find there is contradiction? By the time I go to bed I am finished with that day. In the morning I wake up fresh -- just like an innocent child, carrying no burden of the past. I speak to you from that innocence.

And I speak not to emphasize a certain psychology, a certain theology -- I do not speak to program your mind. I cannot humiliate any human being by programming his

mind. Programming the mind of a human being means you are reducing the man to a machine.

His question was relevant. He was puzzled: "There are people who have been with you for twenty, thirty years -- can't they see these many contradictions? And they go on believing in you?" He was simply using the word "belief" wrongly.

My people trust me, love me. It is not a question of my statements to them. They enjoy my statements, it is good entertainment, but it is not a belief system for which you have to live and die. It is only pure entertainment. You have just to laugh and enjoy.

My real work is going on underground. Whatever I am doing is just creating a situation so your head is engaged. And my real approach, my target, is your heart, not your skull. And it is the best way I have found to sort out people. Those who approach me rationally will soon find the way towards Santa Fe. Santa Fe is going to be a world-famous place. All the camels of different sizes and shapes!

To be with me you have to learn one art, and that is, don't take my statements seriously. For the moment enjoy them, but don't expect that I am not going to contradict them. Don't impose any expectations of yours on me. I never impose any expectations on you. At least this much you can do -- a simple thing.

For centuries masters have been imposing their ideas on the disciples. I am not imposing any of my ideas on you. Don't from your side insist on how I should behave, what I should say or not say; accept that saying something will create contradiction, saying it will create hostility in people outside, saying it will create unnecessary confusion. Don't

expect anything from me. Open your heart. That is where the real surgery has to happen.
And once you have known the beauty, the joy, the blessing of dancing in tune with my heart, you will never be bothered by what I said yesterday, what I said ten years ago. Leave all this to people whose profession is gravedigging. Let them settle with the skeletons of the past. You be here now in this moment, part of my life, part of my love, part of my being. Let me reach you in your innermost core. Allow me to touch your center.
The head is only the periphery, and I am not interested in your heads. I don't count heads, I count the hearts.
The Dutch journalist could understand. When I stood up and started dancing with the sannyasins, he was dancing behind me -- in absolute abandon, as if nothing else existed in that moment but the dance.
I told the man, "You can write anything you want about me. Even if you want to say things which I have not said, I give you the authority, because I have been able to touch your heart. And beware, soon you will be a sannyasin!"
I could see the glow in his eyes -- just the idea of being a sannyasin, a great adventure ahead, a great pilgrimage. And the way he was dancing was absolutely drunk. It is just coincidence that he happens to be a journalist, that is not his place. His place is amongst the sannyasins, he is a seeker. And he trusts me....
The second problem that you have raised is about believing. But who is asking you to believe me? I go on destroying every possibility of believing in me. Even if you want to believe in me, you cannot; I will not allow it. To

the very last breath of my life I will go on contradicting continuously.
Perhaps at the last breath I may say all this enlightenment business is just bullshit. Forget all about it! Just be human, ordinary, enjoying the small things of life, relishing the beauty of nature, drowning yourself in love, friendship -- and you have something better than enlightenment.
Yes, I want it to be remembered: It is difficult to be enlightened, but enlightenment is not the end. One has to transcend enlightenment too. Then one is completely free. Enlightenment helps one to be free from every other bondage, but then one becomes dependent on enlightenment. The real enlightened person transcends it, and he becomes again simple, ordinary, with no idea of any holiness, no idea of meditation, no idea about anything. He lives moment to moment, joyously.
It is good that you trust me unconditionally. Trust can only be unconditional. Belief is always conditional. A better argument, and your belief can be destroyed. But your trust is unconditional, nothing can destroy it. If there is a condition, then it is easy to argue and prove that the condition is wrong, that the condition has loopholes. And when you see that in your condition there are loopholes, your belief falls down.
Trust has to be intrinsically unconditional; hence, nobody can argue against my people. My people are not believers. They have known something far deeper and far higher: they have tasted the juice of trust.
You are fortunate. Don't be worried that you don't believe in me. I don't want you to believe in me! And what you are

feeling, an unconditional trust, is what is needed between me and you.
Belief is a barrier. Trust is a bridge.
So rejoice, and forget all about beliefs. Anyway you cannot believe because I am going to contradict myself.
When I was talking to the Dutch journalist, he was worried. He loves me, he has been here before at celebrations, he has been reading my books. He himself has paid his fare, because the editor was not ready to pay the fare. The editor is ready to publish whatsoever the journalist writes, but he was not ready to pay the fare from Holland to here. The journalist has paid it himself.
It was a problem for him, and naturally he said: "I cannot conceive -- you go on contradicting and still your people are not disturbed by your contradictions."
I said, "That is one of the fire tests for becoming a sannyasin. I will contradict my statements. I can start contradicting them by my actions, but trust has no condition."
He asked me, "In the world press conference you said that you are a showman."
I said, "Me, a showman? What are you asking?"
He was, for a moment, silent. And then he said, "You said in the press conference, `My people are a circus.'"
I said, "my people? The whole world is a circus except my people! These are the sanest people in the whole world, and anybody who is sane is going to join my people."
Naturally one gets puzzled. But if you trust, you don't get puzzled at all. You can enjoy. You laughed when I said I am a showman, and you are laughing when I am saying I am not! You were laughing when I said you are my circus,

and now you are laughing when I am saying you are the only people who are not a circus.
This is the beauty of trust.

Question 2
BELOVED OSHO,
I HAVE BEEN A SANNYASIN FOR ONE YEAR, AND FEEL LIKE A KANGAROO WHO HAS TO MAKE BIG JUMPS TO FOLLOW YOU. TODAY, I WAS SHOCKED TO READ THAT YOU HAD SAID YOU MAY NOT REMAIN CELIBATE WHEN YOU ARE HEALTHY AGAIN. I THOUGHT YOU HAD SAID THAT AN ENLIGHTENED PERSON HAS TRANSCENDED SEX. YET, I KNOW HOW BEAUTIFUL IT IS TO MAKE LOVE. WHY DO I FEEL SO CONFUSED?
PLEASE COMMENT.

One always feels confused if one has expectations. Now who told you that enlightened people transcend sex? And immediately you are saying, "... although love is such a beautiful experience." So why prevent enlightened people from having such a beautiful experience? But the idea has been created down the centuries that the truly religious people are celibate, and particularly that the enlightened person is celibate.
I have never been celibate. Amongst so many beautiful women, you want me to be celibate? It is like standing by a beautiful spring, purest water flowing from the top of the hill, and you are standing thirsty by the side of it because you are enlightened. Forget all about it! I will take care of

enlightenment later on -- right now I am going to drink from this beautiful spring.
And you have also misunderstood. I have said enlightened people transcend sex, but I have never said they transcend love. It is a complicated phenomenon.
You think sex is love? It is simply biological bondage. In fact, only an enlightened person can make love. What you call making love is just biological gymnastics. You don't know what making love means. So I say to you that the enlightened man and the enlightened woman are the most beautiful lovers. It need not necessarily be sexual, it need not necessarily be non-sexual. An enlightened man is free.
My mother came to me yesterday; she was a little worried. She said, "It is beautiful to see you dancing, but now you have started dancing with girls!" She was concerned that if people in India see this, in the pictures, on the video, they will be very much shocked. I said, "So far, so good."
But I am free -- more free than Gautam Buddha, more free than Mahavira. Gautam Buddha did not have the guts to dance with a girl.
I can dance because I don't see any problem. There is no hindrance, no boundary to me; I can do anything.
Just the other night, Vivek was asking me, "Should we go to the disco?"
I said, "I am going to the disco one day, but right now it is too late."
My discos, my restaurants are called Zorba the Buddha. First I am a Zorba, and then I am a Buddha. And remember, if I have to choose between the two, I will choose Zorba, not Buddha... because the Zorba can always become the Buddha, but the Buddha becomes confined to

his own holiness. He cannot go to the disco and become the Zorba. And to me, freedom is the highest value; there is nothing greater, more precious, than freedom.
My enlightenment has freed me from everything, including enlightenment.
Now will be the crucial point. Those who trust me will trust me even when I am drinking champagne, because there was no condition. You had not told me, "I will trust you only until you start drinking champagne." The trust is unconditional.
The heart knows different ways of seeing. The mind is linear, it looks only towards one line. The heart is multi-dimensional. And the more I feel my people's trust, the more dimensions of my being I can reveal to them.
I would like you to know me in my total freedom, because that is what I want you to be -- totally free, no strings attached.
Blessed is the sannyasin who can trust me without bothering about my statements or my actions. His is the kingdom of God right now!

Question 3
BELOVED OSHO,
LIKE YOURS, MY TASTES ARE SIMPLE: I LIKE THE BEST. HOWEVER, I TAKE THIS TO THE EXTREME, AND WANT THE ULTIMATE IN EVERYTHING -- AND NOT ONLY IN MATERIAL THINGS. I WANT, ESPECIALLY WITH WOMEN, EACH MEETING, EACH LOVE AFFAIR TO BE THE PERFECT, ULTIMATE EXPERIENCE. CONSEQUENTLY I

REMAIN SEPARATE, MISS MUCH, AND MAKE MYSELF MISERABLE. PLEASE COMMENT.

Strange... you compare yourself with me, and I don't know what misery is, what frustration is.

You say that your tastes are just like mine: for the best. But before you can have that taste for the best, you will have to become like me -- and you are far away.

I have said it, that my tastes are simple; I am easily satisfied with the best of anything. But remember, I am easily satisfied, and your question ends with misery and frustration. You cannot be simple.

And who does not want the best? And do you think I always get the best? For example, you are here.... Now, what am I supposed to do with you? You certainly are not the best -- miserable, frustrated -- but I will still love you, whether you are the best or not the best.

You have heard only half the statement. It is time you should know the other half also. There are people who want the best; these are the people who fill the whole world, all frustrated, all miserable. There are also a few people who make the best out of anything. They are the people who can say they are like me. I make the best out of anything.

Yes, I am satisfied with the best, but the best is not always handed over to you. You have to learn to transform it into the best. And it is easy, if you understand towards what I am taking you.

Don't think that there are great things in life and small things in life. It all depends on you, how you look at them. It is your attitude which is determining. You can enjoy a small grass flower, there is no need for lotuses to blossom

for you. The joy comes from within you -- anything can trigger it.

You need not have what is considered the best by the society, but you can make anything that you have the best. Enjoy it, live it totally, squeeze the whole juice of it -- and you will find that everything is the best.

You say particularly with women you would like each experience to be the very ultimate. Have you seen your face in the mirror? Before you think of having the ultimate experience every time, just go into the bathroom and see your face first. That will cool you down.

To get the ultimate, you have to be ultimate. You are just a monkey, and trying to have the ultimate experience with a woman. Thank God that she is tolerating you! Thank God that she only throws pillows at you, and does not throw you out of the window.

Deserve it! Earn it! Nothing comes without your capacity to absorb it. You get only that which you deserve.

Remember that maxim: you get only that which you deserve. And there is no need to be frustrated, you always get that which you deserve. Nature is very compassionate. It never gives you less, it never gives you more; it is very fair.

So if you are not getting the best from your women, have you asked the women what they are getting? You may not be getting the best, but you must be getting something. And those poor women may not be getting even that!

Love needs two partners. It is almost like two musical instruments playing together in symphony. If you want the best, then create the capacity to be the best lover, and help the woman also to be the best lover.

There are biological discrepancies for which nobody can be blamed, because biology's purpose in your love affairs is different. It is not to give you joy. It is just to give reproductions of you, carbon copies, because soon the originals will be in the grave. Biology's function is finished there. And if you remain only biologically oriented, you are not going to get anything -- except frustration.

Every man after making love feels frustrated. It is good that sex helps him to fall asleep; otherwise the whole night he will remain in frustration. It is good that sex helps his heart to be healthier; otherwise the whole night of frustration, and a heart weakening and drowning -- by the morning you will find the man finished. Those are biological strategies that make the man go to sleep immediately. There is no sleeping medication which is more effective than sex.

And one thing you must remember: men have died in all kinds of actions -- people have died praying -- but nobody has ever died while making love. In the whole history of man... not a single exception.

Strange. People die in all kinds of situations -- because there are so many people, and so many people have been before, and before them, it seems to be logical that somebody will die while making love. Somebody will die just walking on the street, somebody will die doing something good: painting, music, poetry -- or serving the poor. But biology has its own ways. It has made it intrinsically impossible for a man to die while he is making love.

Although all the religions have been teaching just the opposite, that if you make love you will die sooner, it is not medically true. The people who love -- their hearts are

functioning better. Lovers don't have heart attacks. The celibate can have a heart attack. Do you want your enlightened people to have heart attacks?

Please, don't compare yourself with a poor man like me, who owns nothing -- not a single cent. Even if I have to be deported, the Oregon government will have to pay for my ticket. But I will make the best out of it. Even if they deport me, I will make international news. I will make so much fuss about it that they will be condemned all over the world.

That's why for four years they have been silent. They neither say yes to my green card, nor do they say no. They don't want to say yes; they are afraid to say no, because I am not going to accept their no easily. So they have been, for four years, just sitting, working out what to do. Both ways it is dangerous. Saying yes is a danger, saying no is an even bigger danger.

If they deport me, I will go around the world -- I have my people around the world. And I am going to expose the American mask completely: that it is not a democracy, that it simply has a different name, but it is exactly what the Soviet Union is -- with one difference. The Soviet Union is straightforward, and Americans do the same thing with hypocrisy; they go round about, round about, and try to make it look democratic.

My deportation -- I am going to enjoy it as the best. Anything that has happened in my life, I have enjoyed as the best. I make it the best. Even if I have to make love to an ugly, disgusting woman, I put the light off! In darkness, whether you are making love to Cleopatra or your own wife makes no difference.

Just be a little clever. There is no need to be frustrated. Find out ways, whatsoever is available, to make the best of it. Yes, I enjoy the best because I know how to turn everything to its best. You also want to enjoy the best, but you don't want to take the trouble to change it to its utmost beauty and flavor.

As a sannyasin you should learn that life consists of small things, but each small thing can be transformed into something glorious.

You can ask Vivek, who carries my tea, my food -- and now I am going for Coca-Cola. Just ask her: whatsoever food is offered to me, I enjoy it as the best food anybody will be enjoying in the whole world. I enjoy my tea -- which has no sugar in it, no milk in it, just water and tea leaves; but I really enjoy it, each sip of it. And I feel as if I am in paradise each moment.

So please, learn the alchemy of transforming things.

Question 4

BELOVED OSHO,

IF THE BRAIN OF AN ENLIGHTENED MAN WAS TRANSPLANTED INTO AN ORDINARY MAN, WOULD HE START BEHAVING LIKE AN ENLIGHTENED MAN? WOULD HE EXPERIENCE ENLIGHTENMENT?

No, because the brain has nothing to do with enlightenment. If you put the enlightened man's brain into some unenlightened man's body, he will not behave like the enlightened man. He will simply behave the way he had

been behaving. Perhaps for a few days he will be in a little difficulty, but soon he will get adjusted.
The brain has to be adjusted to the soul, not vice versa.

Question 5
BELOVED OSHO,
COULD IT BE POSSIBLE FOR SCIENTISTS TO DEVELOP ENLIGHTENED PEOPLE IN A TEST-TUBE?

Never. Don't wait for such stupid things. In the test-tube the scientist can produce a great painter, a great artist, a great dancer, a great musician, a great poet. But the scientist cannot produce an enlightened man in the test-tube, because that is the only quality which you have to work for. Nobody can give it to you.
You have to become more conscious. It does not matter whether you are born in a test-tube or in a mother's womb -- both are wombs. It does not matter at all. Enlightenment is the only thing in human life which will remain forever and forever the glory of individuality. Everything else can be produced; enlightenment you have to grow yourself. It is something so intrinsic to you, it is your very soul.
The scientist can give you a better, stronger body, he can give you a longer life, he can give you a better mind -- but he cannot give you awareness. He himself is not aware. He is as unconscious as you are. And do you think these unconscious scientists will be able to produce the consciousness of the awakened one? It is absolutely impossible.

So don't wait for test-tube babies to become enlightened. Don't waste your time. You become enlightened yourself. Test-tube babies will have to work their way towards enlightenment on their own.
It is something so individual... and that is the beauty of it, that it is individual. It is not something mechanical. It cannot be produced on an assembly line; otherwise, just as Ford cars go on coming out off the assembly line -- every minute one car comes out the same as the one before, the same as the one after.... Enlightenment cannot be created on an assembly line.
It is an absolutely individual growth. It is your responsibility to become enlightened or remain in darkness. That is the only area where science cannot be of any help.

Question 6
BELOVED OSHO,
I HAVE OFTEN HEARD THE EXPRESSION: WHEN A WOMAN SAYS NO, SHE MEANS YES. BUT IN THIS COMMUNE, IT DOES NOT SEEM TO BE TRUE. IN YOUR DISCOURSE THE OTHER DAY, HOWEVER, IT SEEMED THAT YOU ARE NOT AGAINST THESE GAMES. CAN YOU PLEASE COMMENT?

I am not against any games. And it is true. This commune is going to create its own proverbs. Here yes means yes, no means no. In the old society outside, when a woman says no she means yes, because that woman is a slave. For centuries she has been taught to be shy, to be unaggressive, not to chase men.

Here, the situation is totally different. Nobody need be shy about anything. So when the woman says no, don't try to interpret it as yes -- she will give you a good punch on your nose! And when she says yes, she means it. If you can escape fast enough... it is up to you. But here, we mean what we say, and we say what we mean!
And I am perfectly in favor of all these beautiful games -- men chasing women -- but that has become difficult here. In the outside world when the man chases the woman, the woman runs, escapes, hides. Here, the moment a man even starts chasing, the woman catches hold of him: "There is no need, all this unnecessary huffing, puffing, no need! Why waste time in chasing? Why not do the real thing?"
So beware! In the first place, keep quiet, don't ask.

From Death to Deathlessness

Chapter #4

Chapter title: The taste of peace
5 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
I SEEM TO HAVE HEARD YOU SAY THAT PEOPLE ARE ATTRACTED TO WAR BECAUSE IT IS EXCITING, WHEREAS PEACE IS BORING. IN MY OWN EXPERIENCE I SEEM TO ENJOY INDULGING MY PERSONAL DRAMAS AND TRAUMAS, AND WHEN I'M NOT INDULGING THEM LIFE IS A BIT FLAT. IS IT POSSIBLE TO BE ATTRACTED TO PEACE? WILL THE NEW HUMANITY FIND PEACE, RATHER THAN WAR, EXCITING?

It has never happened. Man has never found peace exciting. It seems that the way man is, war certainly will remain exciting, because the peace that you know is not the real peace; it is the peace of a cemetery, not the peace of this mandir! No war is going on, everything is silent -- do you think it is flat?

The new man will know this peace twenty-four hours round the clock, waking or sleeping. And the peace that is not only absence of war but a positive flowering within you, a positive wordless song within you, is totally different.

Up to now man has known peace, but that peace was only preparation for war. History can be divided into two parts: the period when people are fighting, and the period when people are exhausted, tired, ruined, preparing for another war from scratch. War or preparation for war: these are the only two periods human history has known up to now. Peace has never been known, because peace is something which the individual has to create. War is something which the crowd, the nation, the politician, the ideologies, the churches create. Peace, each individual has to create. It will be far better to say that he has to discover it, because it has not to be created, it is already there inside you.

But you are surrounded so much by the mind and its turmoil, you never come to hear the still, small voice within you. And if you cannot hear even the still, small voice within you, how can you taste peace -- which is beyond that voice -- where you simply exist? There is no thought in the mind, no emotion in the heart. In that nothingness you come to know, for the first time, the taste of peace.

I am saying it from my own experience. For thirty-two years I have been in that peace, and I have not found it for a single moment flat. It is always opening new doors, new dimensions, new depths.

When for the first time you know your inner peace, you think, "This is the end." Soon you have to change this idea, because the peace goes on growing. And the day comes when you understand that there is no end, the peace is going to become as vast as the universe itself -- and the universe has no limits.

You must be feeling flat when you are not passing through some drama or trauma, because in your life what have you got? If there is nothing going on: a fight, a love affair, a marriage, a divorce, fighting for an election or going bankrupt -- if all these things are not going on around you, naturally you feel flat. It seems nothing is happening, time has stopped; you feel dead.

It is a well-established fact that whenever there is war in the world, wherever it is, people look more happy, excited. They wake up early in the morning waiting for the newspaper to come. What is happening? What has happened last night? They cannot wait, they want to know it immediately.

People are carrying their transistors glued to their ears not to miss a single bit of information. Life is no longer flat, there is excitement, because every moment something new is happening -- victory or defeat, something is happening. You can look forward to some news. When there is no war, then tomorrow's newspaper will be carrying exactly the same as today's news.

I used to live in a place... just in front of my house lived the family of a doctor. The doctor was thought to be a little crazy; still, he was a good doctor. People used to come to him, knowing perfectly well that he was a little crazy -- but as far as his profession was concerned he was perfectly sane. He used to come every day in the early morning to my house, to read all the newspapers and magazines available there. He would come and ask for the latest newspaper.

One day I gave him a newspaper of the same date but from the year before. And he enjoyed it, he loved it. He said he had never expected these things to happen, because they didn't seem to be connected with yesterday's newspaper.

I said, "Now that I know that, every day you will be excited."

He said, "But how did you do it?"

I said, "This newspaper is one year old."

He said, "My God! If reading old newspapers makes you so excited, why have you been keeping it a secret from me? Sometimes I used to wonder why you go on collecting old newspapers, magazines. Now I know! Now I don't care whether today's newspaper comes or not. There are so many piled up in your room. I can pull one out from anywhere, and it will be exciting."

People are excited with something that is unexpected. Politicians rule over you because they provide excitement. Wars have been condemned for centuries but nobody listens, because everybody knows that a long peace will be so flat -- people will start committing suicide, there is nothing happening.

Just think of one year... no news happens. You just go on waiting and waiting and waiting. Then finally you decide to create news yourself: you commit suicide or you murder somebody. Something has to be done to break this peace.
In one of the dramas of an existentialist philosopher, a man is brought before the court because he has killed a stranger, someone whom he had never known before. He had not even seen the man's face. The man was sitting on the beach looking at the sea, and this fellow came from behind with a big dagger and pushed it into his back.
He had never seen that man before; he did not even see him while he was murdering him. What could be the cause? -- because that stranger was absolutely innocent.
The man was, of course, caught and presented before a court. The judge was also puzzled. He inquired of a few witnesses, "Is this man mad?"
They said, "No. In our neighborhood, this is the most rational and sane man." The judge was trying to find out something in his past which could make some sense of this act which he had done.
One man said, "I remember one thing, that when his mother died, it was Sunday morning, and we were both sitting in the garden. He said, `I knew that old bitch was going to spoil my beautiful holy day. Now, couldn't she have died on Friday, or Tuesday, or Monday? Why on Sunday? I was ready to go boating on the lake, and I have to cancel my whole program.'"
The neighbor said, "That day I thought this man was strange. His mother dies and he says, `That woman died purposely on Sunday. She was always making efforts to

spoil all my happiness. Even in death she continued her old habit.'"

Another witness said, "When all the proceedings for the funeral were over, this man immediately rushed to the house of his girlfriend, and they went to see a movie. In the morning, the mother dies; by the evening, he is at a movie with his girlfriend."

A third witness said, "That is nothing, because after the movie, he was drinking and dancing! His behavior has always been a little bizarre."

The magistrate asked the man himself, "Do you have any explanation for these things?"

He said, "For everything that I have done I have explanations. My mother dies on Sunday morning: my Sunday, my plan to go to the lake is spoiled -- is it wrong to say it clearly, rather than repress it? And anyway whether I say it or not, my mother is dead, so what difference does it make?

"And certainly I was angry. She could have died... there are seven days in the week -- why choose Sunday especially? And she knew, because the previous night I had told her, `Tomorrow morning I am going to the lake.' And I am absolutely certain she died on purpose because she was the only one who knew that I was going to the lake in the morning. And as I was preparing to leave, she died. You think I have to give an explanation, or does that dead woman have to give an explanation?"

The magistrate said, "Okay. About that nothing can be done; your mother is dead, she cannot be asked. It may have been just a coincidence. But does it look right to you that in the morning your mother dies and in the evening

you go to a movie? And in the night you are found in a nightclub drinking, dancing -- do you think it looks right?" He said, "Absolutely right. Because now, whenever I go to a movie it will be after my mother's death. Do you mean that for the rest of life I cannot go to a movie? Whenever I go to the nightclub and drink and dance, it will be after my mother's death. Do you want me to commit suicide because now I cannot enjoy anything -- it is after my mother's death? And what difference does it make whether her death was ten hours ago or ten days ago, or ten years ago?"

There was great silence in the court. The man looked rational, what he was saying was meaningful.

"Now everything I am going to do is going to be after my mother's death! What do you want me to do? Should I also die with my mother because now there is no point in living any longer; will I be a criminal if I live? If I laugh, somebody will say, `What? You are laughing, and your mother is dead?' And the time factor... can you tell me what is the demarcation line? Ten hours, twelve hours, ten days, twelve days, ten years, twelve years? And what is the criterion to decide that now it is all right to dance and drink -- now let my mother be dead.

"I thought that if I am to love, I have to accept the fact that my mother is dead; and then there is no point in wasting time. Moreover I had purchased those two tickets already. Wasting those two tickets over a dead person, I don't think is sane."

The magistrate said, "Drop all these things. You just tell me exactly why you killed that man on the sea beach. You had never known him, he had never done any harm to you. You were not even aware whom you were killing."

The man said, "It is very simple. My life was going very flat. I used to think, `Once my mother is gone there will be peace.' But once she had gone everything became flat. I would come home drunk in the middle of the night and nobody was there to nag me and instruct me as to what time to come home, what to do and what not to do. Life became flat, and I wanted some excitement. And I got it. Does it matter whom I killed?"

He said, "When I pushed the dagger into the man's back, and a fountain of blood came out, for the first time in years I was excited: what was happening? Something new! I have never seen a fountain coming out of a man's back. Red blood! Yes, I do not know who the man was, I have no enmity with him. I have not killed him for any reason except for my own excitement. And I got it, and since then life has been very exciting.

"I escaped, and the police chased me; finally I was caught, then I was jailed. Things started moving! And now I am standing in the court listening to all these idiots who are my neighbors. And it gives me great joy to contradict what they are saying. And you are sitting there looking so silly, and these people are saying, `Your Honor.'

"It is hilarious, I have never enjoyed life so much! And I am already tremendously excited waiting for the judgment, to see whether I am released, whether I am sent to a mental hospital, or I am sentenced to death, or twenty years' imprisonment. There are so many alternatives in my mind."

This man is you.

People are doing all kinds of things just to feel excited. And when the whole world becomes dull, starts feeling stale, flat, some politician comes as a savior to you, an Adolf

Hitler. Many people in the world are waiting for another Adolf Hitler -- life is becoming flat. That man made the five years from 1940 to 1945 tremendously exciting. I don't think there has ever been such a long period so full of excitement for the whole world. Adolf Hitler should be given as many Nobel Prizes as possible for making the whole world alive, thriving, their hearts beating faster. They are still waiting.

I received -- I could never have conceived it -- I received a letter from the American Nazi party. Can you think that in America there is a Nazi party? I got the letter from the president of the party, and he was very angry, "Because," he said, "you have been continually speaking against Adolf Hitler; and it hurts our religious feelings." Even I was excited! This is really great: "religious feelings"?

And later on his letter said, "Perhaps you do not know that he was the reincarnation of the Old Testament prophet, Elijah. Soon he will come to deliver humanity from all misery and suffering."

I can understand this man, his party. Their lives have become flat, they are ready even to make Adolf Hitler a religious prophet. They are ready to do anything, but excitement is needed. After each ten or fifteen years the flatness becomes so thick in everybody's mind that a war becomes a certainty. Any excuse will do.

Forty years have passed since the second world war. This is the longest period. The credit does not go to you, the credit goes to the nuclear weapons, because both the parties which are capable of fighting, the Soviet Union and America, are afraid. They know perfectly well nobody is going to win, that everybody is going to be finished

forever. The whole of life on the earth is going to disappear.

It does not matter who starts the war, the other party will start only ten minutes later. So anybody can start, it does not matter. The other party will be only ten minutes late, and in ten minutes you cannot be victorious. You can destroy a few cities, but you cannot be victorious. Your missiles are aiming at Moscow; their missiles are aiming at New York, Washington, San Francisco -- just a push-button game.

They are frozen out of fear, that's why forty years have passed. And I know that unless the war begins accidentally, the third world war is almost impossible. It is very close, any moment it can happen, but it will be just an accident: some technological defect, some scientist getting nagged too much by his wife, some politician losing his power, his grip, some country wanting to have the attention of the whole world, some crackpot somewhere. There are so many crackpots, and most of them are in politics.

Pots without cracks don't go into politics; they have other, useful things to do. A crackpot is of no use. That's why politics is the only profession in the world where no qualification is needed. Everybody is perfectly qualified.

Now there is so much power in the hands of the politicians that they themselves are afraid. They would like to win the war, but it is impossible; both the parties are equally balanced. And the war is not going to be between two countries; nuclear weapons will spread it all over the world. Perhaps within twenty-four hours all life on earth will disappear. This is frightening. That's why the war has not

happened, and perhaps may not happen. But it is always very close; anything can go wrong.

I was just talking to one journalist, and I was saying to him that you should not depend on machines. And now the whole war game is not between man and man -- that is out of date -- the whole war game is between technological nuclear weapons. Even the missiles which will carry the weapons will not have any pilots with them, there is no need. The missile itself can be programmed where to go, where to drop the bomb.

I was saying to him that man has become so dependent on technological machines that anything can go wrong any moment. And when I said this, the electricity went off! The journalist had nothing to say anymore. The proof was there! I said, "Now we can move onto another subject. This is finished."

I understand that you are in a very difficult situation. You would love to live in peace, but peace seems to be flat; nothing is happening, you are almost in your grave. To avoid being in such a dead state, you go on doing something or other -- falling into a love affair, chasing a man or a woman; and then the whole drama of overpowering each other, of dominating each other, fighting.... That too does not seem to be good -- every night a pillow fight. It does not seem good, but excitement is there.

Every husband on his way home is thinking of excuses why he is late, figuring out where he has been, what to say, what not to say. And the woman is figuring out... she has phoned all his friends' houses and she has collected all the information that she knows he will use for his excuses.

Yes, there is drama. You tell her, "I have been with one of my friends; we met after such a long time." And the woman laughs, and she says, "Don't be stupid, your friend has been here! Now I don't think your friend is a Jesus Christ who can be in two places simultaneously." You are caught. Every husband feels guilty, the woman is angry, he is trying to persuade her....

At least all these dramas and traumatic experiences keep you from falling into that space you call flat. But at such a cost. The peace is flat, the excitement is a torture; you are caught in a dilemma.

The reason is that you don't know what real peace is. Just not to fight, not to get involved again with another woman, not to go to the pub and drink too much and beat others and be beaten.... You can avoid all these things. You can just close your door and sit inside your room, but you will not find peace. The question is not of the room and you, the question is of your mind.

Your mind is born out of the monkeys. Your mind is a monkey. Have you seen a monkey sitting silently? That would be a miracle. The monkey is always doing something or other -- jumping from one tree to another tree in search of excitement. He is bored with peace. Even if you have not done anything, just look at the monkey and he will make faces at you. What is he doing? He is just trying to create some entertainment.

He will start running after you. If you run, then he will enjoy it very much. Great excitement, although there is no point. If you stop and turn back, the monkey will go up the tree; he does not mean business, it was just a game. He was

feeling flat, you were feeling flat, and it was a good game. Both became excited.

Your mind is constantly seeking and searching for some involvement, some trouble, because the peace is really killing, poisonous.

Let me repeat: this is not the peace which I am talking about. That peace comes out of meditation, that peace comes when you come out of your mind and become centered as a witness, just watching the mind without any judgment, without any evaluation, without saying, "This is good, this is bad, this is really groovy." If you do such things, then you have already jumped in and become identified with the monkey. The moment you say, "This is groovy," you cannot remain outside; you are on the track again.

You have simply to be a witness, like a mirror that gives no judgment -- a beautiful woman, a Cleopatra, or Mother Teresa, it makes no difference.

One journalist was asking me about Mother Teresa, and he said, "I agree with you on almost all the points, but why are you against Mother Teresa? She is a beautiful woman...." And he was shocked to think of marrying Mother Teresa. Then he understood it is not easy to use any word in front of me just like that: "She is a beautiful woman." Then he must have remembered her face. Are you going to make love to the Nobel prize? What are you going to do with that woman? Then in his mind he must have understood that she is exactly the type of woman that Christians were burning alive in the Middle Ages -- witches. She is exactly that type.

I know her. I would prefer to remain in hell for eternity than to get married to Teresa the Terrible!

But the most difficult thing in your life -- which should really be the easiest -- is to sit by the side of the flow of your mind. Your mind is just like a river. Thoughts and thoughts and a crowd of thoughts go on passing. You simply sit by the bank, unconcerned, just a witness, and you are in for a great surprise.

Slowly slowly, as you become more and more centered and simply a witness, thoughts start disappearing. They can exist only with your identification. You give energy to your mind. When you pull yourself out, you have stopped giving nourishment to the mind. And once there is no nourishment -- thoughts are very fragile things -- they start dying out. Soon there is silence, there is peace. And this peace is not the peace of a cemetery. This peace is not dead, it is not flat. It is such a tremendous experience that once you have reached the first rung of the ladder, the ladder goes to infinity. You can go on and on discovering new layers of peace. This is the real excitement, unending excitement. That's the meaning of the word "ecstasy": unending excitement. You cannot exhaust it, you cannot come to a point where you say, "There is no more to discover and I am feeling flat." It has never happened. On my own authority I say to you, I have been going as fast as possible, deeper and deeper into silence, but there is no bottom, there is no limit.

Each moment of silence brings new fragrance. Peace brings new flowers. Nothing is said, but much is heard. Nothing is shown, but much is seen. Nobody guides you, but some magnetic force of peace itself takes you farther and farther

away from the mind, from the body, from the neighbors, from the wife, from the husband. And the excitement is continuously deepening.

Unless we can create millions of people around the earth who have experienced this kind of peace, war is inevitable, because people cannot survive flat lives. It is better to go into a war and have a little excitement, although it means death.

If a man who has not known inner peace is forced to live peacefully, he will either murder or kill himself. Even that will provide some excitement. Excitement is a great nourishment, but only the right kind of excitement is nourishment. The wrong kind of excitement is poison. And up to now humanity has been dominated by the wrong kind of excitement.

You are here with me to learn a very simple thing: to enjoy peace, to enjoy silence, to enjoy something that is within you and you do not have to depend on others for. Such a peaceful man radiates peace for others too. His silence starts touching other hearts too. His silence becomes oceanic and very inviting.

That's what I am doing here.

Last night, a very nice, juicy journalist was with me. And he was constantly asking me, "Why don't you go out into the world to teach people meditation, silence, or whatsoever you name it?"

It was difficult for him to understand that the well never goes to the thirsty. And remember, if the well goes towards the thirsty, the thirsty will escape! Seeing a well coming towards him, he will do anything but stand there where he was standing. He is thirsty, that is true, but that does not

mean that wells have to come towards him. The well has to remain where it is.

And what to say of an oceanic peace? The well is a small thing; you can miss it, you may not be able to find it. I am not a well. The whole world knows about this ocean. Few are the friends of the ocean, many are the enemies of the ocean -- but on one point they all agree, that the ocean is there.

I told the journalist, "I create friends, I create enemies, but I never create a person who can ignore me. I am not ignored. And there is no difficulty; the friend and the foe are just superficially different. The friend will reach me first, and sooner or later the foe will be following. He has already become connected with me -- with his hate, with his hostility. He has already married me!" It is only a question of time. He will be watching what is happening to those who are friends.

It all depends on you. If you become peaceful, silent, loving, you will create everywhere a certain area of loving energy. People will start stopping you in the street and asking you what has happened to you -- it is something invisible, but very tangible. I am going to remain here. You are going to spread like waves in the ocean to the whole earth.

I am not fighting against the third world war, for the simple reason that there is only one way to fight it, and that is to create a peaceful humanity, a humanity which refuses to fight because now there is no excitement in fighting. Now there is excitement in sitting silently, doing nothing and letting the grass grow by itself. You have found real, authentic excitement. Now who cares to fight?

I am not directly a pacifist, I am not taking protest marches to Washington or Moscow. But I am creating and generating a force which can envelop the whole earth. And that will be the barrier against nuclear weapons, wars, and all kinds of stupidities.
Just recognize your responsibility. Man was never required to be so responsible as he is required to be today, because upon him rests the whole thing -- of whether the earth is going to be alive, thriving, flowering, or is going to be a dead planet.

Question 2
BELOVED OSHO,
YOU HAVE SPOKEN MANY TIMES ON AIDS AND ON THE THIRD WORLD WAR, BUT NEVER ABOUT BOTH OF THEM TOGETHER. DO YOU THINK THERE IS STILL A NEED FOR THE THIRD WORLD WAR EVEN IF TWO-THIRDS OF THE WORLD POPULATION IS GOING TO DIE A NATURAL DEATH FROM AIDS?

Certainly there is no need for the third world war. AIDS will do whatever the politicians want to be done by a third world war. But it is not in my hands.
Politicians don't want to take a chance. Every day they are piling up more and more nuclear weapons. And on the other hand -- you will be surprised -- every nation is trying to repress information about AIDS.
Why is every nation trying to repress the information about how many people are suffering from AIDS, and how many people have been in contact with these people? The cases

may not be confirmed, but they are all around, and they will be spreading.

Countries are afraid to declare that they have AIDS because it means they accept that there is homosexuality, it means they accept that all kinds of sexual perversions exist in their country, because AIDS is the climax of all perversions together. It is insulting to their ego.

But they are not realizing the fact that if you repress information about AIDS, it is going to spread faster.

Perhaps they are not worried because they know that anyway the third world war is going to be there -- AIDS or no AIDS. In the politician's mind it seems that there is no way out anymore: they are geared towards the third world war.

Yes, it is a concern to me. The third world war can easily be avoided if people learn a little meditativeness. Then their whole excitement and support for war, democracy, communism, socialism, fascism -- everything -- disappears. They are no longer slaves of any government, any nation, any religion, any party.

And a man who is meditative, who knows his inner peace and silence, cannot be a perverted sex maniac. The experience of inner ecstasy is helpful in both ways. On the one hand, it will make you normal human beings, not perverted in any way. Secondly, it will make you capable of creating small fields of energy which will go on spreading on their own. We have to cover the whole earth with a red blanket. That will be the barrier which cannot be broken by any nuclear weapons.

But you are right. If AIDS goes on spreading the way it is spreading.... It is not only through sexual intercourse that

you can get AIDS. Even by kissing you can get AIDS. There are a few tribes -- old, ancient tribes living in the mountains in the Himalayas -- who seem to be far more advanced as far as kissing is concerned. They laugh at the whole idea, it is so unhygienic. In each kiss the partners are exchanging millions of germs. You have heard the words "kiss of death." Up to now it has been only words; now it is a reality.

One journalist was asking me, "Then what do you propose as a substitute, because if we stop kissing, we will feel something is missing?"

I said, "No, there is no need. Man is so inventive. You just rub noses with each other, and you will enjoy it more." These aboriginal tribes in the Himalayas do exactly that. They don't kiss, they simply rub noses.

But the journalist was more concerned about catching a cold than about catching AIDS, and he said, "What if one partner has a cold?"

I said, "That is such a simple thing. At the most you can catch a cold. If you don't take any medicine your cold will go in seven days; if you take medicine your cold will go in one week. There is no problem. And it is a show of affection, intimacy, love, that you are willing to rub noses with someone who has a cold."

But please, avoid kissing. You don't know who has AIDS. Very few people are confirmed, because very few people go to the doctors. And those who know they have AIDS manage to bribe the doctors to keep the information secret. They know that they cannot live more than two years -- that is the maximum -- perhaps they will live six months, eight months.

Just think of a man -- put yourself in his position -- whose doctor says to him, "You have AIDS and you don't have more than two years to live, at the maximum; most probably six months will do it." Naturally, you don't want people to know that you have AIDS, because it is so humiliating. AIDS simply means you are a homosexual, perverted. So you are going to bribe the doctor, "Please keep your mouth shut."

And there is no medicine for AIDS, so the doctor cannot be of any help. And as for you, when you see that you have at the most two years, or perhaps only six months, you will try to make the best of those six months -- make as much love as you can, find as many partners as possible, because life is finishing.

The people who have AIDS become more focused on sexuality because their whole life flame is going out any moment. Before it goes out.... Now they have nothing to lose, but they can give something -- AIDS -- to as many friends, lovers, as possible. And each person who comes in contact with these people will become a new source. Within fifteen years, the world will be covered with people who have AIDS, and it will be impossible to prevent it.

So you are right -- what is the need of the third world war? The need is that the politicians don't want to take any chance. Who knows? The medical profession may come up with some medicine. Who knows? Man may start naturally building antibodies to AIDS in his body, because this is a challenge to his whole system. Everything is possible. The body does not want to die, it creates antibodies for all kinds of sicknesses. AIDS is a new phenomenon, our bodies are

not yet fully acquainted with it. Perhaps our bodies will start creating antibodies to AIDS.
So it is better, the politicians think, to let AIDS do its work -- that is the work of God, the father who is in heaven, above the roof -- and we should go on doing our own job of piling up nuclear weapons, so no chance is left.
They are determined, it seems, that this planet earth, which is a rare planet.... All the planets around you are dead. This is the only planet which is alive with millions of species -- animals, birds, insects, fish, trees. All the planets around you are very poor. They don't have oceans, they don't have rivers, they don't have trees. They are just dead stone. Nothing grows there. And your politicians are determined to make this earth the same.
This is the greatest responsibility that man has ever faced. But remember, the greater the responsibility, the greater the challenge, the greater is the possibility for you to come to your highest intelligence, potential, capabilities, creativity. So, on the one hand, it is a very sad picture. But on the other hand, never before has humanity faced such a challenge. Who knows? This challenge may give you guts enough to do things which you always wanted to do for many lives, but went on postponing. Now there is no way to postpone -- death is knocking on the door.
What do you want? To read the newspapers -- or do meditation? What do you want? To go on playing cards -- or do meditation?
Man has to be made aware of the great, the greatest challenge that is standing in front of us.
Politicians are trying to keep both AIDS and nuclear weapons hidden. They do not declare exactly how many

nuclear weapons they have, all estimates are guesswork. And now they are trying to repress information about the disease AIDS. Their whole effort is so that you do not become aware of the challenge, because the challenge can bring a transformation in the whole of human consciousness.
I am hammering continually on these two things, AIDS and nuclear weapons, for the single reason that perhaps this is the moment when you would not like to remain asleep. This is the moment you would like to know something deeper than life and death itself. That is the world of peace. And it belongs to you, you just have to claim it.

Question 3
BELOVED OSHO,
AS WOMEN, OUR NATURAL CREATIVITY IS EXPRESSED THROUGH THE BEARING AND RAISING OF CHILDREN. WHAT HAPPENS TO THAT ENERGY NOW THAT THAT AREA OF EXPRESSION IS NO LONGER VIABLE?

Energy is always neutral. It has no program in it. It can save or it can mar, it can make or it can destroy.
It is a great opportunity that is becoming available to women, now that they are freed from biological bondage. Of course, man has always praised them for their great creativity in having children. But what kind of children have you produced? Just look around the world: these are your children -- what creativity! All the animals are doing it, perhaps better than you.

I have been in many jungles and mountains in India. I have never seen any deer which is too fat or too thin; they are all alike. They are not like man: one person is thin and one is so fat and ugly. I have watched all kinds of animals in the wild: nobody teaches them how to produce children. They don't have any schools, no maternity homes, no guidance from anybody. So don't take much pride in the fact that you can produce children.

Yes, man has been giving woman much juice about it: "You are a great creator because you give birth to a child." It was really very tricky of man; it meant that the woman should continue to create children. And in poor countries it is still happening -- to have a dozen children is not rare. Some women have more than one dozen. I saw one woman who had twenty children. Now her whole life is wasted. Either she is pregnant or she is raising the children. And when the child is not even six months old, she is pregnant again. She is doing a double job.

I know about a man who had uniforms for his children. I asked him, "What nonsense this is! Why do you create uniforms for your children?"

He said, "Do you know how many children I have? Fifteen. Without their wearing uniforms I cannot recognize which my child is. So the uniform helps me in two ways. I have to take the children to the school and bring them back home. It helps me to recognize my children and sort them out. It also helps me to know if somebody else's child has not entered into my fold and my child has gone with somebody else."

I said, "Now it is time you should stop; fifteen is too much."

He said, "It is God and his grace. I cannot go against God." He was a very religious Hindu. "If God wants to give birth to more children, then who am I to prevent it?"

All the religions of the world are against birth control methods, the pill. They are against abortion. It means the woman remains biologically in bondage, and her energies continue to create only mediocre people, crowds to serve in the armies, navies, airforce, to be killed or to kill-at the most to be clerks, nurses, porters. What do you mean by creativity? You have created a porter. Do you feel proud? How much pride can it give to you?

Every parent should feel ashamed. You are creating like animals. Science has given you a chance today to get out of the bondage of biology-a great freedom so that sex becomes, for the first time, not a biological reproductive method; it becomes sheer play, joy.

You are asking me, if women's energies are not poured into creating children, then what will happen to those energies? Why can't you start.... There are thousands of ways to make this world more beautiful. Anything that makes the world more beautiful is creative. Landscape the garden around your house. Crossbreed plants; create new flowers that have never existed before. And of course, they will give new fragrances which the earth has never experienced. And compete with men in every field. Prove to him that you are equal -- not by the women's liberation movement; prove by your actions that you are equal, perhaps superior. The women's liberation movement is just idiotic. A few women will gather and just create anger and hatred against men, and they will all smoke continuously, and drink. And they will all become lesbians because they hate men; they

cannot love men, they can only love women. It is such a perversion, a woman loving another woman.

I cannot conceive the idea of a man loving another man -- and not just ordinary people: one of the popes before this pope was a homosexual. He was a bishop in Milan before he became pope. The whole of Milan knew it, because he was always hanging around with his boyfriend. And when he became pope and went to the Vatican, the boyfriend went there as his secretary. And you know secretaries are just an escape from your wife, a refuge from your wife.

If the pope is homosexual -- and popes are infallible -- it creates great suspicion, because Jesus was also hanging out with twelve boys. It may be something coming down from Jesus himself.

Monks are well-known homosexuals, and nuns are lesbians; but this is out of necessity. The monks have to live together in a monastery; the nuns have to live in a nunnery, separate -- they cannot meet. Naturally, their sexuality starts taking some other forms. And I think it is intelligent, it is not unintelligent: if you cannot get the food you like, then you have to like the food you get. This is simple intelligence.

In jungles animals are never homosexuals, never. But in zoos they become homosexuals. When I came to know about this, I started being really concerned about humanity: is it a zoo?

This women's liberation movement has only turned women into lesbians. It has created hate towards men, but this is not going to give you equality. Equality has to be earned, it has to be deserved. So since the pill has released you from the bondage of biology, now you are free to use your

energy. And a woman has a more delicate body, a more flexible body. She can become a better dancer than any man can ever manage. The man, howsoever trained, is stiff. It is not his fault, his physiology is stiff. Women can become the best dancers in the world.

A woman has a great imagination, but her imagination has remained confined to the home. The reason was children -- children kept her in the home, and for millions of years, so it became almost second nature. Otherwise, I don't see that there is any natural necessity for woman to confine her imagination within the walls of her home.

The stars belong to her as much as to any man. The sunrise and sunset -- they are also her possessions. She has to spread her wings, her consciousness. She has to widen her vision, imagination, dreaming, beyond children. Right now, the woman goes on thinking about the child, "He should become a doctor, he should become an engineer, he should become this and that."

Now the woman has to become what she used to project through the child. Become a doctor, become an engineer, become a pilot. What you imagined through the child... Why not directly encounter reality, and be yourself what you wanted your child to be? I don't see that there is any problem.

Women are in many ways superior to men, and their superiority can be used for new dimensions of creativity. An experienced mother knows whether there is a boy or a girl in her womb. How does she come to know? Because the boy starts kicking, and the girl never does that. The girl remains more centered, the boy is already freaking out. And you can see in children -- girls will be sitting with their

dolls in a corner silently enjoying their game, and boys will be creating all kinds of nuisance all over the neighborhood. What man has created is nothing if the woman comes into the field with her centeredness, with her roundedness, with her contentment, with her love. So move in any direction that feels fulfilling to you.

The day women start creating all kinds of things that men have been creating up to now.... I say to you, there is no need to ask for equality, because women are the superior sex -- naturally, because nature has made the woman to create children. Man's function in creating children is negligible. Any syringe can do what he is doing, just a plastic syringe, use it and throw it out.

Women are more resistant to diseases. From the very beginning, nature has an immense balancing power. If one hundred girls are born, then one hundred and fifteen boys are born, because by the time they reach marriageable age, fifteen boys will have disappeared. They are weaker -- any sickness, any disease.... But those hundred girls will be there, so by the marriageable age the balance is equal; those fifteen extras are gone.

If nature were producing exactly the same number of girls and boys, there would be great difficulty. Soon the population of women would have gone far beyond the population of men. But nature has its own ways of balancing. Knowing that man has a much weaker body, in the sense that it cannot resist and fight with sickness, it creates fifteen extras.

The woman lives longer than the man -- five years longer -- in every country, in every race. And the woman suffers much, but still she survives. Man cannot survive as much

suffering as woman manages to. So don't be worried about your energies. You have more energy than men.
Man started suppressing women only because he felt inferior. His inferiority complex was the cause of his forcing women to become inferior, so he could cover up his wound and feel superior. It is stupid.
And now because biology no longer has power over women, don't waste your energy in being a lesbian. This is the time for you to be creative in every field, and you will be able to have your Picassos, your Mozarts, your Van Goghs, your Shakespeares. There is no reason why not. Perhaps a little better, a little softer, and your sculpture is certainly going to be more alive.
There is only one thing in which you will not find yourself equal to men -- and please remember, don't try to be equal in that area -- that is muscles. Let men be superior as far as muscles are concerned, because if women start going to gymnasiums and creating muscular bodies, that will be the worst day in the history of humanity.
Just closing my eyes... if I see thousands of muscular women sitting here I am not going to come again!
And there is a tendency to imitate. You know that man has imitated you; otherwise, what is the need to shave his beard and his mustache? It seems as though he wants to look as beautiful as a woman, but he forgets completely that to a woman, a man looks more beautiful with a beautiful beard and mustache. He is thinking from a man's side, that a woman looks beautiful. Just think of it the other way: if a woman grows a beard and a mustache -- do you think she is going to find a man to chase her?

But that's what man has done, imitate. A simple argument, but without understanding. He feels that the woman is beautiful, and as it is so easy to remove the mustache and the beard, why not be as beautiful as the woman? He forgets the fact that for the woman you are losing much attraction.
Just look at my beard! I don't think any of my sannyasins would like my beard to be shaved. Perhaps many of my women sannyasins are here just because of my gray beard. And anyway, whether I am saved spiritually or not, I am not going to shave my beard!

Question 4
BELOVED OSHO,
IN A RECENT INTERVIEW, I ASKED AN ITALIAN PHILOSOPHER WHETHER THE AMERICAN-RUSSIAN SUMMIT ON NUCLEAR WEAPONS WILL EVER COME TO AN AGREEMENT. HE SAID, "WHEN TWO CONTENDERS ARE TRYING TO SCREW EACH OTHER, THEY WILL NEVER COME TO ANY CONCLUSION." AND HE ADDED, "WHAT IS MISSING IS A THIRD PARTY, SOMETHING ABOVE THE TWO CONTENDERS, A RELIGIOUS AUTHORITY LIKE THERE WAS IN THE PAST, TO ARBITRATE THE QUESTION. BUT IN THESE DAYS THERE IS NOTHING LIKE THIS. UNFORTUNATELY, NOBODY WILL LISTEN TO THE POPE AT ALL."
IF YOU WERE THE AUTHORITY FOR ONE DAY, THE THIRD PARTY ABOVE ALL, WHAT WOULD YOU SAY TO RUSSIA AND AMERICA?

The first thing: I don't agree with the idea that these two contending parties, the Soviet Union and America, are not going to come to an agreement. They are bound to come to an agreement, because the forces are equal and war is meaningless.

The only meaning of war is if someone becomes victorious and someone is defeated. That's how wars have always been. But if a war is going to destroy the whole globe, and both the forces are equally balanced, and both the forces are aware of the fact that after the war there will be nobody even to write the history -- who won the war, who was defeated in the war.... Both the contenders will disappear. This fact is preventing them from clashing. And this fact will become more and more powerful, because they are both piling up more and more nuclear weapons. The more nuclear weapons there are, the less is the possibility of a third world war.

So first, I do not agree that they are not capable of coming to an agreement. In fact, without it being said, the agreement is already there. One thing both the parties know: that war is going to destroy all. War for the first time in history has become meaningless. So what the Italian philosopher suggested is wrong.

Secondly, he suggested that someone is needed, a third party more powerful than both; then there is a possibility of agreement. But the third party -- if it is more powerful than both, why should it bother about their agreement? It should rule over both. What is the point of their agreement or non-agreement? If China becomes the third party, more powerful than both, then certainly China will rule over

Russia and America. In the world of politics, "might is right." So on that point also he is wrong.

And on the third point, that if the third party is religious as it was in the past, a pope.... But do you think wars were not happening in the past? Popes themselves were involved in wars, crusades against the heretics, non-Christians, Mohammedans, Jews. The whole history of the popes is the history of bloodshed, burning people alive, destroying cities, putting cities on fire. Which pope has been able to prevent a war? And you say, "Unfortunately, nobody listens to the pope."

And lastly, you ask me if I am given the chance one day, what kind of agreement I would like to have between the Soviet Union and America. One day is too long; I do not need to do that much work, and don't think I cannot manage it with just one-and-a-half hours.

It is so simple! Just take all their nuclear weapons and drown them in the Pacific Ocean. Whoever named it Pacific perhaps was thinking of this time, that one day the Pacific will bring peace. There is no need for any agreement. Just take all their nuclear weapons -- and that can be done easily within one-and-a-half hours. I can order them, "Drown your nuclear weapons in the Pacific."

And as far as little wars are concerned, you can go on playing the game, there is no problem. Man needs to fight once in a while; till the whole of humanity becomes meditative he will need to. So with old methods, the methods that were used before the first world war, you can continue to play the game. It is just football, it is not much of a problem.

To me, it is so simple. There is no need for any agreement, and agreement is not possible. And you are giving me only twenty-four hours. An agreement between communism and capitalism in twenty-four hours is impossible. It is not possible even in twenty-four centuries. So what will I do? I don't care about their agreement. And why should they agree? If Russia feels good with communism, let them feel good. They have the right. If America feels good with capitalism, let them enjoy capitalism. There is nothing wrong in it. But one thing I will do immediately and quickly: destroy their nuclear weapons; then you have castrated both.

Have you seen a bull? And have you watched? You cannot force the bull to pull your cart; first you have to castrate him. And the castrated bull is no longer the same animal. In India the bull is worshipped as a symbol of the Lord Shiva by the devotees. Those bulls are really worth seeing -- their strength, their pride, the way they walk. Particularly in Benares, which is the city of the Lord Shiva -- he founded it. According to Hindu mythology, Benares is the oldest city in the world. And that looks right; it is so rotten, it must be the oldest.

But the greatest joy in Benares is to see the bulls. They will be resting in the middle of the street: you go on honking your horn, and the bull will not even look at you. The question of his going away does not arise. And don't disturb him, because he is powerful enough to upturn your car and kill you. But after castration the same bull goes on pulling your bullock carts.

So what I will do -- and it is a simple operation -- I will castrate America and Russia. And castration means take all

their nuclear weapons away from them and throw them in the Pacific. And close the Pacific to all ships passing through, because that could be dangerous. Although the Pacific is five miles deep, in any accident -- if a ship drowns and hits a nuclear weapon -- there will be an explosion immediately. So close the Pacific to travelers. That I can do within one-and-a-half hours. And more I don't want because of my bladder. Okay?

From Death to Deathlessness

Chapter #5

Chapter title: If you really love me, then wake up
6 August 1985 am in Rajneeshmandir

Question 1

BELOVED OSHO,
SINCE YOU HAVE BECOME AVAILABLE TO US IN THIS EARTHLY, EVERYDAY WAY, I HAVE BEEN AMAZED AT THE AMOUNT OF FEAR I FEEL WITH YOU SO CLOSE. IT MAKES ME WANT TO HIDE FROM YOU. I LOVE YOU SO MUCH, AND I DON'T UNDERSTAND THIS FEAR. CAN YOU EXPLAIN?

Love is always followed by the shadow of fear. The reason is, love is almost a death. Your old self, your old personality dies, and you are born again. Love is a death and a resurrection. Love is a cross. Jesus dies on it, and Christ is born on it.
That's why followers, disciples have always wanted their masters to be prophets, messiahs, gods, far away from themselves -- for many reasons. This was one of the most

significant reasons: that you could adore your master but you could not love him. And what is adoration without love? It is absolutely meaningless.
Adoration without love is a body without a heart beating in it. It is a corpse.
Your prophets, your messiahs, your reincarnations of God, they also wanted to keep you as far away from themselves as possible because they had to hide their own secrets from you. For example, scientifically nobody can be celibate, and they were all pretending to be celibate. They were fulfilling your desire that they should be superhuman -- and nobody is superhuman. A distance was needed so you would never come to know their reality.
Mahavira sits on a high, very high -- pedestal. You cannot reach him. Of course you will never know whether he perspires or not. To keep the story going that tirthankaras -- the prophets of Jainas -- do not perspire, it is certainly necessary to keep a certain distance.
When I am sitting here, I don't know whether you perspire or not. But when I came to your disco I was really surprised. The smoke of the cigarettes... I never feel it here. And, my God, the way you perspire! I was thinking that my disciples had stopped perspiring!
Of course, I myself rarely perspire, because moving from one air-conditioned place to another air-conditioned place in an air-conditioned limousine, there is no chance for me to perspire. But once in a while the electricity fails, the compressor in the car stops functioning -- then I know certainly that I am not a prophet. I perspire just like you, and I am fortunate that I perspire just like every human being, because I don't want to be made of plastic. My skin

is as real as yours. If Mahavira did not perspire, the only possibility is that he had a plastic body without any pores. Perspiration is absolutely natural. It helps you to keep your temperature always the same. When it is hot, your perspiration glands of which there are seven million, all over your body, start releasing small drops of water. The heat evaporates that water; it becomes engaged in evaporating the water and leaves you alone. It keeps your temperature the same; otherwise, without perspiration your temperature would be the same as the temperature outside. Soon you would burst -- any moment.

For centuries it has been a good contract -- not made knowingly, but made certainly by your unconscious mind, and your prophets and messiahs and tirthankaras, avataras -- that a distance is needed. So your prophet is always something so far away from you, you need not be afraid. You can adore, you can love, you can play whatsoever mind games you want to play with him: he is beyond your grasp.

I am totally different. If you say you love me, I can come down and catch hold of you wherever you are. I will not wait. Somebody loves me -- and you say you love me deeply; I will chase you to the very end of the sky. And particularly more so, because for two months I have been celibate. So your fear is right!

And you are hiding? That is the whole game of love. You are not hiding out of fear. Out of the corners of your eyes you are waiting to be found. Just the human, purely human joy of being found, somebody searching for you, chasing, and you are hiding.... It is not out of fear that you are hiding. It is out of love, and love makes you afraid because

it brings you to a point where you have to drop your ego. That is a death. And only after the death of the ego will you know the real taste of love -- never before it.
Please, come out of your hiding. I am a lazy man -- you may go on waiting in your hiding place, and I may never come. Anyway I don't know your address, your name. You have to be a little more daring. So go to the pub, have some strong drinks; the fear will disappear, and you will come rushing towards me like a bull. If anybody is to be afraid, it is me!

Question 2
BELOVED OSHO,
WHY ARE SO MANY OF YOUR SANNYASINS GERMAN?

The whole credit goes to Adolf Hitler. Adolf Hitler led the strong German spirit -- particularly the youth -- into such a hell, into such suffering and misery, into such utter failure, that the German mind since then has been searching for somebody who is just the opposite of Adolf Hitler.
They have found the anti-Adolf Hitler in me.
It is not just a coincidence. Nature follows certain laws. If the second world war was a long nightmare, the reason was that the Germans followed a man who was giving them hope, the promise of a better world. And by the end of his life Adolf Hitler started proclaiming himself the reincarnation of the Old Testament prophet, Elijah. He was not only a political leader, he was a religious prophet; and Nazism was not only a political creed, but a new religion preparing the way for the superman to come.

You have been cheated, deceived. Now for centuries the spirit of German youth is not going to forget or forgive Adolf Hitler. They want someone who is just the opposite of Adolf Hitler. I am not a prophet. I am not a reincarnation of the Old Testament prophet Elijah. My foot! I don't care a bit about these Old Testament prophets -- most of them are idiots, fanatics. The German youth finds in me a friend, not a leader. They are fed up with leaders.

I am not giving you any promises for the future. My insistence is on the present. This moment live, love, laugh, but don't wait for tomorrow.

Adolf Hitler was saying to the German youth, "Sacrifice your present, your youth, your love, your mother, your father, your wife, your beloved, your friends, for a better Germany to be born -- a Germany which will be ruling over the whole world."

German youth is completely finished with all kinds of promises. They are no longer interested in the future, because in the name of the future they have been exploited. With me, they find a totally different type of man, who gives no hope, no promise, no certainty for tomorrow, but only says, this moment is all that you have got. And never sacrifice this moment for anything, whatsoever it is -- not even for God.

I teach you how to live! Adolf Hitler was teaching you how to die for the fatherland, for Nazism, for the leader, Adolf Hitler, for the future generations who will rule over the world. And I am saying, drop the very idea of future. Future generations will take care of themselves. Don't you stupidly sacrifice yourself for future generations -- future generations will have their own present.

But this foolish idea is very ancient. Your parents sacrificed their love, their life, their joy, their pleasure, their holidays -- everything -- for you. And you are sacrificing everything for your children, and your parents' parents were doing the same.

Do you see the logic of it? Every generation is sacrificing for another generation, and that generation will sacrifice for another generation. Nobody is living. Nobody has lived up to now.

They were all great martyrs. With beautiful phrasing you can hide the reality of a thing. You sacrifice -- it is your duty -- for your children. Don't you want your children to be happy? Don't you want your children to be healthy? Don't you want your children to be cultured? Obviously, you say yes, but you should say, "The same was said to our parents. They sacrificed themselves; they never lived. They sacrificed for us to live and love, and now you are telling us not to live but to sacrifice again."

It is a very tricky game of postponing your life and love and joy and bliss and dance. And for centuries man has done that, with all good intentions. But the way to hell is paved with good intentions.

I am telling you that you are here to enjoy yourself. If you enjoy your children, play with them, teach them, but don't sacrifice for them! Remember, your sacrifice makes you resentful of your children, and your resentfulness creates anger, rebellion in your children against you. No boy can ever forgive his father, no girl can ever forgive her mother. What kind of a society have you created?

Sacrifice is a dirty word. Drop it from your vocabulary.

Yes, if you love your children, and if you enjoy your children, do whatsoever you want to do. It is not a sacrifice, it is not duty; it is love, and out of love you can never feel resentful. And if it is out of love, your children cannot be, deep down, angry against you. These so-called beautiful words -- sacrifice, duty, responsibility to the nation, to the religion, to the culture, to the civilization -- are all ugly.
German youth is more attracted towards me for the simple reason that I am teaching just the opposite of what they have suffered at the hands of Adolf Hitler. Adolf Hitler has paved the way for me. Nobody can prevent me from taking over Germany.
The German government is doing everything so that I cannot enter Germany. That is enough indication that the paranoia and fear have already reached into the hearts of those who are holding the power.
They have put a few cases against me. I have never been in Germany -- I was really amazed. How can I commit any crime? -- I have never been there. But they have put cases against me for two reasons. They can refuse entry to a man who is under litigation. Or they can let you enter and then imprison you because so many cases are against you; you cannot leave the country until all the litigations are over.
I rejoice at their fear. Whenever a government becomes afraid of me, it brings great joy to my heart. That means my work is happening. The governors, the presidents are somehow trembling within. To hide that trembling they will do all kinds of things.
But whatever you do, your edifice is crumbling. The fear is not coming because of me, the fear is in you.

And it is a strange experience.... For example, here in Oregon we are such a small commune, but we are not afraid of the Oregonians. We are not frightened by the vast numbers of them-and they are trembling with fear, trying in every way to prepare themselves. They have kept their army on alert. For this small commune you need the army to be on alert? They have told their army that any moment they might be ordered to reach Rajneeshpuram within three hours.

We have not done any harm to anybody. In the four years we have been here, we have done great service to this desert, to Oregon. We have made Oregon's name world-famous. Otherwise, I myself had never heard the name. But now, all around the world Oregon has become the focus; they should be grateful to us. And we have converted their desert into an oasis, full of laughter, love, dance, song, music. No desert is so fortunate as this desert we have turned into an oasis! They should be grateful.

For fifty years this land was for sale and there was nobody to purchase it. Who purchases deserts? And what are you going to do with a desert? And not a small one -- one hundred and twenty-six square miles! Just to put a fence around it means thousands of dollars.

They are frightened. The fear comes from the fact that if the people of Oregon become acquainted with us, they will forget the idea, "It is better to be dead than red." They will change it to the idea, "It is better to be red than dead." This is the fear.

Why is the German government afraid of me? Why does the German parliament continuously argue about me? I am

nobody -- not a politician, no power in my hands. Why should I be discussed in the parliaments of Holland, Germany, England, America? It seems to be simply strange.

But when one is in paranoia, afraid.... The greatest fear comes when your youth starts moving in another direction; that means you are losing your grip on the future. The youth are the future, and if the youth are moving in some direction, certainly their children will move with their parents, and the old generation will be left behind in their graveyards. It is a real fear. The youth are the life of a land, and when life is slipping out of your hands, great fear arises.

But nothing can prevent existence from following its fundamental laws. After Adolf Hitler, I am absolutely needed in Germany! The wound that Adolf Hitler has left behind, nobody else can heal. My love, my people and their love, can heal the wound very easily.

In Germany we have many communes, and those are the only places where you will see people laughing, enjoying, dancing, singing. Every day, thousands of non-sannyasins are coming to our German discos. It became a problem to accommodate so many people. People are waiting outside the discos in line, so when the first group leaves they can enter.

No church can claim that there is a line outside waiting! Naturally the church is afraid, the government is afraid. What is going to happen to these people? And they cannot understand either your way of life or your freedom, or your thoughts, or your spontaneity. You are the strangest people they have come across.

Yes, Germans are one of the biggest groups among my sannyasins, and every day more and more Germans are turning towards me. I can give you the guarantee that Germany cannot remain anything other than a land of sannyasins -- and that will be the absolutely certain prevention of any other Adolf Hitler happening.
They have suffered so much, they need a little relaxation. They have been in such a mental torture, they need some peace of mind. Their political leaders cannot give it to them. Their religious leaders cannot give it to them. Naturally, they have started seeking, and they have found me. I can give them everything that Adolf Hitler has destroyed in the German spirit.
The German spirit is in ruins. We can again make it a beautiful home where you can live, love, dance, sing. And Germans are capable people, strong people. If they could stand alone, against the whole world and maintain that stand for five years, continuously victorious, they can do the same for our vision of the world. Their energy, their strength can be used for creative purposes.
Adolf Hitler took advantage of their strength. That's why, fed up with the politicians and the priests of their land, they have joined hands with me. And I am only a friend. I do not claim any superiority over you, and that's what the German spirit needs.

It needs love, it needs friendship, it needs meditation, it needs silence. It needs to understand poetry, painting, architecture. It needs to understand jokes.
It is said that if you tell a joke to an Englishman, he laughs twice: first, when you tell it, out of politeness, not to be

rude to you; and second, in the middle of the night when he gets the point. The German laughs only once. He never comes to understand the point. He laughs because others are laughing, so there must be something in it.

And never tell a joke to a Jew, because he will not laugh; on the contrary, he will say, "This is an old joke, and moreover you are telling it all wrong!"

Perhaps for the first time in their history, Germans who have been sannyasins have been able to understand a joke. And I am going to fill the whole of Germany with beautiful jokes. Such a powerful nation needs some dimension of creativity to put its power, its intelligence into. It does not deserve Adolf Hitlers.

There will be many Germans here. Remember, to prevent Germany again falling into the same ditch... it fell into one in the first world war, it fell into it again in the second world war. And Germany still has American soldiers and American missiles; they can be forced into another ditch, and that will be the end of the whole of humanity.

Throw out the Bibles and read joke books. Tell the Americans to leave with all their missiles. Tell them, "We are not going to need them, and we are not going to sacrifice ourselves for any nonsense, any fatherland."

Germany is the only country which calls itself "fatherland." What a male chauvinist mind! All countries of the world are called "motherland," but Germans could not call their country motherland -- it looks as if you are calling your country by the name of the weaker sex. Fatherland seems to be right.

Please, start dropping the idea of fatherland. Make Germany a motherland. Give it more feminine qualities,

take away its male chauvinistic ideas. And my sannyasins are capable of doing it. Don't just be satisfied with yourself that you are happy, celebrating, for the simple reason that the more you spread your celebration, the more you rejoice. The more you shower blessings on others, the more blessed you become.

Question 3
BELOVED OSHO,
I HEARD THAT SOME OF THE PEOPLE THAT WERE NAMED ON LAST YEAR'S ENLIGHTENMENT LIST, WHICH YOU SUBSEQUENTLY DECLARED TO BE A JOKE, STILL BELIEVE THEMSELVES TO BE ENLIGHTENED, AND HAVE RECEIVED A CERTIFICATE TO PROVE IT. THEY SAY THAT YOU SAID IT WAS A JOKE ONLY OUT OF YOUR COMPASSION FOR US UNENLIGHTENED SOULS, TO SPARE US FROM GREED AND JEALOUSY. CAN YOU PLEASE COMMENT?

Be compassionate to those enlightened people, because never in the world have certificates been issued for enlightenment. If they had any intelligence, they would have immediately returned the certificate.
Certificate for enlightenment? I don't have any certificate. It seems I am the most unenlightened person here: no degrees from your university, no certificate for enlightenment. Sometimes I start thinking, "What the hell am I doing here? With so many enlightened people...."
It was a joke, and those who are still clinging to those certificates are poor souls; just have compassion on them. It

is not that I have called it a joke so that those who are not included in the lists will be able to drop jealousy, competitiveness, or an inferiority complex because "somebody else has become enlightened and I am still a camel."
Don't be worried. This is a caravan of camels!
And whenever, once in a while, a camel turns into a lion, I whisper in his ear, "Keep quiet. Don't start roaring, because the camels are too many: they will simply kill you. They will not tolerate such a nuisance." And whenever a lion changes into a child, then naturally for his protection I have to tell him, "Now you are a child -- vulnerable, open, keep it a secret hidden deep within you."
Certificates have been given to the camels so they can enjoy their camelhood without any inferiority complex. I love jokes. There is no need to be worried. If they are going all around with their certificates, just have a good laugh with them. Pat their backs, tell them, "Boy, you are doing well, just go on. You have received the certificate; sooner or later enlightenment will also come."

Question 4
BELOVED OSHO,
WHEN YOU WERE TESTING YOUR ENLIGHTENMENT BY SMOKING, DRINKING ALCOHOL, AND HAVING SEX, DID YOU TRY EATING FISH AND MEAT? DOES A VEGETARIAN DIET HAVE A REAL VALUE FOR OUR CONSCIOUSNESS, OR IS IT OPTIONAL, LIKE SMOKING?

It is not optional. Before enlightenment, it makes you gross, destroys your sensitivity, does not allow you to feel the life that surrounds you. It keeps you blind to the fact that just for your taste, you are killing living beings. Their bodies may be different, but their spirits are not different from yours.

Just think of cannibals. Has any cannibal ever become enlightened? Fortunately, it has not happened. If it had happened, the cannibals would have eaten that enlightened man first, just to have a little taste of enlightenment.

There is not much difference between cannibals and the people who eat meat and fish; they are all killing living beings. And the person who can kill should not expect his heart to become compassionate, full of love.

So before enlightenment, eating meat will prevent you from experiencing the light, experiencing your being. It is not optional.

After enlightenment, it is optional, but no enlightened person can eat meat and fish. Not that by eating meat and fish his enlightenment is going to disappear -- enlightenment cannot disappear, whatever you do. But the enlightened person becomes so sensitive, so aesthetic, that the very idea of killing somebody just for the few buds on your tongue is simply idiotic.

Before enlightenment it is absolutely not optional. After enlightenment, it is optional, but no enlightened person can manage to eat meat or fish. I have tried, but I could not succeed. Fish... I cannot even stand its smell. To think of myself, even in imagination, eating fish, seems to be absolutely impossible. Meat has been placed before me, but I could not touch it. The very idea that life has been

destroyed.... And enlightenment is all for life; it cannot accept death just to have a little taste. So it is optional but impossible.

I know many of you are brought up in families where meat and fish are normal, routine. You have been conditioned from your very birth to think that God created all these animals for you to eat. And I don't know why He created you -- for the animals to eat?

Gurdjieff jokingly has proposed a theory -- because Mohammedans, Christians, Jews, all believe God created animals for man to eat. The problem I posed to you was also put before Gurdjieff, that if everything is food for somebody else -- one animal eats another animal, that animal is eaten by another animal, and so on and so forth -- finally there is man. For whom is he food? Or is he an exception?

Gurdjieff was a remarkable man. He said, "Man is also food. He is eaten by the moon."

His disciples could not think what he was talking about, but he had many proofs in his favor. More people go mad on the full-moon night, than on any other night. More people commit suicide on the full-moon night than on any other night. More people commit murder on the full-moon night than on any other night. More people have become enlightened on the full-moon night than on any other night. There seems to be some reason behind it. On the full-moon night, man's psychology, his body, are all affected by the moon. The people who commit suicide... perhaps the moon has better ways of finding its food than you have.

The moon need not come to you with a gun or with an arrow, but in a subtle way its rays come as death to many

people, through suicide, murder. Those who somehow escape become mad. And enlightenment is the ultimate death, because the body will be dissolved and the soul will never be reincarnated into any other body. The moon has eaten the enlightened man completely, not leaving even a trace behind.

Gurdjieff was simply joking, but he made it very clear that you should not think yourself exceptional. Otherwise, when you kill a lion, it is a game. And when a lion kills you, then? Nobody calls it a game. In a game both parties are equal. Sometimes one party is victorious, sometimes the other party is victorious, but the game remains a game. When man kills animals, it is a game. When animals manage somehow to kill a man, this is disaster.

You have been brought up in families where you never gave a single thought to what you were eating. Whatever you were given from the beginning, you accepted. You became accustomed to it. That is one of the reasons why the greatest number of enlightened people happened in India, because that is the only country which is vegetarian. In India also there are non-vegetarians, but from non-vegetarians not a single man has become enlightened.

The case is similar in the West. It hurts your conditioning, but the truth is that Moses, Elijah, Jesus, are nothing compared to Gautam Buddha, Vardhamana, Mahavira, Shankara, Nagarjuna-no, just nothing. Their flowering, their height.... The distance between Jesus and Gautam Buddha is so big for the simple reason that these people -- Jesus, Moses, Elijah -- are all gross, they are not sensitive enough to become enlightened. And because they could not become enlightened, they could not preach vegetarianism

to their following. If they had become enlightened, the first thing to teach to their followers would have been vegetarianism.

Smoking is a different matter. It does not kill anybody. At the most it can take two or three years off your life. But it is your life, you are not killing anybody else. You are simply settling for seventy years instead of seventy-three. This is purely your personal business. Enlightenment cannot be affected by taking the smoke in and throwing it out. It is just silly, it is nothing like sin.

Alcohol can disturb before enlightenment, because it can make you more unconscious -- that's its whole purpose. Your consciousness is burdened so much with anxieties, worries, anguish, that you take a drink and feel good because your consciousness goes to sleep. Hence, before enlightenment, any kind of intoxicant is absolutely to be dropped. It affects your consciousness and drags it downwards towards darker realms of unconsciousness. And the whole effort of the seeker is to pull the darker parts out into the light, so this is just the reverse process.

But after enlightenment you are free. There is no problem; now no intoxicant can make your consciousness drop from the height it has reached. You can enjoy intoxicants if you like, there is no danger. But ordinarily, all the enlightened people in the past have not used intoxicants after their enlightenment.

Gautam Buddha was asked once, "Do you think taking something alcoholic would be a disturbance to your achievement?"

He said, "No, but if I start drinking, the problem is for my followers who are not enlightened. Seeing me drink, they

will say, `Aha! Isn't it groovy to be a follower of Gautam Buddha?'" But I don't want you to remain in darkness about anything. Gautam Buddha was trying to keep his followers in ignorance, howsoever compassionate his act. But keeping anybody in ignorance I cannot accept as compassion.

So I want to tell you that after enlightenment one can drink any alcoholic beverage. But there is no need, because the enlightened one has no tensions, no anxiety. He has nothing to drown in alcohol, so there is no need for him. But just to be a good companion to you, he can drink a little bit once in a while. That will keep him more human, and that will give you more hope! It will destroy the distance between the enlightened and the unenlightened. And that is my greatest effort -- to destroy any distance between the enlightened and the unenlightened.

Of course, there is some existential difference which I cannot destroy. But this is not the existential difference -- that you smoke and I don't smoke, that you drink and I don't drink. This is not existential. The existential difference is very small, and that is: I am awake and you are asleep. It is not much, because I am just sitting on the same bed where you are asleep. Just a little effort will make you awake.

Your sleep gives a guarantee: anybody who is capable of sleeping is capable of awakening, they come together. So what is the fuss about? Take your time. Whenever you want to wake up, wake. There is no hurry, you have the whole eternity available to you. Yes, I may not be there to wake you up, that is the only unfortunate thing about it. But somebody else....

One day you are going to be awake. If you love me, you would like me to wake you up. That is the only real indication of your love. If your love is just a word, you will go on sleeping and snoring. And you can talk in sleep. I can hear your snoring, and I can see you asleep, and still you are bubbling, "I love you, Osho."

If you really love me, then wake up, because only in your awakened state can we have a communion, a feeling of oneness -- not just a feeling, but really a melting into each other.

You have mentioned sex too. Biologically, sex is natural. It is not a hindrance to enlightenment. It is just like eating food, drinking water, breathing the air in and out, waking up in the morning, going to sleep in the night. Your digested food becomes your blood, your semen. It is a natural phenomenon.

Sex in itself is not a barrier to enlightenment, but all the religions have made it a barrier by repressing it. It is not sex that is the barrier, it is perverted sex that becomes the barrier. Homosexuality is a barrier, lesbianism is a barrier. But because all your religions have been teaching you to be celibate if you want to attain to God, self-realization, liberation, enlightenment -- whatsoever their name is for the ultimate experience -- then celibacy has been taught to be the basic requirement. It is that idea of celibacy which has driven people into all kinds of perversions.

Celibacy has led humanity to the perfect perversion, AIDS. This is a religious disease. This is the blessing your popes and your shankaracharyas and your imams have given to you.

Certainly whenever nature is not allowed to be natural, it takes you off the route of your growth, you start growing in a different direction. Enlightenment is your natural growth. The more natural you are, the easier the growth. Sex is not a problem; celibacy is.

Before enlightenment, enjoy sex as much as you can because after enlightenment there will not be any sex at all. So do your best and be quick! Life is short, who knows? Tomorrow you may become enlightened. After enlightenment, love is the reality. Sex becomes just a past thing; you are out of the bondage of biology.

So please, don't call your sex "making love." It is not making love. Only when you are enlightened is it possible to make love, because then it is no longer a biological necessity, but just beautiful fun; you can enjoy it. And the enlightened person can enjoy it more than anybody else. He enjoys everything more than anybody else. His capacity to enjoy is tremendous. But there is no necessity. If he chooses not to play tennis, there is no biological necessity. If he chooses not to play football, existence is not going to ask him, "Why are you not playing football?" It is simply up to him.

Making love is simply a game between two body energies. If you like the game, and likings differ -- if you like the game, play it, and play it the best you can. If you don't like the game, there is no necessity, and then celibacy is natural. After enlightenment, sex is no longer a need, but you have all the mechanism: the whole body of a woman or a man. You are still eating, you are still drinking. You are still creating the energy that used to become sex when you were unenlightened. You can use that energy in making love, or

in painting, or in creating poetry, or in dancing. And if you don't want to do anything with the energy, a great change in your chemistry and biology happens. You don't create that energy anymore if you don't use it. But then remember, you will become fatter.

You can see in India, sannyasins.... Muktananda's master -- perhaps you have seen his picture. I don't think anybody in the whole world can compete with that man as far as his belly is concerned. It is almost as high as Everest. It was so difficult for Nityananda, Muktananda's master, to sit -- his belly was so big. He was always lying down, and you could see the great slope!

Now the energy accumulates. It is better to use it. This is ugly! An enlightened person should become more beautiful, nicer, more proportionate. But the idea that you have to be celibate creates people like Nityananda. And after a certain point....

For example, Nityananda, even if I had met him and told him... he died before I reached his place. He did well; otherwise I was going to tell him, "Your belly looks like a very foolish thing, attached to a man who is enlightened. Why don't you make love?"

But I think he would be incapable of making love -- the belly would keep the woman miles away! I cannot imagine.... I have looked into the ancientmost scriptures on sexology, Vatsyayana's SUTRAS. He describes all the positions, eighty-four positions of making love; there is not a single exercise applicable to Nityananda. Perhaps Vatsyayana never came across such a personality.

I have looked into the second great treatise on sex written by Pundit Koka. I think sometimes that Coca-Cola must be some relation to Pundit Koka; perhaps Cola was his girlfriend. And they both together have created such a juicy thing....

The Coca-Cola company does not reveal its secrets to anybody. They are preserved in Switzerland in a bank, locked. The company is not ready for any price to sell the secret of the drink. It is ready to lose great markets. For example, in India Coca-Cola became prohibited for the simple reason that the government wanted to know the formula, how it is made -- "because unless the Indian medical board passes it, we don't know what you are supplying." But the company refused. The company said, "We never give our formula to anybody. We are ready to get out of your market." And since then in India, they have been trying, making many cold drinks, but nothing comes close to Coca-Cola. It cannot, it has a very ancient source.

I looked in Pundit Koka's book of exercises. He is certainly far more advanced than Vatsyayana, because Vatsyayana is three thousand years old; Coca-Cola is only one thousand years old. The name of the wife or the girlfriend is not known. Just the male chauvinist world -- the man gives his name to his wife. Why can't it be vice versa, that the wife gives her name to the man? No man will be ready for that.

I have searched Pundit Koka's book of sexual exercises in every detail. He has more postures, but still nothing for Nityananda. The belly is so big that it seems almost impossible to reach the woman. Before it happens to you, don't accumulate energy. It is good that the energy remains flowing, that it remains fresh, it remains young. Your sex

energy becoming stale is dangerous; it will create a certain staleness in all dimensions of your life.
Sex is perfect, no celibacy is needed before enlightenment. After enlightenment sex disappears, giving place to love -- a far more delicate phenomenon. You can have as much fun as you like, in no way can it disturb your enlightenment. It is something bodily, chemical, physiological. How can it affect your consciousness?
The enlightened man can make love, and while he is making love he is still centered in his being. He is just a witness, he is seeing himself and the woman making love; he is a third party. And this is what I mean when I say the enlightened man transcends sex, because he becomes a third party. He can see his own body and the body of his woman completely as a witness. His witnessing is not disturbed by anything.

Question 5
BELOVED OSHO,
WERE YOU ALWAYS SELF-SUFFICIENT EVEN AS A CHILD? DID YOU NEVER NEED CUDDLING OR HUGGING? WAS YOUR BODY FREE OF THIS DESIRE?

Unfortunately, yes. I don't remember that I ever needed any cuddling and hugging. I say, unfortunately, yes. Perhaps I have missed something beautiful. Cuddling and hugging are needed by children because they feel so small, so fragile, so afraid of the big world around. I have never felt any fear, and I have had my sources of warmth within myself -- as far back as I can remember.

I never liked to sleep with my mother, with my father. Particularly my grandfather was very much in love with me. It is something to be understood. Grandfathers are always immensely in love. They may not have loved their own son, but they love their son's son. There must be some psychological reason behind it. Their own son, because of all the religious teachings in the air, has always reminded them that they have committed something ugly, sinful. This son is the by-product of that act. But with their son's son, they have no guilt feelings.

So it is always the grandfathers and grandmothers who are more loving. My grandfather was very loving, and he always wanted me to sleep with him. I point-blank refused him thousands of times: "You stop! I cannot!"

He said, "But what is the matter?"

I said, "There are two things. One, you cuddle me and you hug me, and that I don't like. Secondly, you cover your head with the blanket, and my head also. And it is too much. You snore inside the blanket, and the whole night I have to hear it."

Finally he agreed. He said, "Okay. If you don't want to sleep in my bed, at least you can sleep in my room." I said, "That's okay," so I had my small bed in his room. But just because of his snoring, I still covered my head. If I didn't cover my head, I immediately remembered him. He snored really loudly.

For years I slept in his room, covering my head just not to hear. I still cover my head. He has been dead for many decades, but he has left a present with me -- this covering the head with the blanket. Once in a while I try to get rid of it, but within five minutes, it is back. He is not there

snoring, but the air-conditioner, the fan in the other room -- and I am surrounded by so many mechanisms. One or the other is making a noise. And I say, "Dear grandfather, will you ever leave me or not?" I don't think he is going to leave me.
I have never liked cuddling and hugging. In fact, it is not good of me -- I don't like the smell of another person's body, but what can I do about it? About likings and dislikings you cannot do anything. You are born with them and you die with them -- enlightenment or no enlightenment.

Question 6
BELOVED OSHO,
I REMEMBER THAT I DID GO FOR REBELLIOUS THINGS, BUT WHEN I WAS TURNED DOWN OR SHUT OFF OR DISMISSED, IT HURT SO DEEPLY THAT I GAVE UP. CAN YOU TELL US THE SECRET OF HOW TO BE STRONG ENOUGH TO COPE WITH THE CONSEQUENCES?

It is very simple. You have been too serious about your rebellion. That's why you got hurt, because you were thinking you were doing something great, and they told you to shut up! You were expecting a Nobel prize.
The secret is very simple. About your rebellion, don't be serious. On the contrary, when they say, "Shut up!" have a good laugh, be hilarious; then they will be hurt. They will not be able to figure out what is the matter: "I shouted at the boy and rather than getting sad, hurt, he laughed."

That's what I was doing in my childhood. I turned whatever they gave to me, or were trying to give to me, I turned it back with great force. If somebody told me, "Shut up!" I laughed loudly, and I inquired, "Does your `shut up' apply to laughter too? I will not say a thing, but I will sit here and go on laughing until you ask what is the matter. Better you ask now."

I used to sit in front of my father in his shop, because he had told me to keep quiet. I would go on smiling at him, and he would try to look busy. But I was just sitting there, and I was not doing anything, just smiling. And finally he would have a nervous breakdown, and he would say, "Please tell me what you want!"

I said, "Unnecessarily you wasted so much time by telling me to shut up. And you went into a torture, and I had to waste my time. So please, drop this habit of telling me to shut up, just listen carefully to what I say."

The secret is simple: never take yourself too seriously, then nobody can hurt you. You cannot find any man on the whole earth who has been condemned like me. From all corners, from every country, from every religion, from every political party I have only received condemnation as my reward. But nothing has given me even a scratch. Hurt? I don't know what it means. I never got hurt because I never took myself seriously. I did what I wanted to do, I said what I wanted to say. If they feel hurt and annoyed and start calling me names and condemning me, that is their problem, it is not my problem. I am finished, the moment I have said and done what I wanted to do, I am finished.

My teachers were always asking me, "What kind of man are you? We punish you, and you accept it as if it is a

reward. That makes us so worried about you, whether something is wrong with you. Even after school we continue to think about you." Whenever a teacher took his cane and hit my hands -- he would stop hitting, but I would go on keeping my hands held out, and I would ask him, "Is that all? I was expecting much more. You can do it -- if not for this act, then do it in advance for something that I am bound to do."
Don't take it seriously -- rebellion should be hilarious. It should be with a laugh, then nobody can hurt you. You won't have any sensitive part, vulnerable; your laughter, your hilariousness will be almost a steel cover over you.

Question 7
BELOVED OSHO,
YOU COME EVERY DAY, DANCE WITH US, STEAL OUR HEARTS, SMILE AND DISAPPEAR. ARE YOU A GYPSY OR SOMETHING?

I am a gypsy or nothing!

From Death to Deathlessness

Chapter #6
Chapter title: Wait and you shall find
7 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
FOR YEARS YOU HAVE TALKED TO US OF SIMPLICITY: SIMPLICITY IN LOVE, THE

SIMPLICITY OF ENLIGHTENMENT, AND NOW THE SIMPLE SOLUTION TO THE POWER GAME BETWEEN THE UNITED STATES AND RUSSIA. WHY HAS MAN DEVELOPED SUCH COMPLEXITY, AND WHY DOES HE SHOW SUCH MISTRUST AND DISBELIEF IN THE SIMPLE?

The simple is not a challenge to man's ego; the difficult is a challenge; the impossible is really a great challenge. How big an ego you want can be known by the challenge that you have accepted, by your ambition; it is measurable. But the simple is unattractive to the ego. The simple is the death of the ego.

And man has chosen complexities even in places where there was no need of complexity at all, for the simple reason that with complexity he can go on growing and strengthening his ego. He goes on becoming more and more important in politics, in religion, in society -- everywhere.

The whole of psychology is geared to make the ego stronger. Even those fools, the psychologists, stress the point that a man needs a strong ego. So education is a program to give you ambition by punishment and reward, to drive you in a certain direction. Your parents from the very beginning are hoping for too much from you. They think perhaps Alexander the Great has been born to them, or their daughter is nobody but the reincarnation of Cleopatra. Parents condition you from the very beginning that unless you prove yourself, you are good for nothing. The simple man is thought to be a simpleton.

The simple man has not been the goal of human society until now. And the simple man cannot be the goal, because you are born simple! Every child is simple, just a clean slate. Then the parents start writing on his slate -- what he has to become. Then the teachers, the priests, the leaders -- they all go on emphasizing that you have to become somebody; otherwise, you have wasted your life. Just the opposite is the case.

You are a being. You need not become anybody else. That is the meaning of simplicity: remaining at ease with one's being, and not going on any track of becoming -- which is unending.

There is no place where you will feel, "Now my journey is over. I have come to the highest peak that I had desired." Nobody in the whole history of humanity has been able to do that, for the simple reason that man is moving in a circle. So somebody is always ahead of you in something or other.

You may become the president of America, but before Muhammad Ali the Great you feel inferior. You don't have that animal strength. Muhammad Ali can give a good punch on the nose of Ronald Reagan, and Ronald Reagan will be flat on the ground. And you can go on counting one, two, three -- Ronald Reagan is not going to get up again to get another punch. He is simply waiting for number ten, so that he can get up and go to the hospital.

You may become prime minister of a country, but encountering Albert Einstein you will look like a pygmy -- not a prime minister, but a pygmy.

Life is multi-dimensional. It is impossible for you to reach in all directions, and to be the first in all directions. It is a sheer impossibility; existence does not work that way.
The ego is man's disease.
The vested interests want you to remain diseased. They don't want you to be healthy and whole, because your being healthy and whole is a danger to their vested interests.
That's why nobody wants to be simple, nobody wants to be nobody. And my whole approach is that you should be at ease with yourself, that you should accept your being.
Becoming is sickness, being is health. But simple, whole, healthy, blissful: you have not tasted that. Your society has not allowed a single moment for you, so you know only one way: the way of the ego. You have been told to become Jesus Christ. There are societies that are aiming for everybody to become a god. This insane world! You have to come out of all this programming. If you want to enjoy, relax, feel peace and the beauty of existence, that phony ego will have to drop.
I don't want to take anything else from you.I want only to take your ego from you, which is anyway just a fantasy. It is not a reality, so I am not really taking anything from you. And I want to give you your being. Of course I need not give it to you: you have it already! You just have to be shaken and awakened to the tremendous beauty of innocence.
That is the moment when the camel has reached the state of the child.
Nothing is at risk. And you are running after shadows which you will never be able to catch, forgetting all the treasures that you have brought into the world with you.

Before your ego is fulfilled, death will finish you. Life is too short, it is not to be destroyed in such foolish games as the ego.

And it is only a question of understanding. You are not supposed to stand on your head in a yoga posture. You are not supposed to contort your body in many ways for many years doing yoga exercises. You are not supposed to fast for months together to purify yourself. In fact, all these ways are also the way of the ego.

The man who can stand on his head for twelve hours makes a record. He is destroying his whole intelligence by standing for twelve hours on his head, because all the blood of his body will be rushing towards his head. It will be a flood, because gravitation will be pulling all the blood towards his head. In that flood, your fragile nerves, which are so small, so delicate -- you have seven million in your skull -- will be simply killed.

That's why no yogi has contributed anything to the world. They have been parasites, and you have been foolish enough to reward them with great respect, for the simple reason that the man is standing on his head. He is an idiot. If God wanted you to stand on your head, I can't think why he allowed you to stand on two legs. In the very beginning he would have told Adam and Eve, "Just stand on your head." And that would have been a far better strategy -- by standing on their heads, I don't think they would have reached the tree of knowledge or the tree of eternal life. But you have legs to walk with.

The scientific fact is, animals cannot create intelligence. They have brains -- some animals have bigger brains than man. The dolphin has a bigger brain than you; the elephant,

almost the same size brain as you. But why have elephants not been as intelligent as man? For the simple reason that the elephant cannot walk on two legs. In the circus, once in a while he sits on a stool. That is not going to help. It is certain he cannot walk on two legs for his whole life, that would be torture.

It is a very simple phenomenon: if your body is horizontal -- as all animals are -- then the gravitation is equally forceful all over your body. Man standing on two legs is not an ordinary thing. It is the greatest revolution that has happened in the whole of evolution.

When you stand on two feet, your heart has to pump blood against gravitation towards the head because the head needs continuously to be fed with oxygen. Only six seconds are needed -- if your head does not get oxygen for six seconds, you are dead. You can be revived because your body is perfectly okay, but you will be just a vegetable; the head will be finished.

The brain has developed its delicacies -- its very subtle system of nerves and cells which functions as the bio-computer, which collects all the information and stores it -- because blood never comes as a flood. Only enough blood comes to keep the brain living.

The yogis have not produced anything, have not created anything, have made no contribution to the world. What have your ascetics given to the world? What have your so-called saints been doing all along, except being parasites sucking your blood? And these are the people you have been worshipping. And why have you been worshipping them? For the simple reason that you cannot stand for twelve hours on your head. Try it -- even for twelve

minutes it is difficult. In fact, when you first try you will fall many times; you may have a broken rib. The yogi is doing something difficult.

A man is standing naked in the snow in the Himalayas, and people come from thousands of miles to touch his feet. All that he is doing is getting frozen and dead. What is his contribution? Nobody goes to touch the feet of Albert Einstein, or Bertrand Russell, or Martin Heidegger, or Ludwig Wittgenstein -- the people who have contributed to man's knowledge immensely, who have expanded man's vision almost to infinity. But you cannot see it, it is not something visible.

Bertrand Russell and Whitehead together wrote a book, PRINCIPIA MATHEMATICA. It takes them one hundred and sixty-five pages to prove that two plus two is really four. Who bothers to read such a book? One hundred and sixty-five pages, and the ultimate outcome is, two plus two is really four. Nobody reads that book.

Visiting all the universities of India -- and perhaps India has the largest number of universities; one hundred universities -- I was always going to their libraries to look at PRINCIPIA MATHEMATICA, whether anybody has read it. No -- even the pages are not cut, they are joined. I inquired of the librarians, "Has anybody read this book?" They said, "Nobody ever asks. People come once in a while, they look at one or two pages and that's all." And that was one of the greatest contributions to humanity. Bertrand Russell and Whitehead managed to make mathematics a solid foundation for any science to grow from.

You get easily interested.... Somebody is bicycling for twenty-four hours, and hundreds of people go to watch him. He will not eat, or he will eat while bicycling. Of course, he has a certain control over his bladder. He will not drink anything. Perhaps he has not drunk for twelve hours before he started the bicycling. It interests you; he is doing something difficult.

And he feels great. His ego is getting higher and higher. From twenty-four hours he will go to forty-eight hours, and so on and so forth. And the more he can manage, the more people will be coming to him. The people are mediocre, and these are their leaders -- who are even more mediocre. Simplicity will not attract anybody towards you. In fact, to become as simple as the child -- instead of attracting people towards you and making you something great -- may keep people away from you, saying, "He is only a child." Perhaps they may become hostile to you, because your innocence can raise questions which they cannot answer. There is no answer to those questions. Your innocence will create curiosities which will be cutting the roots of their beliefs and their faith.

I used to go with my father to all kinds of discourses -- religious, political, educational -- and he used to take a promise from me that I was not going to ask anything, and I was not going to create a nuisance there. I always promised him, and I always did whatsoever I wanted to do. Coming back home, he would say, "You are not a man of your word."

I said, "I am. But I wanted to go. I wanted to see that spiritual monk, to see whether he knows anything or not. Unless I promise, you will not take me. It was your fault to

ask for the promise. You made me lie! After this, never ask for a promise. Why should you make me a slave? Leave me free."

My whole town's elders were afraid of me -- and I was only a child. The man who was most respected in the town was a physician, and he was also thought to be a very learned, religious scholar. I used to visit him almost daily, and the moment he saw me I could see his face going pale, because he could not answer a single question.

I would put the BHAGAVAD GITA in front of him, and tell him, "Put your hand on the GITA and say whether you have seen God or not."

This was too much. If the GITA was not there, perhaps he might have lied, but to put your hand on the GITA and lie means a direct ticket to hell.

And he would say to me, "Are you some magistrate or what? Is my own house a court? I don't want to put my hand on the GITA."

"Then," I said, "whatever you say will be a lie."

His continual statement to me was, "Wait, you are too young. When you are a little older, you will understand all these problems. Right now you cannot understand."

I went on becoming older, and each year I would come from the university to the town. Before going to my home, first I would go to the physician, knock at his door, and say, "One more year has passed; the question is still there."

He would say, "Can't you wait?"

I said, "You just give me the date! How long do I have to wait?"

Even when I became a lecturer in the university I used to come to my town once in a while on holiday. His house

was just between the station and my house, so first I would stop at his house, knock on his door, and say, "Now I have even become a teacher of philosophy in the university. And what about your statement? How long do I have to wait now?"

And then one day when I was in the town, somebody came to my house -- because my father was a friend of the man -- and informed us, "He is just dying."

I rushed -- my father said, "Where are you going? The message is not for you!"

I said, "Don't worry, you take your time. I am going because I have to ask him something before he dies."

I was there with the BHAGAVAD GITA in front of him. And I told him, "Now I have grown up, you cannot deceive me anymore. Put your hand on the BHAGAVAD GITA -- and at the moment of dying don't lie; otherwise you will fall directly into hell."

He said, "Can't you forgive me?"

I said, "You have been deceiving me for almost twenty years. What was the need? You could have simply said, `I don't know.' The thing would have finished long ago. You have no obligation to know everything, but you pretended. You wanted to be known as the wisest man around, and you have been deceiving not only me, you have been deceiving everybody who has come to you. Now at the last moment, recognize the fact and say, `I do not know.'"

By that time my father had reached the house, other people had reached. They said, "This is not good. A man is dying and you are making a court here."

I said, "If he dies without doing what I am saying, then I will be responsible for throwing him into hell. This is the

moment I can still save him." And at the moment of death one thing happens: now you know death is there, you cannot go on your ego trips anymore.

He put his hand on the GITA and he said, "I am sorry. Please forgive me, and tell everybody else also to forgive me. I know nothing. I was exploiting those people by pretending that I know and they don't know." That is a strategy of the ego.

The ego can find very subtle ways. It is always afraid of simplicity, innocence; hence, all the societies destroy your simplicity, distract you from your innocence. But it is a very simple thing to come back home, because you have never left it in reality. You have left it only in fantasy. You cannot really go anywhere away from your being.

All becoming is false, imagination. Being is the truth. And that truth can be known only when you simply accept your ignorance.

I must remind you of Socrates' last statement on the earth. He said, "When I was young I thought I knew everything. I bragged, because I could argue better than anybody else. When I became a little more mature, I realized that there were many things I didn't know, I was simply bragging. And because others could argue against me they thought I must be knowing, because my argument was weightier. And as I went on, slowly slowly it became clear to me that I know nothing. Let this be my last statement on the earth: that I do not know."

Socrates had become a child again, but he had risked all his wisdom, philosophy, his great intelligence, all his arguments, his whole life's effort of winning against opponents in debates, discussions. He had become the

topmost intelligent man in Greece. But he had the tremendous courage to say, "I know nothing."
Nobody knows anything.
Existence is a mystery, it cannot be demystified.
And because existence is a mystery, it reveals itself only to the heart of the child. It reveals itself not to knowledge, because knowledge is an aggression. It reveals itself to innocence, because innocence is simply receptivity, not aggression; not violence but keeping your doors open, waiting. If the truth comes in, you are ready to welcome it. Truth cannot be conquered. You have to be available to truth, so that truth can conquer you. This is the reason why simplicity is the most significant religious qualification. I want you to become just simple, innocent, not knowing anything -- waiting.
Jesus says, "Seek and ye shall find."
I say, "Wait! Never seek," because seeking is interfering, poking your nose into the mysteries of existence. It is not graceful, it is just ugly. I say, "Wait! and you shall find."
Jesus says, "Knock and the doors shall be opened unto you." Wait. The doors always open for those who have patience, who can wait for infinity, but who will not trespass. Even knocking on somebody's door is a trespass.
Jesus says, "Ask, and it shall be given to you."
I say to you, "Ask, and forget about getting it, ever." In your very asking you have destroyed the possibility of getting it. Do not ask. Don't become a question.
Let me repeat: don't become a question! And you are in for a great surprise, because you are the answer. If you had become the question, then you would have fallen into such a trap, there would have been no way out. You would have

gone on questioning -- and the more you question, the farther away you will be from the answer, because you are the answer!
In innocence, in simplicity, you simply find it; it is your very being.

Question 2
BELOVED OSHO,
WHEN YOU TALKED ABOUT TRUST, TEARS WOULDN'T STOP COMING. YOU SAID YOU TRUST US, AND I FEEL SO UNTRUSTWORTHY. PLEASE COMMENT.

Trust is never conditional. I trust you, not because you are trustworthy; I trust you because I cannot distrust.
Once in India I was traveling from Indore to Kanva. Kanva was a big junction, and I had to wait there for one hour. I was alone in my air-conditioned compartment. A beggar knocked on the window, and I indicated to him to come in. He came in. He said, "My mother has died, and I don't have even enough money to bury her." I gave him one rupee. In those days that was even enough to get wood and burn your mother. The man looked surprised.
He was a professional beggar. I knew it, because I passed through Kanva many times, and it was always his mother who was dying. I could have asked, "What a great mother you have got. Is your mother a Jesus Christ?" But I never said anything to him.
That day, thinking me mad or something, he came again. He said, "My father has died."
I said, "Great! Take one rupee more."

The man could not believe that so soon... just five minutes before his mother had died, now his father has died. And that gave him courage enough to come again after five minutes.
I said, "Has your wife died?"
He said, "How do you know? Yes."
I said, "Here is one rupee more. How many relatives do you have? Because it is unnecessarily disturbing me -- these people will go on dying and you will have to come again and again. You just tell me the whole number, as if the whole family has died. How many relatives do you have?"
The poor man could not imagine more than ten. I said, "Okay, you take ten rupees. And now, get lost."
He said, "Before I accept your ten rupees -- three I have already taken -- I want to know, do you believe me? So quickly my mother dies, my father dies, my wife dies, and now you are giving me an advance for my whole family."
He felt guilty that he was cheating. He said, "No, although I am a beggar, I cannot cheat you. You still trust me?"
I said, "You have done nothing wrong. I have money, you are poor; any excuse will do. And don't you think that I am also immensely interested in your family? -- because your mother has died many times before. I have been passing through this railway station so many times, and it was always your mother. How many mothers did you have?"
He said, "I want one thing to be clear; otherwise I will carry this wound in my heart forever. How could you trust me?"
I said, "I thought perhaps you went on forgetting that it is the same man you are asking for money: `My mother has died, my father has died, my wife has died.' Perhaps you were thinking you were asking different people" -- because

he came with different clothes. One time he came with a cap, another time with a basket, the third time with a coat on -- just so that he was not recognized as the same man.
I said, "I was wondering if perhaps you could not recognize me as the same man. And as far as trust is concerned, I trust you still. It has nothing to do with your trustworthiness; I trust you because I cannot distrust. It is my incapacity, it has nothing to do with your worthiness or unworthiness."
He returned the thirteen rupees. I tried hard to refuse but he said, "No. I will not take these rupees knowing perfectly well that you are aware that I am cheating and still you trust me. You have given me the dignity of being a human being for the first time in my whole life. And I am not going to beg again -- without saying a word, you have changed me."

You say you could not stop the tears because I said I trust you, and you feel unworthy. That's a great step, to feel that you are unworthy. It is a quantum leap. Those tears will take it away, wash you completely clean of your unworthiness. But as far as I am concerned, whether you are worthy or unworthy makes no difference to me: I trust you.
Somebody was asking me in a letter... because just a few days ago Shiva has written a letter: "Please forgive me. I have done everything wrong. I have said lies against you, and the burden of it all is so much it is killing me."
The other person was asking, "If Shiva comes back" -- because this letter may be just the beginning of the camel coming back from Santa Fe -- "would you give him the same position that he used to have, your bodyguard?"
I said, "Certainly. I trust him."

Trust is a miracle. If you trust even the person who is going to murder you, his sword will fall from his hands. If you trust the man who is going to shoot you, there is every possibility he may shoot himself. Trust is a tremendous power. Distrust makes you weak.

And how many people are you going to distrust? The whole world? That's what you have been told and taught: never trust anybody; otherwise you will be cheated. But it is better to be cheated than to lose your immense power of trust. And what can you be cheated of? In fact, the people who have told and taught you, "Never trust people because they will take advantage of it," are your enemies. They have destroyed your greatest power.

Trusting unconditionally, you will be relieved of the burden.... Such a big burden you are carrying on your heart, a Himalaya, because there are so many millions of people you have to distrust.

Machiavelli, the only significant political philosopher of the West, writes in his masterpiece THE PRINCE: "Don't trust even your friend, because tomorrow he can become your enemy, the possibility is there." He also says, "Don't say things against your enemy, because tomorrow he can become your friend." These are the teachings he was giving to the princes from all over Europe. Princes were being sent to Machiavelli to learn politics, diplomacy, how to rule over people, how to conquer new lands, how not to be invaded.

But a strange thing.... One sannyasin told me she is a direct descendant of Machiavelli.

I said, "I wanted to see Machiavelli, but he died a long time ago. It is good you have come to be a sannyasin. Some part

of Machiavelli is within you, and I would like to talk to that part, because I always wanted to ask Machiavelli about all these princes whom he had been teaching...." No prince, when he became king, accepted Machiavelli as his prime minister. He applied again and again. Those were his own students; now they had become kings, and he wanted to become their prime minister.

It seems so logical that the prince would like his own wise teacher to become his wise adviser. But none of his disciples accepted him, they all refused. They said, "You are too cunning, too clever; we cannot trust you. And this is according to your teaching. We are simply following the dictums that you have given to us. We don't want to lose our kingdom" -- because if Machiavelli is prime minister today, tomorrow he will be the king. Machiavelli died a pauper, poor -- and he was the teacher of almost all the kings of Europe!

You teach people to distrust that means you are teaching them to distrust you too.

I trust you, with no conditions attached to it.

Your tears were beautiful. Your tears were real prayer. Your tears washed away all unworthiness. Don't try to stop them, let them come and clean you. And don't be worried that if I come to know of your unworthiness I will not trust you. That is impossible.

That is my difficulty, that is my problem; I have never distrusted anybody. I cannot, because I know the beauty of trust, the enormous blissfulness of trust. I cannot lose that blessedness by mistrusting, distrusting anybody. I cannot lose my Kingdom of God just because you are unworthy of

trust. That is your trouble. Why do you want to create trouble for me?
Yes, if I could distrust you, tears would not come to your eyes. You know already that you deserve it. No, I want those tears in your eyes. I want you to recognize that there is a man who is going to trust you; even if you thrust a dagger in the man's back from behind, it will not make any difference.
I will still trust the person if he tries to assassinate me. That is his problem. That is his act, and each act is followed by its consequences. My act is to trust, and it is followed by its own consequences. Just try to trust a little bit, so you can have a little taste. It is groovy!

Question 3
BELOVED OSHO,
THESE DAYS YOU ARE SPREADING THE FRAGRANCE OF NIRVANA WHILE IN THE BODY. ISN'T IT TRUE?

It must be. If you can smell the fragrance of nirvana, it must be. But I do not know. The tree itself never knows its fragrance. It is the people passing by who know. And you are not even passing by, you are just with me.
I cannot smell my own being, because even to smell you have to divide: the one who smells, and the one who is the object of smell. I am undivided. To observe anything I have to be separate; only then can I be the observer. To see something, I have to be separate; only then can I be a seer. The same is true about fragrance. I don't know, but if you are smelling it, if it is reaching your nostrils, it must be true

-- because there is no way for you to be aware of the fragrance of nirvana, you are absolutely unacquainted with it. Unless you really become awakened to it, you will not know. It is news to me.

I am here, available, with all the treasures that are possible in the innermost core of my being. If you are also receptive -- not seeking; if you are also waiting -- not knocking.... Please don't knock! I am a fragile man, and if so many people start knocking, before you get the fragrance the flower will be gone. Wait. Don't ask -- because I don't want anybody to be a beggar. You are all emperors.

Just the other night, one journalist was a little nervous to use the world "empire" in connection with me. He wanted to say, "your empire," but then he became a little shaky, and he said, "Am I using the right word?" I said, "Exactly the right word."

But one thing I have not told him, for the simple reason that he would have never understood it. My empire consists only of emperors. It is a very new kind of empire.

Question 4

BELOVED OSHO,

SOMETIMES I THINK YOU ARE MAD. THEN, THAT YOU ARE THE SANEST MAN ALIVE. THE NEXT MOMENT I THINK YOU ARE A CRAZY PRANKSTER; THE NEXT MOMENT THAT YOU ARE THE MOST INSIGHTFUL, BRILLIANT BEING I CAN IMAGINE. AND SO IT GOES ON. OBVIOUSLY, I AM A PREDICTABLE MAN, BUT MY BEING YEARNS FOR THE FREEDOM, THE GREAT WILDNESS THAT I SEE IN YOU EACH DAY. PLEASE COMMENT.

I am all that you can conceive: the madman, the awakened one, the crazy or the most sane. I am vast enough to contain all these contradictions in me. And these contradictions in me are no longer contradictions as far as I am concerned; they become complementaries.

You say, "So on it goes." So, I am going too; let it go on! Soon you will realize that if the same man appears in all these contradictions, then these contradictions must not be contradictions, and you are carrying a wrong attitude about contradictions.

Life consists of contradictions, and the man who has arrived simply reflects life: the day and the night, the life and the death.

Do you conceive of life and death as contradictions? Yes, logically they look like contradictions, but they are not. They are almost like two wheels of a bullock cart going on together. You have been dying since the day you have been born -- both the wheels going on together. It is not that death comes at a certain point when you are eighty or ninety, no. Death comes the same moment as life comes to you. They are two sides of the same coin.

As you are growing, you are dying too. Every moment both things are happening together: something is dying, something is becoming alive. Hence I say to you, if you can die each moment totally to the past, you will be born each moment totally new for the future. And that is the only life that can give you the freedom, the freedom of wildness you are asking for.

I am really wild. I just don't kill you, because I have much more subtle things to kill. I leave your body alone, but I am

continuously killing your ego, your jealousy, your competition-thousands of things you have inside you. I am wild. And certainly to be wild has a freedom unlimited. You would like the same freedom? It is easy, the easiest thing in the world. Just please don't seek it, don't want it, don't chase it, don't go after it.
Sit silently, doing nothing, and let the grass grow by itself.

From Death to Deathlessness

Chapter #7

Chapter title: Doing is going to be your undoing
8 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
EVERY DAY YOU MAKE A STEP DESCENDING FROM THE PEDESTAL OF BEING A MASTER TO BECOMING A FRIEND TO US, THE ULTIMATE FRIEND. AND YET MY REVERENCE FOR YOU IS INCREASING EVERY DAY. HOW CAN THIS HAPPEN? PLEASE EXPLAIN.

The relationship between the master and the disciple is in a subtle way a kind of slavery. To cover it, the disciple reveres the master, adores the master. The master tries to be a fatherly figure to the disciple, but deep down the master is nothing but a politician. By increasing his followers he is increasing his power. He manipulates people. All the disciplines, rules, regulations -- they are meant for you as psychological chains.

The disciple has hatred deep down in him, for the simple reason that he has to bow down to the master, because the master knows and he does not know. He is angry, enraged, but what can he do? To know as much as the master knows, he represses his feelings and creates a phony personality, hypocrisy, humbleness.

You will have to understand one thing very clearly: in all cultures the love relationship between brother and sister is absolutely prohibited. There is no bigger sin than a love relationship between brother and sister. Why? You may not have looked into it. The reason is, if there were no prohibition of that kind, the first love would be bound to happen between brother and sister.

To prevent it, they have done two things. They have made it a great sin, so that you are afraid. Secondly, they have raised the relationship between brother and sister to great heights of purity, pure love, spiritual love. But the fact is, both are strategies to hide the simple fact that if there were no inhibition, the love between brother and sister would be bound to happen -- they are together in the same home.

All the cultures want the son to respect the father. Why? -- because psychologically every son disrespects the father. The reasons are clear. The father is trying to mold him in a certain way that is not natural to him. The father is making him according to his own image, just as God did -- he made man in his own image. Every father is doing that.

But who wants to be made by somebody else in his own image? Everybody wants to be individual. That is a very deep longing and desire in every being -- to be himself. And the father is not allowing him to be himself. And the

son is helpless, because he is dependent for everything on the father; hence, he has to suppress himself, be obedient. Every father wants the son to be obedient. God wanted Adam and Eve to be obedient. Their only sin was that they disobeyed the father. And the great God -- who is compassion, who is love, who is forgiveness -- could not forgive his own son, his own daughter? And they had not done anything so big that for thousands of years to come the dependents should also be punished.

These stories are significant. There is no God and there has never been any Adam and Eve, but the story is very psychological; it is happening every day in thousands of places. The father wants the son to be just his mirror image; it fulfills his ego. But on the other hand, it hurts the ego of the son. Being helpless he has to compromise, being helpless he has to surrender; but the unconscious bears the scars.

It was one of the greatest things that Sigmund Freud said, for the first time in the history of man, that the father is respected by all cultures for the simple reason that in the beginning the first father was killed by his own sons. Every son is doing his best to remove that guilt.

Human relationship, because of religions, cultures, education, has become very complicated.

The relationship between master and disciple repeats the same circle. The master is your father figure, and the master is trying to create you in his own image. To disobey the master is the greatest fall for the disciple. And what is virtuous? To obey the master blindly without questioning, never thinking whether he is right or wrong. You have just

to do it, whatsoever he wants; there is no question of asking why.

Can you really love such a man? Can you really respect such a man? It is impossible. You may show love, you may show respect, you may pretend humility, humbleness, but deep down just the opposite is the case.

Judas sold Jesus into the hands of the enemies for thirty pieces of silver. This is significant, because Judas was the only educated and cultured disciple amongst all the apostles of Jesus; the others were simply village fools. Why did he betray him? Every disciple wants to betray deep down, and all the great masters have been betrayed by their disciples. Gautam Buddha, Mahavira, Jesus -- it cannot be just coincidence.

And why am I trying to be just your friend? I don't want to become your father figure. I don't want you to be split inside about me -- on the surface all that is beautiful, and underneath all that is ugly.

I am descending every day from the throne where you have put me. It is a psychological revolution. And for the future I am making the path so that no master should be betrayed again, so that no disciple should be split again. The only way is that the master should not put himself higher than the disciples. He should come closer to the disciple, so close that they become friends. In that friendship the split personality of the disciple will disappear. In that friendship the politics of the master will disappear. He is no longer ruling over millions of people, he is just one amongst them -- a friend, a fellow traveler.

That's why the more I insist on being your friend, the more great reverence arises in you. This is true and authentic

reverence. Because I am your friend there is no need to hate me in your unconscious. You cannot be a Judas to me. I am just your friend, you cannot sell me for thirty silver pieces. It is a significant question. Ponder over it, meditate over it. This breaks the whole history of the past, and makes the future discontinuous with it. Masters should be friends, disciples should be fellow travelers. Hand in hand, singing and dancing, they should move towards the real, the true, the beautiful.

Naturally, great reverence will arise in you, great humbleness will arise in you. But this is going to be authentic, not out of a personality split against itself; it will come out of your wholeness. And whenever anything comes out of your wholeness, it has a grace, a beauty, a splendor of its own. And that's what I want to happen here. I want to help you become what you are. I have no designs for you, no disciplines for you.

I will explain to you my consciousness and how consciousness dispels all darkness; and with that darkness, anger and hate, sexuality and jealousy, all disappear. But this I am going to do as your friend, hand in hand.

Perhaps for the first time in history, a disciple will love his master because the master is no longer pretending to be the master, and he is no longer forcing the disciple to be the disciple.

Question 2

BELOVED OSHO,

RECENTLY I HEARD YOU SAY THAT WE HAVE TO FIGHT OUR FEARS. I DON'T BELIEVE YOU. FOR YEARS I TRIED TO FIGHT MY FEARS AND THEY

BECAME BIGGER AND STRONGER. NOW, IF FEAR COMES UP, I GO INTO IT TOTALLY DEFENSELESS, STAY WITH IT AND GO THROUGH WITH IT WITHOUT DOING ANYTHING -- NOT EVEN JUDGING THE SITUATION. I'VE REALIZED THAT FEAR IS A TREMENDOUS ENERGY, AND SOMETIMES I EVEN ENJOY THIS ENERGY -- LIKE DIVING FROM THE THREE-METER BOARD INTO KRISHNAMURTI LAKE. CAN YOU SPEAK ABOUT FIGHTING FEAR AND FACING FEAR?

It is good that you don't believe in me. I am relieved, because if you believe in me, sooner or later you will take revenge. But if the thing had stopped there -- that you don't believe in me -- everything would have been perfectly good.

You say, I have said fight fear. I cannot conceive myself saying that, ever. Fight is not my teaching. You must have heard something which has not been said. In fact, what you are doing is what I have been teaching: face fear, encounter it, be a witness to it. That's the only way to overcome, and not only to overcome but to release all the energy that is hidden in fear, for better purposes, for more creative things. Everything has energy: fear, anger, jealousy, hate. You are unaware of the fact that all these things are wasting your life. Your energy is leaking from so many holes. This way you are going to become, sooner or later, bankrupt. In fact, most people become bankrupt by the age of thirty. After that there is nothing. It is posthumous life, dragging on somehow towards the grave.

It is good that you have tried to face your fear. Do the same with anger, do the same with jealousy, do the same with hatred.

And another significant point to remember: if you witness anything -- fear, anger, hate -- they will disappear, leaving a tremendous amount of energy in you which you can use for creativity. You will have to use it, the leaking holes have disappeared; you will be overflowing with energy.

But if you witness your love, compassion, kindness, humbleness, they will not disappear. They also have tremendous energy, but the more you witness them, the more they will become strong in you; they will overpower you, overwhelm you.

So this is the criterion to decide what is right and what is wrong. If by witnessing, something disappears, leaving all its energy to you, it was wrong.

I don't give you ready-made labeled things -- this is wrong and this is right, this you have to do, and this you have not to do. I don't give you ten commandments. I give you the whole secret of spiritual life: witness. If the thing disappears and leaves a great amount of energy behind it, it was wrong. If by witnessing, the phenomenon becomes even bigger, love becomes more Himalayan, that means this is the good you have been searching for.

If you become more sensitive to beauty, to poetry, that means your love has blossomed. And all the energy that has been left by fear, anger and hate, will be taken over by your love, your sensitivity, your compassion, your creativity.

This is the whole alchemy of changing base metals into gold.

This is what alchemists were really doing, but because of Christianity they could not say it openly. This is one of the sad things about religions, that rather than helping really religious people, they prevent them. So the alchemists in Europe had found a device to deceive the pope and his agents.

They had small labs in which there were many tubes and bottles, many-colored things, and stoves. It gave the appearance that they were doing something material, that they were scientists, that they were not mystics -- because the mystic was dangerous to the pope, the mystic was dangerous to organized religion. These people were just trying to change base metals into gold. That was perfectly good. In fact, if they succeeded, then they would be in the service of the church. So with the blessings of the pope.... But this was only a facade. The reality was something else which was going on inside. Being scientists was just the superficial mask. They were not doing anything; not a single iota of base metal was changed into gold in thousands of years. Can't you see? All those bottles and tubes and water with many colors passing from one bottle into another -- that was simply to hide behind. And who is not interested in changing base metal into gold? Everybody was interested. Alchemists were respected for their facade. What they were actually doing was of a different dimension. They were trying to change fear, anger, hatred, into love, compassion, creativity, sensitivity. They were trying to bring a transformation in the soul of man.

So this is the basic alchemy: you watch, witness without any judgment. There is no need of any judgment. That which is wrong will disappear, leaving a great energy

behind. And that which is good will become bigger and will start absorbing the energies that have been left; only a great fragrance of love, light, and laughter remains behind.

Question 3
BELOVED OSHO,
I OFTEN EXPERIENCE THAT TO RELAX AND TO TRUST EXISTENCE IS GOOD. ON THE OTHER HAND, THERE IS ALSO A PRESSURE TO BE RESPONSIBLE FOR EVERYTHING IN MY LIFE. THEN I START BROODING ABOUT DECISIONS I NEED TO MAKE. I FEEL UNABLE TO UNITE "SITTING SILENTLY THE GRASS GROWS BY ITSELF" WITH "GOING FOR IT." CAN YOU COMMENT?

Please, don't go for it. You may destroy the grass that was growing by itself. If you cannot sit silently and watch, go somewhere else, but not for it!
You say, "How to combine both?" That is impossible. Letting the grass grow by itself and going for it? You want to combine both together? Man, you must be greedy. But man, you are asking for the impossible -- greed always asks for the impossible. Hence the greedy man always lives like a beggar and dies like a beggar. And I want you to be emperors, because that is your potential.
You have not understood what I have been saying to you. You have not become non-serious about life. Life is very non-serious, a beautiful song without any meaning, a colorful sunset without any meaning. The sky full of stars has no purposes.

The trouble arises in you because you are serious. You want the grass to grow. In fact, you want it almost like instant coffee. Now, this is asking too much from the poor grass. The grass grows by itself, in its own way, slowly. There is no hurry, the whole eternity is there. The grass can go on growing for the whole eternity. What is the hurry? But you are in a hurry.

And what do you mean by "going for it"? Will you start pulling it up so that it grows faster? You will destroy the whole game. Millions of people in the world have destroyed the whole game of life. Never do that! Pulling the grass upwards you will take its roots out of the earth. What will be left in your hand will not be something living, but something dead.

Learn to wait. Be patient!

And why should you think yourself responsible? To think yourself responsible for doing some things -- for example, for grass growing faster, quicker, with jet-speed -- how do you manage to be responsible for such idiotic things?

The word "responsibility" is beautiful, but it has been made ugly by the priests, by the politicians, by the parents, by everybody around you. Responsibility does not mean responsibility to someone; it is not a duty, that you have to do. Responsibility simply means the capacity to respond. When the sun is rising, what is the responsibility? To make it rise faster? No. Responsibility to the rising sun is that you be silent and respond to its beauty. It has nothing to do with the sun, it has something to do with you.

Response means mirroring exactly what is happening. If the grass is growing slowly, you mirror it. And remember, mirrors don't run after anybody. Don't go for it. You will

destroy the grass, you may even destroy the mirror. And that will be bankruptcy. You are finished; you lost everything for which life was an opportunity.

You listen to me saying, "Sitting silently, and the grass grows by itself." It feels good, that if you can sit silently, and the grass can grow by itself, what more can you desire? But then suddenly you are overtaken by fear: "If the grass does not grow by itself, then? Who knows whether the grass grows by itself or not?"

In your life you have been doing everything. You have been taught from your childhood, "Do it! Go for it! Put your whole energy into it!" And I am asking something just the opposite. Please don't do it! Doing is going to be your undoing! Just rest, relax. Don't even bother whether the grass is growing or not. Forget all about grass! Your responsibility is to relax, so you can be a pure mirror. And you know perfectly well everything goes on moving, there is no need to push.

How did you become a young man from your childhood? Were your parents pulling you, one by the legs, another by the hands, to make you a young man? You would have been in the grave by now. But they allowed the grass to grow itself, although they poisoned the mind of the grass, telling you that in life you have to struggle for everything. Just to survive you have to fight, compete. It is from that conditioning that the other idea arises in you.

Yes, the grass grows by itself, but not the gold. So please, understand the meaning of grass. Perhaps you want to sit silently, doing nothing, while the gold grows into mountains by itself, and the dollars go on falling from all sides over you. Who then bothers about grass?

The man who wrote these lines, a mystic of Japan, Basho, was not interested in dollars, was not interested in gold, was not interested in the presidentship of the country. These things don't grow by themselves, remember. These things, you have to go for -- and to go with as much speed as possible, because many others are also going. Be cunning, be deceptive, lie as much as you can, promise things which cannot be fulfilled. Do everything that is wrong, only then do you become Ronald Reagan. The White House does not come closer by itself, you have to go for it!

That's why the word "running" is used when somebody is standing for the presidency. He is running for president. Walking won't do.

There was one question: "Osho, would You like to run for the president of the whole world?" I said, "Run? Never! I don't even walk. I will be still sitting in my chair." And I enjoy grass; who bothers about being a president? And basically I love to be lazy, to sit silently, doing nothing. Running is not for me. Even if somebody asks, "Osho, run for God," I am not going to do that. Running is just not for me. Sitting in my chair, certainly I am sitting more comfortably than Basho who wrote those lines. He was sitting in a yoga posture on a rock. It is not for me -- even that kind of sitting is not for me!

I love my laziness, because the lazy people are the only people who have never done any harm in the world. Can you give me the name of even a single lazy man who created a war, murdered somebody, committed suicide, raped some woman? A lazy man? Impossible! Even if he

finds Cleopatra, he will be still sitting silently and letting the grass grow by itself. He is not going for it!

It would have been a great blessing to the world if Adolf Hitler were lazy, if Joseph Stalin were lazy, if Benito Mussolini were lazy and went on eating spaghetti as much as he wanted. The world would have been a far better world. These people were very active -- too active, madly active, running all over the place not knowing where they were going. The only thing they knew was that you have to run faster than the other. All these active runners, joggers -- they have created this mess all over the earth.

So I don't think the word "lazy" is in any way condemnatory.

Buddha was lazy -- did nothing except sit silently under the bo tree, but found the greatest treasure, one that no president can find. Just relaxing all that was inside him, he became aware of it. And just sitting silently, that which was his potential started growing. That is the grass. And it is so satisfying, so utterly blissful that you cannot imagine anything better or beyond it.

So please decide. Both cannot be combined. You are trying to have wheels on your chair, with a motor, so you can relax in the chair and still the chair will be running for the president of America. Perhaps that may be possible as far as the president of America is concerned. But for the kingdom I am talking about, there is no way that you can do anything to gain it, except allow it. You just be on the receiving end, not a doer, but a patient waiter.

The greatest experiences of life come only to those who are ready to wait for infinity, for eternity.

Just this moment you are sitting silently. What is missing? You are full of silence, peace, a great opening inside which leads to the ultimate ecstasy.

It is in your hands, but please don't try to do anything about it. Non-doing is the most difficult thing in life, because you have been prepared always for doing. Your whole education, upbringing, is for doing.

My childhood -- it was a constant problem, and I know the same must have been the case... it happens to every child -- everybody was after me to do this, to do that. And in India there are joint families. In one family you may have many members, and everybody is after you, "Do this, do that." I simply declared to everyone, "If you say to me to do something, it is certain that I am not going to do it -- whatever the consequences."

First, they tried to put me right, but soon they found it was impossible: "This boy is crazy." By and by they forgot all about me. It used to happen that I might be sitting in the room and my mother from inside the house would tell me, "If you see somebody -- because I don't see anybody in the house...." I am sitting there, and she does not see anybody in the house! With whom is she talking?

And she would say to me, "If you see somebody, just tell me that somebody is in the house, because I need some vegetables." And the market was not very far away, just two minutes walk -- not even running was needed. If you started running, you might bypass it; it was a small village. You had to go slowly so that you would reach the market. But I was accepted as absent. They all thought, "He is absent-minded." For me, it was perfectly good. They stopped asking me to do anything. But it took years for

them to understand that "something is impossible with this boy," because in the family there were many children, and they were all doing whatsoever was said to them.
Slowly slowly, that silence became so deep, even the Pacific is not so deep, became so vast that even the sky is not the limit. And I am enjoying, and the grass is growing all over.
You are my grass! I have dropped the idea of green grass -- red grass, growing all over the world.... And I don't go anywhere; just sitting in my room, the grass, red grass, goes on growing all around the world, even in countries like the Soviet Union. Nobody can prevent it from growing.
You can be the proof of it. I have not gone for you; I had no idea where you are, who you are. I did not have your name or your address, but suddenly from somewhere you have gathered around a lazy man. Just seeing me, just seeing my people, you can understand Basho's lines.
Silence is a tremendous power. You cannot measure it in horsepower. Relaxation is a great opening towards reality. So please, don't try to mix both. If you are hankering to go for it, then go for it. But remember, you will spoil the whole game. And those who go for it never reach it. That is the sure way of not reaching it.
Those who simply sit patiently, trusting existence.... If existence can give you eyes, ears, if existence can do such a miracle... because your eyes are nothing but specialized skin. And what is your ear? -- just a specialized bone. If such miracles go on happening on their own, don't be worried about grass. It will grow.

You just shower it with your silence, with your peace, with your love, with your patience, and wait. The miracle certainly happens. I say it on my own authority.

Question 4
BELOVED OSHO,
IF ARISTOTLE HAS INFLUENCED THE NATIONAL MIND, SOCRATES AND XANTHIPPE HAVE SET UP THE WHOLE PATTERN FOR MAN-WOMAN RELATIONSHIP SO FAR. IS IT JUST A DREAM OF MINE, THAT ONE DAY I'LL FIND A WOMAN WHO DOESN'T WANT TO RUN MY LIFE? AND DO I REALLY NEED A XANTHIPPE TO REACH THE SAME LEVEL OF INTELLIGENCE AS SOCRATES?

I don't think anybody has known so many women as I can claim -- closely, intimately. I can assure you, you will never find the woman for whom you are waiting. That kind of woman does not exist at all. A woman that will not run your life? What are you asking? That is one of the basic qualities of a woman, to run your life. If you fail, it is your fault. If you win, she is the one who made you run.
And you say Socrates and his wife, Xanthippe, have set the pattern for all the couples to come. That is not true. It is only half-true, because all the husbands are not Socrates. But with all due respect, every woman is a Xanthippe. Xanthippe is synonymous with woman. There is only one kind of woman, and that is Xanthippe. The faces may be different, the length of noses may be different, the color may be different, but something deep in the very womanhood is exactly similar to Xanthippe.

And thirdly, drop the idea that if you get Xanthippe, then you will become as intelligent as Socrates. Don't be foolish! Otherwise, all husbands would have been Socrates by now. Socrates became not because of Xanthippe, but in spite of her!

Question 5
BELOVED OSHO,
IS IT SIGNIFICANT THAT IN OREGON THERE ARE TWO TOWNS, ONE CALLED BORING AND THE OTHER, FOSSIL? AND THAT IN MADRAS, OREGON THERE IS A PLACE CALLED GRIM DRIVE?

We are living in the country of the dead. It is not coincidental that there is a town called Fossil. In fact, it should be the name of the whole state of Oregon.
Another town named Boring.... I know people from almost every country, every race, every religion, but nobody can defeat Oregonians as far as their great quality of boring you is concerned. They are bored, utterly bored. I see their faces sometimes on the television, and I cannot believe it. Is there some natural law that all the boring souls are born in Oregon?
And I wonder, where have we landed? Perhaps there is some existential purpose in it, because my people are the people who live, laugh, enjoy, rejoice, dance in ecstasy and in abandon. Perhaps existence has a purpose in landing us here in the country of the bored, fossilized, grim. Perhaps we have to bring some laughter to those who are grim, some excitement to those who are bored, some life to those who have been dead for centuries. And we are doing it.

Since we have come here, Oregon is no longer the same. The dead have come out of their graves, because your laughter is so loud. Natural curiosity -- the dead want to know what is happening. For centuries no laughter was heard here, and now suddenly a strange species of human being has appeared, and they are laughing for no reason at all. They don't even think of the dead people who are lying in their graves. They laugh so loudly that even the dead have to take another look.

We have made Oregon world-famous. And we are changing the name of their towns, so don't be worried. Fossil cannot remain Fossil for long. We will give it some beautiful name: Resurrection! Just a question of time. What kind of people must be living in a town called Boring? Even if it is boring, why name it Boring? But they must be utterly bored, and they want the world to know that "we are bored!"

We are going to take over all these places. Boring will become Laughter, Grim Drive will become Ecstasy Drive. We want to do everything for these dead people, but the dead are after all dead; they obstruct. They cannot do anything else, but they can obstruct. What can a dead body do? It can obstruct the way. And it is not one dead body, the whole land is full of dead people who are still breathing, walking -- grim, bored, fossilized. But we are also determined! We have taken the challenge: to change Oregon into Orgasm!

Question 6

BELOVED OSHO,

YOU HAVE BEEN CRITICAL OF MOST OF THE MASTERS, BUT I DON'T RECALL HEARING YOUR CRITICISM OF GURDJIEFF. IS THAT SIGNIFICANT? HE TALKED ABOUT THE SLY MAN WHO STOLE HIS ENLIGHTENMENT FROM THE MASTER. I'M PUZZLED ABOUT HOW TO DO IT. HOW CAN I STEAL YOUR SILENCE, YOUR BLISS, YOUR GRACE?

Gurdjieff was really a remarkable mystic, one of the most remarkable who has ever walked on the earth. But to understand him is more difficult than to understand anybody else.

With Gurdjieff it was true -- he was very secretive. If anybody wanted to get anything from him, it was not an easy job. Even if you read his book, you cannot read more than ten pages. It is a one-thousand-page book. ALL AND EVERYTHING is the name of the book, but you cannot go on more than ten pages, for the simple reason that he writes in such a way that to find out what he is saying is difficult. One sentence goes on running over the whole page. By the time you end the sentence you have forgotten the beginning. And what happened in the middle, nobody knows.

He was inventing words of his own, so you cannot consult any dictionary. Those words belonged to no language, he simply invented them. And they are long words -- sometimes half the sentence is only one word. Even to read it is difficult, to pronounce it is difficult.

In that book of one thousand pages, perhaps there are ten sentences at the most which are really profound. Gurdjieff

could have printed them on a postcard, but that man was a category in himself. He wants you to find those ten sentences in that one-thousand-page book, which he has made as difficult as possible.

No book has been written the way Gurdjieff's book was written. People go to silent places, holiday homes, beaches, mountains, to write books. Gurdjieff used to go to restaurants, pubs. And sitting in the middle of the restaurant where everything was going on -- hundreds of people coming in and going out, all kinds of talk -- he was writing his book, his masterpiece.

Every day, in the evening, his disciples would gather in his house, and one disciple would read what he had written that day. Gurdjieff would watch the faces of the other disciples, to see whether they were understanding it or not. If they understood it, he would have to change it the next day. If nobody understood it, it remained. It took ten years for him to write that book, and he has hidden the secrets in those one thousand pages. He is right: you have to steal. It is almost like stealing.

You enter a house you have never been in. In the darkness of the night -- when even the people who live in the house cannot move, in case they stumble upon some table or some chair -- the man who has come to steal has a tremendous artfulness. In the darkness, in a strange house, he manages not to stumble, not to make any noise. And miraculously, he finds the place where the treasure is. He has no map, he has no way to find out where the treasure is. But the master thieves have an insight.

Gurdjieff's sly man is the man who has a knack for finding the right door when there are thousands of similar doors all around.

It is true that Gurdjieff was a difficult man, almost impossible to cope with. One of his disciples, Nicoll, was traveling with Gurdjieff in America. In the middle of the night, they went aboard a train, and Gurdjieff, although not drunk, started behaving like a drunkard, utterly drunk. The disciple said, "What are you doing, Master?" Gurdjieff hit Nicoll, and he said, "Who are you? I have never seen you before." He woke up the whole train, because he was stumbling from one compartment to another compartment, shouting obscenities, waking people who were asleep, throwing their bags out of the train. Finally the train was stopped; the driver and the conductor came in. But Gurdjieff was a very strong man, solid rock, and nobody dared to catch hold of him; he might throw the man out of the window! And Nicoll, poor man, was trying to tell the people that he is a great master! The people started looking at Nicoll and they thought, "You are mad. He is a drunkard and you are mad. He is a great master? -- in the middle of the night waking strangers, throwing their things around, shouting obscenities, speaking strange languages!"

Somehow Nicoll persuaded the conductor and the driver, "He is a famous master, but what to do? This is his way." They agreed to let him stay on board only if Gurdjieff and Nicoll went into the compartment and they locked it from the outside. Then whatsoever they wanted to do inside they could do -- the great master and the great follower -- "But don't disturb the whole train."

As the door was locked, Gurdjieff relaxed, laughed, and he asked Nicoll, "How was the scene?"
Nicoll was perspiring in the air-conditioned compartment. He said, "The scene? You almost killed me. They thought I was mad, and I knew perfectly well you were not drunk, because up to then you were absolutely alright. And suddenly...?"
Gurdjieff said, "It was a test for you, whether you can stay with me if I behave in such a manner. Can you still see the master in me?"
Nicoll said, "I am ready to go to hell with you. Whatever you do, there is a deep trust in me that it must be for something good. I knew it all the way, but what to do with the passengers, the conductor, with the driver? The whole crowd was against me, and I am not so strong a man as you are."
Gurdjieff was Caucasian, and the Caucasus is famous for producing really strong men. Another Caucasian was Joseph Stalin. The word `stalin' in Russian means man of steel. But Gurdjieff was far ahead of Joseph Stalin.
This was a test for the follower. Just think of yourself -- you would have escaped. Seeing the situation, that he is going to be caught and thrown into a jail.... That's what the driver and the conductor and the engineer were all saying: "If you don't stop, we are going to throw your master into jail. At the next station the police will be there, we have already informed them."
But to trust a man like me is very simple. I will not put you in any such situation. You need not steal anything from me, because I am putting everything on the table before you. So

Gurdjieff's statement is relevant only to him and to his disciples. It is absolutely irrelevant to me and you.
I am not your master, I am not hiding anything from you. You need not steal. I am trying to give you the gift and you go on running! I am trying to present you the truth, as a gift. But truth -- even to accept it as a gift -- is a difficult phenomenon, because if you accept the truth, then all the lies that you have been living up to now have to be dropped.
Gurdjieff was his type. I am my type. And I know there is no need for me to hide anything, because you are hiding from me, and I am trying to push truth, love, compassion, meditation -- everything -- into your pockets. And you go on running away from me because you know that I am a lazy man and I will not run after you.
You have simply to receive with grace. There is no need to steal here. Why should you be reduced to thieves? Why should you be made the sly man? I want you to be the innocent child, who is ready and open and vulnerable.
And I am so full of my ecstasy that I want to rain on anybody without asking his qualifications, his characteristics. But you are so afraid seeing the rain cloud coming up, you rush into your homes just to save your clothes, afraid that they will get wet. Yes, it is true you are dry, and if you allow me to shower on you, you are going to become juicy.
People have asked, "We see the women here in the commune are becoming juicier and juicier, and the men are becoming more and more tight, straight, afraid." The reason is simple: the woman is always ready to open her heart. The man thinks a thousand times before opening his heart. He

takes all precautions, because "Who knows what a man is going to do when you open your heart?"
But the woman is more trusting, more loving, more feeling. That's why they are becoming juicier and juicier. Soon they will all be rain clouds ready to shower.
Now, it is up to you, a great challenge to man. Are you going to save your clothes? Then you will remain dry bones, straight, tight, but with no juice.
I am available.
You just drink out of me.
The well cannot run after you, you have to come to the well. But there is no need to steal, because the well is available, waiting for you.
This is one of the fundamental laws of spiritual life, that the more you give, the more you have. And I can say from my own experience that the law is one hundred percent true. The more I have given, suddenly I have found, from unknown sources of existence, more juices have flowed towards me.

Question 7
BELOVED OSHO,
THE OTHER DAY YOU TALKED ABOUT YOUR BEAUTIFUL WHITE BEARD. WHAT I LIKE THE BEST ABOUT YOUR FACE ARE THOSE GORGEOUS WRINKLES AROUND YOUR EYES. I HAVE READ THAT THEY ARE CALLED "BUDDHA WRINKLES." IS THAT BECAUSE BUDDHAS LAUGH SO MUCH, AND THEREFORE HAVE WRINKLES AROUND THEIR EYES?

(OSHO SIMPLY LAUGHS AND ASKS FOR THE NEXT QUESTION.)
Question 8
BELOVED OSHO,
WHY HAS SEX ALWAYS BEEN INCLUDED WITH ANGER, JEALOUSY, CRUELTY, GREED, POSSESSIVENESS, VIOLENCE, BUT NEVER WITH FUN, JOY, LOVE, PLAYFULNESS, FRIENDSHIP AND OTHER GREAT THINGS THAT YOU HAVE ASSOCIATED IT WITH?

Sex has nothing to do with jealousy, anger, possessiveness. But man's mind has been conditioned in such a way by the vested interests that they have exploited the very source of your life energy -- sex -- to fulfill their own interests.
For example, man is naturally polygamous -- and by man I don't mean only men but women too. Human beings are polygamous, but all the societies have forced monogamy. Now that creates the trouble. The trouble is not coming out of sex, the trouble is coming out of monogamy.
You find yourself tied together with a woman or with a man, and it is a natural longing once in a while to have some different food. The same man-the same stink; the same woman -- the same geography which you have explored thousands of times. Again you have to explore it and there is nothing left to explore -- all is explored. You get fed up. That is intelligent; only intelligence gets fed up. You would love to have once in a while another woman, another man.
If society were run by intelligent people, not by people who want to exploit you, but by people who want to fulfill your

nature to its uttermost capacity, there would be no jealousy. The wife would understand that once in a while the husband needs some other woman, "just the way I need some other man." And it is perfectly natural. We are all human beings.

What is wrong if you play tennis with one partner today, another partner another day? Is there any jealousy? There is no question of jealousy. And it is nothing more than tennis -- two energies meeting and merging. And after the pill, the basic argument of all the religions is completely outdated. All the religions were insisting that monogamy has to remain because of children; otherwise, who will be responsible for children? The pill has made it possible that now sex need not be a bondage, because children are not a problem any more. Sex is free from the bondage of biology. Hence I say again and again that after the discovery of fire, the pill is the greatest revolution, the greatest discovery. When there is no jealousy there is no anger, and all the qualities that I speak of will come automatically. A woman who gives you freedom, a man who never tries to possess you -- you are allowed to move in the world according to your own wishes -- do you think friendship will not arise between these two persons? A man giving freedom to the wife, a wife giving freedom to the husband -- there is bound to be great friendship, great intimacy.

The wife can tell her husband how the other man was. The man can describe to his wife how the other woman proved to be. He need not hide it. The friendship makes it possible to come closer, to be more intimate. But the societies of the past never wanted this to happen. They wanted people to remain bored: tie one woman to one man forever, and you

have started a pilgrimage to the ultimate boredom. These bored people, suffering, cannot revolt. They cannot achieve their climax of intelligence; the boredom goes on destroying every possibility.

Why was Xanthippe angry with Socrates? Why did she use to beat him? Why did she once pour hot boiling water, which was being prepared for the morning tea, over Socrates' head? Half his face got burned and remained black for his whole life. What was the trouble?

The trouble was that he was more interested in his disciples. He was talking to his disciples when this great incident of pouring hot water on his face happened. And his wife was telling him again and again, "Come in, breakfast is ready." But to a man like Socrates, when there is great intellectual conversation going on, breakfast means nothing.

Finally she got mad, threw the water over him. But Socrates was one of the greatest men in history. He wiped his face and continued his conversation where it had stopped. One of the disciples said, "We cannot understand -- how can you tolerate this kind of a woman?"

Socrates said, "I don't tolerate her. She has helped me to learn many things -- for example, patience. I am grateful to her. Right now, she has again given me another lesson, that even if hot water is poured over you, you can remain cool. Without her, it would have been difficult for me to discover these spaces." Socrates was never angry towards his wife, he was always compassionate.

When two persons give freedom to each other, they both grow rich in experiences. Perhaps there was a treasure in your wife that you were not aware of. Making love to

another woman, you discover it; the other woman becomes a tremendous help. Now your wife is not just the old geography: something new, some new opening, some new corner, some new space.... You start searching for that new space that you have found in the other woman -- because each woman is unique, just as every man is unique.

A man should be allowed to come in contact with as many as women as possible. A woman should be allowed to come in contact with as many men as possible. Both will be richer, and rich in experience, intimacy, friendship; they will know the heights of love which otherwise are missing. But the vested interests don't want you to be intelligent, to be rich in experience, to reach to the climax of your potential, because that is dangerous to them. You can remain slaves only if you are poor in experience, if you are poor in intelligence. You can remain slaves only if you are a hen-pecked husband. You know perfectly well that you cannot even control your wife. You will never try to make any effort to rise higher in any field, you know your wife can pull you down immediately.

And the wife has been imprisoned in the house. On whom is she going to take revenge? Who is responsible for all this? She finds nobody other than the husband.

This ugly situation is our own creation.

My effort is to help you understand that love is not a commodity. You think that that if your wife goes with another man for a few days, she will be spent; when she comes back she will be hollow and there will be no love. Love is not a commodity. In fact, tasting, experiencing a different man, from different angles, she may become aware of different angles in herself. She may come back

more loving because she is more experienced, and she may give you a surprise -- you had never known her this way.
I am for richness in every dimension of life. I am against poverty in every dimension of life. And you have been kept poor psychologically, spiritually, physically, so that a few people can become presidents, prime ministers, kings and queens, a few people can become popes, Ayatollah Khomeini.... Just for a few people the whole humanity is sacrificed!
I want you to rebel against any effort that takes away your freedom.
Freedom to me is the ultimate experience, the most beautiful, the most divine.
Never, for any reason, let your freedom be disturbed. Whatsoever the cost, keep your freedom intact. That will make you real man, real woman. Right now, you are just puppets: nothing real in you, everything unreal. And because everything is unreal, you feel miserable.
Reality releases you from misery, and brings you into a new world of blessedness. That is the kingdom I am trying to move you towards.

From Death to Deathlessness

Chapter #8
Chapter title: No society rewards lovers
9 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,

IS IT POSSIBLE TO BE RESPONSIBLE FOR ONESELF WITHOUT FIRST LEARNING TO LOVE ONESELF?

It is absolutely impossible to be responsible for yourself unless you learn to love yourself. Every child is born with tremendous love for himself. It is the society that destroys that love, it is the religion that destroys that love -- because if a child goes on growing in loving himself, who is going to love Jesus Christ? Who is going to love the president, Ronald Reagan? Who is going to love the parents?

The child's love for himself has to be distracted. He has to be conditioned so that his love is always towards an object outside himself. It makes man very poor, because when you love somebody outside of yourself, whether it is God, the pope, the father, the wife, the husband, the children -- whoever is the object of your love -- it makes you dependent on the object. You become secondary in your own eyes, you become a beggar.

You were born an emperor, utterly contented within yourself. But the father wants you to love him, the mother wants you to love her. Everybody around you wants to become an object for your love. Nobody bothers that a man who cannot love himself cannot love anybody else either. So a very mad society is created where everybody is trying to love somebody -- and they have nothing to give. Nor has the other person anything to give. Why are lovers continuously fighting, nagging, harassing each other? The simple reason is they are not getting what they were thinking to get. Both are beggars, both are empty.

A rightly brought up child will be allowed to grow in love towards himself so that he becomes so full of love that

sharing becomes a necessity. He is so burdened with love that he wants somebody to share it. And then love never makes you dependent on anybody. You are the giver; the giver is never a beggar. And the other is also a giver.

And when two emperors, masters of their own hearts, meet, there is tremendous joy. Nobody is dependent on anybody else; everybody is independent and individual, well-centered in himself, well-grounded in himself. He has roots which go deep down within his being, from where the juice called love comes towards the surface and blossoms in thousands of roses.

This type of person has not been possible up to now because of your prophets, your messiahs, your incarnations of God, and all other kinds of idiots. They have destroyed you for their own glory, for their own ego. They have crushed you utterly.

You can see the logic. Either the messiah, the savior, becomes the object of your love, and you become just shadows blindly following him; or if you are fully contented, overflowing with love and blossoming in thousands of roses, then who cares to be saved? -- you are already saved. Who cares about paradise? -- you are in it. The priest will die if you learn how to love yourself, the politician will not have followers; all the vested interests in society will go bankrupt. They are all thriving on a very subtle psychological exploitation of you.

But learning to love oneself is not difficult, it is natural. If you have been able to do something which is unnatural, if you have learned how to love others without loving yourself, then the other thing is very simple. You have done the almost impossible. It is only a question of

understanding, a simple understanding, that "I am to love myself; otherwise I will miss the meaning of life. I will never grow up, I will simply grow old. I will not have any individuality. I will not be truly human, dignified, integrated."

And moreover, if you cannot love yourself, you cannot love anybody else in the world. So many psychological problems have arisen because you have been distracted from yourself. You are unworthy, you are not what you should be; your actions have to be corrected. You have to be molded into a certain personality.

In Japan they have four-hundred-year-old trees, but their height is only six inches. They think that it is a form of art. It is murder, sheer murder! The tree looks ancient, but is only six inches high. It would have been one hundred feet high, reaching towards the stars. What have they done? What strategy have they used?

The same strategy has been used against humanity, human beings. They put the tree in a pot which has no bottom. So whenever the tree grows its roots, they go on cutting them, because there is no bottom to the pot. The roots they go on cutting, and unless roots grow deeper, the tree cannot rise higher. It grows old, but it never grows up. Exactly the same has been done with human beings.

Your love for yourself is a basic necessity for your growth. Hence, I teach you to be selfish-which is natural.

All your religions have been teaching you to be altruistic. Sacrifice yourself for any idiotic idea: the flag -- just a rotten piece of cloth. You sacrifice yourself to the nation -- which is nothing but fantasy, because the earth is not divided anywhere into nations. It is the politicians'

cunningness, to divide the earth on the map. You are sacrificing for the lines drawn on the maps! Die for your religion: Christianity, Hinduism, Buddhism, Mohammedanism. And they have managed it in such a way that the individual is caught.

If you die for your nation you will be called a martyr -- you are simply committing suicide, and that too for a foolish reason. If you die for your religion you will reach paradise, you will enjoy eternal blessings. They have manipulated you. But one thing is basic in that manipulation, that is, don't love yourself; hate yourself, because you are not worth anything.

Everybody is full of hate for himself. And do you think if you hate yourself you can find someone who is going to love you? Even you are not ready to love yourself; it is impossible for anybody else to love you. You have accepted the idea that unless you follow certain rules, religious dogmas, political ideologies, you are not of any worth.

When you were born, you were not born as a Christian, as a Catholic; you were not born as a communist. Every child comes into the world as a tabula rasa, completely clean. Nothing is written on him -- the BIBLE, KORAN, GITA, DAS KAPITAL -- no, nothing is written on him. He brings no holy book with himself. He comes in utter innocence. But his innocence becomes his greatest trouble, because all around him are wolves -- hiding in politicians, in priests, in parents, in teachers. They all jump upon your innocence. They start writing things on you which later on you will believe is your heritage.

They have destroyed your heritage. Now it is possible for them to enslave you, to make you do anything they want. If they want you to murder innocent people....
They are doing that right now in South Africa. Fifteen percent of the population, white people, are destroying eighty-five percent, black people. The country belongs to the black people; all its gold mines, diamond mines, belong to the black people. These fifteen percent white people are just invaders, thieves. But do you know? -- those eighty-five percent of the people have no voting rights. The land is theirs, the gold mines are theirs, but they are the poorest on the earth. They only work as slaves and servants. It is not only South Africa, it is all over the earth.
There are religious mafias, there are political mafias, and they go on exploiting you. They may be enemies to each other, but on one point they all agree: that a man should not be allowed to love himself. That cuts his roots from his own being, and then he is helpless, rootless, just a driftwood, so whatever you want to make of him you can.
The people of this country were killing innocent, poor people in Vietnam. What business was it of theirs? And it was not one-sided. You were sending your own, who have not tasted anything of life, to kill and to be killed in the name of democracy, in the name of America. But why should one sacrifice oneself in any name? Mohammedans and Christians have been fighting, killing each other, in the name of God. Both are fighting and killing in the same name -- God. A strange world we have created!
But the strategy is very simple: destroy the person's natural love for himself. Then he is so unworthy in his own eyes, he is ready to do anything for a gold medal, just to feel a

little worth -- that he is also somebody. Do you see on your generals many colored stripes? What kind of stupidity is this? Those stripes go on growing as the general goes on killing himself, destroying himself.

You can have all those colors on your shirts. I don't think there is any law that can prevent it, but you will look simply foolish. Those generals, they don't look foolish, they are respected; they are great heroes. And what have they done? They have murdered many people of your country, they have murdered many people of other countries. These murderers are rewarded.

Have you seen any society rewarding its lovers? No, lovers are to be condemned. No society allows lovers any respect; love is an anathema to society.

So the first thing all these vested interests have to do is distract you from love -- and they have succeeded up to now.

Millions of years... and man has remained a slave, feeling a deep inferiority complex in himself, unworthiness, because he is not able to fulfill all that is required of him. In fact, whatever is required is so unnatural that there is no way to fulfill it. And on your worthlessness the messiahs go on becoming bigger and bigger, because they say, they promise that they are the saviors; they are going to save you. You cannot save yourself. They never allowed you to learn swimming. On your own you can only be drowned.

The politicians go on giving you hope that soon there will be no poverty -- and poverty goes on growing. It is not decreasing, it is increasing. The politicians go on saying that soon you will have a classless society. In Soviet Russia they have managed to create forcibly, against all human

values, a classless society. But the people who had promised the classless society had promised that there would be no poor, no poverty. What has actually happened is that nobody is rich in Russia, all are equally poor. Great equality!

And the hypocrisy that the society is classless has to be understood. Yes, old class differences have disappeared because the rich are no longer there, so you cannot divide the society into the bourgeois and the proletariat. But a new class has come up: those who have power -- the communist bureaucracy -- and those who have no power. Just the names have changed.

Now, as a member of the communist party you have special powers -- just the same way that in other countries rich people have special powers, and there is the rest of the country, powerless. This is not a classless society; new classes have replaced the old classes.

In Ethiopia thousands of people are dying every day. And you will be surprised, in America there are half a million people who are suffering from overeating, obesity; they go on becoming fatter and fatter. In Ethiopia people are shrinking, starving and dying. In America people are dying from overeating, in Ethiopia they are dying because they have nothing to eat.

Do you think this world that we have created is sane?

Half of India is going to face the same fate as Ethiopia soon -- and India's government is selling wheat, exporting wheat to the outside world. Their own people are going to die -- not in small numbers: fifty percent of India is just on the borderline. Any moment it can become a bigger Ethiopia. But the political leaders are selling the wheat to other

countries because they want nuclear plants, atomic energy, so they can also compete in the foolish race that is going on.

Anybody can see that it will take at least three hundred years for India to be a nuclear power equal to America or the Soviet Union. And do you think for these three hundred years America and the Soviet Union will simply wait? They will be growing in the same direction of destruction and death.

All this has happened in the name of altruism.

I want you to become absolutely selfish. Love yourself, be yourself. Don't be distracted by any type of people -- religious, political, social, educational. Your first responsibility is neither towards religion nor towards nation. Your first responsibility is towards yourself.

And just see: if everybody is loving himself, caring about himself, his intelligence will come to its peak, his love will be overflowing. To me, the philosophy of selfishness will make him really altruistic because he will have so much to share, so much to give, that giving will become a joy to him, that sharing will be a celebration to him.

Altruism can only be a by-product of self-love.

Because you don't love yourself, you feel weak -- because love is nourishment, it is your strength. Naturally, how can you feel responsible? You go on throwing your responsibility on somebody else's shoulders. God is responsible, fate is responsible, Adam and Eve are responsible. The serpent who seduced Eve to disobey God -- that serpent is responsible.

Can you see the idiocy of all this dumping your responsibility on somebody? -- a serpent, perhaps millions

of years ago.... I have tried hard to make some little conversation with a serpent, with a snake -- they don't speak. In fact, they don't even hear. I discovered that serpents don't have ears, ears are not part of their physiology. And if they cannot hear, how can they speak? And how could they persuade Eve?

But we have to dump our responsibility on somebody else. Adam dumps it on Eve. Eve dumps it on the serpent. The serpent -- if he could speak -- would dump it on God. This way we go on throwing our responsibility, without understanding that unless your are responsible for yourself you are not truly an individual.

Shirking responsibility is destructive to your individuality. But you can accept responsibility only when you have tremendous love for yourself.

I accept my responsibility, and I rejoice in it. I have never dumped my responsibility on anybody else, because that is losing freedom, that is becoming enslaved, at the mercy of others. Whatsoever I am, I am wholly and solely responsible for it. This gives me a great strength. It gives me roots, centering. But the source of this responsibility is, I love myself.

I have also been through the same type of mass exploitation. But from the very beginning I made it clear that if I am going to be pushed into heaven I will refuse it. Of my own will I am ready to go to hell. At least I will have my independence, my choice.

My parents, my teachers, my professors struggled with me. But I said, "One thing is certain: I cannot accept any bribery to become a slave. I would rather suffer for the whole eternity in hellfire, but I will remain myself. At least

that much joy I will have -- that this is my choice, nobody has forced me."

Taken as a prisoner into paradise, do you think you can enjoy it? Going into paradise following Jesus Christ, or Moses, or Buddha, or Krishna -- what kind of paradise will that be, where you are expected to be blind believers; you cannot ask a question, you cannot inquire about anything. That paradise will be worse than hell.

But people have been distracted from their very source.

I want you to come back home. Respect yourself. Feel the joy and the pride that existence needs you; otherwise you would not have been here. Rejoice that existence cannot be without you. In the first place that's why you are here: existence has given you an opportunity, a life with tremendous treasures hidden within you -- of beauty, of ecstasy, of freedom.

But you are not existential! You are Christian, you are Buddhist, you are Hindu. And I want you only to believe in one thing: existence. There is no need to go to any synagogue or any church. If you cannot experience the sky, the stars, the sunset, the sunrise, the flowers blossoming, the birds singing.... The whole of existence is a sermon! Not prepared by some stupid priest -- it is all over the place.

You just need to trust yourself; that is another name for loving yourself. And when you trust and love yourself, obviously you have taken all the responsibility of whatever you are, whoever you are, upon your own shoulders. That gives such a tremendous experience of being that nobody can enslave you again.

My sannyasins are not my followers -- that would be very disrespectful towards you. And to be disrespectful towards the people who love him is the ugliest act anybody can do. I want to be just a fellow traveler with you. I am not your leader, I am not your savior. I don't take any responsibility on myself, and I don't want you to dump your responsibility on anybody.

Can you see the beauty of an individual who is capable of standing on his own feet? And whatever happens -- joy or sorrow, life or death -- the man who has loved himself is so integrated that he will be able not only to enjoy life, he will be able to enjoy death too.

Socrates was punished by his society. People like Socrates are bound to be punished, because they are individuals and they don't allow anybody to dominate them. He was given poison. He was lying in the bed and the man who was going to give him poison was preparing it. The sun was setting -- that was the right time. The court had given the exact time, but the man was delaying in preparing the poison. Socrates asked the man, "Time is passing, the sun is setting -- what is the delay?"

The man could not believe that somebody who is going to die is so particular about the right time for his own death. In fact, he should be thankful for the delay. The man loved Socrates. He had heard him in the court and seen the beauty of the person: he alone had more intelligence than the whole of Athens. He wanted to delay a little more so Socrates could live a little more. But Socrates would not allow him. He said, "Don't be lazy. Just bring the poison."

The man giving poison to Socrates asked him, "Why are you so excited? I see such radiance on your face, I see such

enquiry in your eyes. Don't you understand? -- you are going to DIE."

Socrates said, "That's what I want to know. Life, I have known. It was beautiful; with all its anxieties, anguishes, still it was a joy. Just to breathe is joy enough. I have lived, I have loved; I have done whatever I wanted to do, I have said whatever I wanted to say. Now I want to taste death -- and the sooner the better.

"There are only two possibilities: either my soul will go on living in other forms as the Eastern mystics say -- that is a great excitement, to go on that journey of the soul free from the burden of the body. The body is a cage, it has limitations. Or perhaps the materialists are right, that when your body dies everything dies. Nobody remains afterwards. That too, is a great excitement -- not to be!

"I know what it means to be, and the moment has come to know what it means not to be. And when I am no more, what is the problem? Why should I be worried about it? I will not be there to worry, so why waste time now?"

This is the man who loves himself. Even the responsibility of death he has chosen -- because the court had nothing against him; it was just public prejudice, the prejudice of the mediocre people who could not understand the great flights of intelligence of Socrates. But they were in the majority, and they all decided on death for Socrates.

They could not answer a single argument proposed by him. I think they could not even understand what he was saying -- answering was out of the question. And he destroyed all their arguments; still, it was a city democracy -- the people decided that this man is dangerous, he should be given poison.

What was his fault? His fault was that "He makes our youth rebellious, he makes our youth skeptical, he makes our youth strange. He creates a gap between the older generation and the younger generation. They don't listen to us anymore, they argue about everything -- and it is because of this man."

But the judges were a little better than the common people. They said to Socrates, "We give you a few alternatives. If you leave Athens and promise never to come back again, you can save yourself from death. Or, if you want to remain in Athens, then stop speaking, go into silence. Then too we can persuade the people to let you live. Otherwise, the third alternative is: tomorrow as the sun sets you will have to drink poison."

What did Socrates do? He said, "I am ready to take the poison tomorrow or today, whenever the poison is ready, but I cannot stop saying the truth. If I am alive I will go on saying it till my last breath. And I cannot leave Athens just to save myself, because then I will feel always a weakling who became afraid of death, who escaped death, who could not take the responsibility of death also. I have lived according to my own thinking, feeling, being; I want to die that way also.

"And don't feel guilty. Nobody is responsible for my death, I am responsible. I knew that it was going to happen, because to talk about truth in a society which lives on lies, deceptions, illusions, is to ask for death. Don't blame these poor people who have decided for my death. If anybody is responsible, I am. And I want you all to know that I lived on my responsibility, and I am dying on my responsibility.

"Living, I was an individual. Dying, I am an individual. Nobody decides for me; I am decisive about myself."
This is dignity. This is integrity. This is what a human being should be. And if the whole earth is full of people like this man, we can make this earth so beautiful, so ecstatic, so abundant in everything....
But the individual is missing, so you have to take responsibility for yourself. But you will be able to take it only if you start loving whatever you are: this is the way existence wanted you to be. If existence wanted another Jesus Christ, it would have created one. To be Christian is ugly, to be Mohammedan is ugly, to be Hindu is ugly.
Be yourself, just yourself, simply yourself. And remember, you are taking a great risk when you declare that you are simply yourself. You don't belong to any crowd, any herd. These are all herds: Hindus, Mohammedans, Christians, communists. You are declaring yourself an individual, knowing perfectly well that it is risky. The crowd may not forgive you at all. But it is so beautiful to take the risk, to move on the razor's edge where every step is dangerous. The more dangerously you live, the more you live. And it is possible to live, in a single moment, the whole eternity, if you are ready to live with totality, risking all and everything.
I don't want you to be a businessman, I want you to be a gambler. And when you are gambling, put everything at stake. Don't save anything for the next moment. Then whatever happens will bring great blessing to you. Even if you become a beggar, your being will be far more dignified than that of an emperor.

Question 2
BELOVED OSHO,
I HAVE A FEELING THAT YOU ALREADY HAVE TWO HUNDRED ENLIGHTENED PEOPLE. IS THIS TRUE?

It is true, but please keep it a secret!

Question 3
BELOVED OSHO,
TO BREAK OUR HABITUAL WAYS OF ACTING, FEELING AND THINKING, AND TO START WITNESSING INSTEAD, SOME EFFORT SEEMS TO BE REQUIRED. BUT ULTIMATELY ALL EFFORT, INCLUDING THE EFFORT TOWARDS ENLIGHTENMENT, HAS TO BE DROPPED. CAN YOU PLEASE SPEAK ON EFFORT AND NON-EFFORT, AND HOW THEY RELATE TO WITNESSING?

Don't be bothered about the future. You have not started making an effort, and you are worried that ultimately you will have to drop making an effort also. Just start -- make every effort.
I can only say one thing to you: when you have made every effort -- and all the efforts will fail, as far as the ultimate experience of enlightenment is concerned -- when all the efforts fail, you are not required to make no-effort. When all the efforts fail, there is no-effort. You have done everything that was possible, humanly possible, and everything has failed.

And everything fails as far as enlightenment is concerned. It is not your doing. But when everything fails, and you have not been miserly in making efforts, you were total -- what remains? A great silence. That is the no-effort. You don't have to do it. If you do it, it again becomes an effort. It is a non-doing that comes of its own accord; you cannot bring it.

But before it can happen, you will have to risk everything, make every effort possible. When you are finished with making efforts, a great silence descends, a great relaxation comes over you. That is the moment of no-effort, and in that very moment you find the light you have been seeking for many lives.

So please don't be worried about no-effort. Just take care of all the efforts possible. Leave no-effort to existence itself! When you have done everything, suddenly existence becomes so compassionate towards you that flowers start showering on you. With your effort you were not able even to get a single flower. And with no-effort you suddenly find flowers are raining all over you.

And that's why it can be said, enlightenment is not an achievement. you don't become enlightened. When you are not, enlightenment happens. The moment your efforts fail, you fail.

And this is the mystery of religious experience: in your utter failure is your ultimate success. When you are not, for the first time, you are.

From Death to Deathlessness

Chapter #9

Chapter title: My empire consists only of Emperors

10 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
I TRUST YOU UNCONDITIONALLY, AND NOW I'M NO LONGER A SANNYASIN SIMPLY TO RID MYSELF OF MY FEARS. I AM NOW HERE WITHOUT ANY NEED, HOPE, DESIRE OR EXPECTATION. I AM NO LONGER FEELING DEPENDENT ON YOU. I AM WITH YOU WITHOUT ANY REASON, JUST FOR FUN, AND I TRUST YOU WITHOUT BELIEF. IS THIS THE STATE OF BEING A TRUE DISCIPLE?

Yes and no. Yes, because what you have described is authentically the state of a disciple. No, because you cannot cheat me. The description is right, but it is not about you. And my logic is very simple. If you were really independent, trusting me unconditionally, not out of fear or greed, without any desire or expectation, then this question would not have arisen in the first place.
The implication of the question is that you still want my approval and that is dependence. You are asking me, "Is this the true state of a disciple?" Why are you asking me? If you are experiencing it, the experience itself will be the answer. But you are not experiencing it. You may be imagining and you need my approval, you want me to say, "Yes -- great, groovy." But that will make you dependent on me.
I would love you all to be independent of me, because if you are dependent on me, in some way you will go on

resenting me. Nobody loves a man on whom you are dependent, who has taken away your freedom, your independence, who has possessed you. You are imprisoned. Who loves the jailer? And I don't want to be anybody's jailer.

Please, don't be dependent on me, because your dependence is dangerous to me. Behind your dependence will be great resentment, hatred. It is poisonous. I want you to be completely independent of me, so that I can be completely free from any resentment, hatred -- at least from my sannyasins. You should understand my situation.

The whole world is hostile towards me. All the religions are full of hate towards me. All the politicians are agreed upon one point: that I should be removed as quickly as possible, that I should not be allowed to wake people anymore. The American government and the government of the Soviet Union may be enemies on every point, but on one point they are friends -- that is me. Just think of the hostility all over the world, of all kinds of people....

Your love is protecting me, keeping me alive. But if your love is that of a dependent person it is no longer love, it is hidden hostility. So if you become independent I am freed from your resentment at least.

And I am concerned only with my world of sannyasins. Their love is my nourishment, their love is keeping me in the body. Otherwise, as far as I am concerned my work has been completed long ago. There was no need after that to go on living in the body, with all its troubles. But looking at you, I feel to hang around a little more.

But your dependence hurts me, even your dependence on getting approval from me.

Who am I? Meditate over your question again and you will see the implication: why have you asked it? You may not have been aware that you were asking for approval. But if your state needs my approval, my certificate, it is not freedom.

The true disciple trusts, but has no resentment, because he trusts of his own accord. He is not being forced to trust. He loves because only love is left in him, he cannot do otherwise. He is free and independent because now he feels himself for the first time an integrated individual. He is no longer a beggar -- he has become an emperor.

I want you all to be emperors.

The more you are independent of me, the more you can help me to continue to be in a fragile body. After enlightenment it is really difficult to remain in the body because the function of the body is finished.

You are born again and again into new forms, new bodies, only for one thing: because each time you go on missing the train. And existence is very compassionate. It will go on giving you new bodies, fresh bodies, and it trusts that sooner or later you will catch the train, you will become enlightened.

After enlightenment, nobody is born again. It is impossible. There is no way to be back in the cage. Experiencing the expanse of the whole sky, experiencing all the stars moving within you, sunrises within you, sunsets within you - all that is, is contained within you. Who would like to enter a cage and destroy the beautiful experience of continuous expansion?

After enlightenment nobody is born again. After enlightenment, to keep oneself in the body becomes more

and more difficult. The reason is very simple. Enlightenment is exactly what the word means, as if a lightning has fallen upon you. Your being and your body are no longer bridged. You are in the body but your connections with the body are destroyed. That lightning destroyed all connections with the body.

The body is affected by gravitation, but when all connections with the body are destroyed you are no longer under the law of gravitation. There is another law which science perhaps may never be able to discover. But the scientist has to understand according to his own rules, that every law has its opposite law to balance it. Everything has its contradiction, to keep the balance of existence. The law of gravitation they have discovered, because it is an objective phenomenon, but they know nothing about the law of levitation.

The moment you are disconnected with the body, your body is under the law of gravitation being pulled down, and your being under the totally contradictory law of levitation - it is being pulled upwards. It becomes a tug-of-war. Hence most people die after enlightenment. There have been many enlightened people but very few masters, because just to be enlightened is not enough to be a master. You have to remain in the body, to have contacts, connections with other people who are in their bodies, who know only one law -- the law of gravitation.

I have been able to remain in the body, with all the difficulties, in spite of all the difficulties that were bound to happen because the body is no longer in my control and I am no longer in the body's control. If I have been able to remain in the body for these thirty-three years, it is because

of your love -- love which demands nothing, trust which is not based on any reason.
You are connected with the gravitation of the earth. Through you I can keep myself still connected with the gravitation of the earth. But through you it is possible only if you give me a passage, clear, and you don't ask for any expectations, demands, desires to be fulfilled.
Your description of the disciple is absolutely true. But because you have asked it, you again missed the train. You are back to zero again. Don't be sad, start the journey again. And when you start feeling what you are describing, please don't ask for approval. Enjoy it!
Do you ask somebody, "Am I in love with you?" Either you are or you are not -- no question of approval or disapproval. Do you ask, "Is this sunset really beautiful?" Your very question indicates that you are not feeling the beauty. You are asking others, as a support, so that your imaginary beautiful sunset becomes more real.
But nobody's approval can make anything real. Even if the whole world denies your enlightenment you will still be enlightened, there will be no difference. Or vice versa: even if the whole world approves your enlightenment and you are not enlightened, all that approval is not going to make you enlightened.
You have beautifully described the real state of a disciple. But by asking the question you missed the mark.

Question 2
BELOVED OSHO,
THE OTHER DAY YOU SPOKE AGAINST HOMOSEXUALITY AND LESBIANISM. WHAT

ABOUT BISEXUALITY? A FEW YEARS AGO YOU SAID THAT BISEXUALITY WAS THE HOPE FOR THE NEW MAN, THE ONLY FREEDOM IN SEX. IS IT STILL SO?

There are many questions involved in that one question. First, never bother about what I have said before. My memory is not that good -- and that has been a great blessing to me. I don't know what I have said on the yesterdays stretching backwards thirty years. I know only what I am saying to you now. This has given me freedom to tell you the truth even if it goes against my past.
I am not confined by my yesterdays. I have never read any of my books and I don't know what kind of things I have been saying. But whatever has been said was true for that moment, and exactly the same is the case now.
Never compare my statements with the past statements; otherwise instead of getting enlightened you will find yourself in an insane asylum. I have contradicted myself so many times, that anybody working for a Ph.D. thesis on me will go crazy. He will never get the Ph.D. Nobody can make a consistent philosophy out of my statements. I have been consistent only in one thing, and that is inconsistency. So first you have to drop all the yesterdays. The past is dead. And I am dying every moment to the past so that I can live in the present. You cannot do both things together -- living in the past and living -- it is not possible. Existence gives you only one moment at a time. Either you can waste it in remembering the past or you can waste it in fantasizing about the future or you can live it now.

My most emphatic thing is that now is the only reality there is. Past is no more, future not yet.

But your question must be troubling you. I have to tell you the truth. First, homosexuality and lesbianism are both against nature. I have in the past not said it so clearly for a simple reason: not to hurt many gay people who are around me. I don't want to hurt my people. Just to avoid wounding them, I can lie. That is not a problem, because my experience of truth is far above any lies: no lies can disturb it.

So I have been either silent or telling you that whatsoever you are -- homosexual, a lesbian -- accept it, don't condemn it. I never want to create any guilt feelings in anybody, particularly my people. I want them to be completely guiltless, because all other religions have done just the opposite. They have created guilt in you, and through guilt they have enslaved you, because when you are guilty you want to be freed, saved from the guilt. The messiah, the savior is needed. His agents go on creating guilt in you and then he comes to save you.

I am not a savior. Nobody has ever been a savior, that is all hocus-pocus. All that I can do is not to make you feel guilty. That's why either I have been silent, or I have told you to accept.

I can lie for you. My love is enough to make me capable of lying for you. And it does not make any difference to me -- I am beyond it. So once in a while I have even appreciated your homosexuality, your lesbianism-just to free you of the guilt. Homosexuality was not the point, the point was how to make you free from the guilt.

I have gone even to the extent of saying in the future the new man will be bisexual -- neither heterosexual nor homosexual. A man who is heterosexual has a limitation: he cannot be homosexual. The man who is homosexual has a limitation: he does not feel any attraction to women. The bisexual man is one who has no limitation. He can be in love with a man, he can be in love with a woman.

Yes, I had gone even to that extent, knowing perfectly that it was a lie. But how to make you guilt-free? I have made statements as if homosexuality and lesbianism are progressive steps: the people who are not homosexual are still lagging far behind those who have entered the gay world. But all these are lies, used to erase your guilt from you. But how long can I go on lying to you? One day or other I have to tell you the truth: otherwise I might not have told it at all.

AIDS is the ultimate development of homosexuality, and it has no cure. You have gone so far away from nature that there is no way back, you have broken all the bridges behind you. That's the disease AIDS.

Medical science cannot help you. It can only confirm that you have the disease, and at the most you have two years to live. That is at the most, because AIDS is a totally new kind of disease. It cannot be categorized with other diseases. Even cancer can be cured, can be operated on. But AIDS does not allow any treatment.

It has to be understood, what it is. AIDS somehow makes you drop, deep down, the desire to live. And the moment somebody gets to the point where he loses the desire to live, he becomes vulnerable to all kinds of infections: he does not create antibodies to fight with disease. He has

dropped out of the game of life. No medicine can give back the desire to live. And when you are absolutely vulnerable to any kind of infection -- two years is just the longest possibility guessed by the medical profession -- most probably within six months you will be gone.

And the danger is, when you know that within six months or one year you are going to leave, you would like to make love to as many men, as many women, as possible -- because now you cannot postpone, you may die tomorrow. Tomorrow has never been so uncertain. You have to do whatever you want to do now -- today, as quickly as possible.

And when a man is going to die within six months he becomes irresponsible, careless. He starts making love and having contacts with many people -- he has to compress his whole life of sexuality into six months. And there may be something biological in it also. It has been a known fact that when somebody is crucified, before he dies his semen escapes from his body immediately. The man is dying; those people who are there in your semen, millions of people, they don't want to die; they have not even lived, they have not even been born.

Inevitably the dying man on the cross ejaculates before death. Perhaps those poor people hidden in his semen think they may find some way -- at least there is no harm in making an effort. This fact has been known for centuries, because whenever a man was put on the gallows this has happened without any exception. Now, AIDS is almost the gallows. Yes, the time period is a little longer -- six months, maybe one year. Perhaps if you happen to be in one of my communes, two years.

But knowing that you are going to live only for such a little time, why not make the most of it? And your biology also supports you: "Before you leave the body, let all the living beings hidden inside you be released. At least this favor you can do for the unborn."

And the people who have AIDS outside my communes are capable of bribing the doctors so that their disease should not be made public... because just the knowledge that you have AIDS creates such a condemnation by the society -- the same society that has created AIDS, the same society that has created homosexuality.

You will be condemned by the priests, by the bishops, by the pope. And these are the people who are behind AIDS. These people are the virus. Homosexuality is a religious discipline -- putting men into one monastery, not allowing them to meet with women, creating all kinds of barriers so they can remain celibate; putting women into nunneries where no man can enter so that they can remain celibate.... Man is intelligent enough -- if he cannot find the natural way, he is going to work out some unnatural way.

And we cannot condemn those monks and nuns who invented homosexuality and lesbianism. That was the only way left for them. That is why I say homosexuality is a religious discipline. It is a by-product of the stupid emphasis on celibacy.

It is not possible. You go on eating food, you go on drinking water, you go on doing exercises; your body goes on creating blood, new cells, bones, and in the same way it goes on creating semen. Your body has never heard about celibacy; celibacy is not a program in your body. Your

mind has decided to be celibate, but what has the mind to do with it?

Your mind may decide never to urinate again. What then? There is going to be trouble. You go on drinking water, and the mind has fallen into the hands of a certain religion where urination is the worst sin. So you pretend that you don't urinate. And the people who follow you for the simple reason that you don't urinate make a great saint of you, because what is impossible for them you have made possible; you have done it.

Now you will have to find some way -- perhaps a tube inserted from your side to the bladder so that secretly you can manage to release all that has accumulated in the bladder; otherwise you will go insane. Your urine contains many chemicals, eight chemicals. If they go on accumulating and no way out is given, they will poison you. Urination is a way of getting rid of all these poisons that you are unknowingly eating, breathing; anything that is against your life, urination takes out.

Celibacy is absolutely absurd. Nobody except the impotent have been celibate. And one thing to be remembered: no impotent person has been known all down history to have become enlightened. Very strange! In fact, all impotent people should become enlightened before anybody else; they are naturally celibate, with no effort. Even if they don't want to be celibate they have to be celibate. Their bodies don't create possibilities for sexual relationship. But impotent people have not become enlightened, not a single one. On the contrary, the people who became enlightened were oversexed.

Sex is energy, and when you are oversexed then just sexual relationships cannot give you contentment. They are not enough, you have more energy than they can absorb. That superfluous energy takes you into new enquiries, new spaces, which ultimately culminate in enlightenment.

You will be shocked to know that Buddha was oversexed, Mohammed was oversexed. About Jesus I am not so certain, for the simple reason that he was a Jew, most probably a homosexual. And those twelve apostles always hanging around him, day in, day out.... It was a playboy club. And as far as Jews are concerned, homosexuality is their contribution to the world. They have contributed many things. In the Old Testament, which in the West is the oldest scripture available, there is a story about two cities, Sodom and Gomorrah. Sodom has become in your language "sodomy." Sodomy means making love to animals. In the city of Sodom people were making love to animals.

The Jewish god is not love, compassion -- no. The Jewish god himself declares, "I am a very jealous god -- I am not nice, I am not your uncle" -- exactly these words. He became very angry at Sodom and Gomorrah.

I wonder why Gomorrah has not become a name for a certain type of sexuality. In Gomorrah there was homosexuality, lesbianism. Whenever I think of the word "Gomorrah", I am reminded of gonorrhea.

God became so frustrated with these two big cities that he decided to destroy them; and the Old Testament says those two cities were absolutely destroyed. They had come to a culmination of perversion. God is a myth, but Sodom and

Gomorrah are historical facts. It was not God who destroyed those two cities, it was their perverted sex. Perhaps those two cities are the pioneers in experiencing AIDS. It is not mentioned, but just a little reasoning can make it clear. There is no God to destroy anything -- but those two cities have existed, their ruins are still there. What happened to those two cities? -- because in those days nuclear weapons were not available, atom bombs were not there.

What happened to those two big cities? They suddenly evaporated. My conclusion is that they suffered from AIDS. Certainly their medical profession was three thousand years behind ours; they may not have been able to figure out what was happening, but people went on dying. By the way, if you allow me a little drift.... There is a Hassidic story.... Hassids are Jews, but not accepted by the orthodox Jews. There is something in Hassids which I appreciate. Hassids are the only people who can be said to be our predecessors. Their religion consists of celebration, dancing, drinking. And their dances are really graceful, their singing is beautiful. Their being drunk cannot be called a sin because out of their drinking they have never committed any crime. They have just danced more joyously, more fully.

The story is... it must be a creation of the Hassids because their history is not that old, only three hundred years. Gomorrah and Sodom are three thousand years old. But the story is beautiful -- that's why I wanted to drift. The story says that when God decided to destroy Sodom and Gomorrah, one Hassid -- now this is pure fiction because Hassids were not in existence there. One Hassid

approached God and told him, "I have a few questions, and you have to answer them, because it is a question of the lives of thousands of people."
God was willing; he said, "You can ask." The Hassid said, "You have decided to destroy Sodom and Gomorrah, but have you thought that there are a few people in both cities who are absolutely innocent? I know them, I am one of them. There are one hundred Hassids in both of the cities -- are you going to destroy these innocent people too? They have not committed any crime. Are you ready to take this responsibility? Won't you feel guilty?"
God said, "I have never thought about it: one hundred Hassids, innocent people... Perhaps I will have to change my decision to destroy Gomorrah and Sodom."
The Hassid said, "I have to ask another question. For a hundred innocent people you are ready to change your decision, but in fact there are only ten Hassids. Does the quantity make any difference? Will not ten innocent people be enough to save Sodom and Gomorrah?"
God thought for a moment, and said, "You are right. It is the quality, not the quantity. Even if there are ten people who are innocent, I am not going to destroy the cities."
The Hassid said, "I have a third question. In fact there is only me who is innocent. Six months I live in Gomorrah and six months in Sodom. Is that going to change your mind? Again it is a question of quantity: from one hundred to ten, from ten to one -- the same proportion. And how can I give a guarantee for a hundred people, that they are innocent? How am I to know about ten people that they are innocent? You are asking me inhuman questions. I can

absolutely guarantee one thing: that I am innocent. Now tell me what you are going to do."

The Hassidic story says God had to concede to the Hassid -- because it is the quality that matters. Millions of criminals can be saved, but one innocent person should not be destroyed. Innocence is so valuable, it is so rare and unique. This is a Hassidic story. It is not in the Old Testament, but it is a beautiful story.

A single man of innocence can change the course of existence. Gomorrah and Sodom certainly were destroyed. No Hassid interfered -- no Hassid was there.

There is no God, so it creates many problems for me and for the queen of England. For me, because I cannot find out what could have destroyed these two cities, except AIDS. And I don't think the queen of England can find even that much explanation. If there is no God, then who is going to save the queen of England? I don't think anybody is going to save the queen of England -- so homely, so ugly. It is better that she is not saved. And now it is possible, because there is no God; the queen of England has to disappear soon.

Because of AIDS which is a new development in human sexuality -- I condemn all perversions concerning sex. And I can do it now, because now I have my own people. Even if they are gay they will not feel guilty. They are only victims of history. They will not feel that they are condemned. I am condemning the popes, the priests, Ayatollah Khomeiniacs.

And if you are homosexual or lesbian, it is simply a question of changing your mind. And the change is simple because you are changing from the unnatural towards the

natural. If you could manage to change yourself from the natural into the unnatural, I trust you, that you can do the opposite very easily. You have done almost the impossible, you have changed the natural into the unnatural -- now, please, come back to the natural.

I find it absolutely berserk -- a man making love to another man while there are so many beautiful women. Love needs contrast, polarity. Man and woman are two polarities of sexual energy. Just as love will go out if there is no polarity between plus sexuality and minus sexuality, between positive sexuality and negative sexuality, the same is true about electricity: the positive electricity and negative electricity. They both have to be there for the lights to remain on. If you want just one pole, the positive electricity or the negative electricity, there is going to be no electricity at all.

Sexual energy is very close to electrical energy. Perhaps for sexual energy the right word is "bioelectricity". And it has been known at least in one case, but one case is enough proof.... A woman in Sweden became a problem: she was very beautiful, but whosoever made love to her got electric shocks. And one shock was enough, nobody wanted to make love to the woman. Soon it became common knowledge to avoid that woman. The shock was so much that one felt one was almost dying.

The doctors became interested -- what was happening? They persuaded somebody for experimental purposes -- in the service of humanity -- to make love to the woman. They put a five watt bulb in the hands of the woman, and they were shocked, because the bulb lit up. The man got a shock

and fell out of the bed, but the bulb lit up! Sex is bioelectricity.

You have to come back to your natural polarities. If you want to avoid a catastrophe destroying the whole humanity, you have -- just in the service of humanity -- to change your mode of making love man to man, woman to woman. That is not right, and it can never be satisfying.

Yes, it is less complex, that is why people have fallen for it. Two men in love are happier than a man with a woman. It is not accidental that these people are called "gay." They are the only happy people on the earth. Wife and husband -- you cannot call them gay. They are tortured by each other so much, nagged, harassed... pillow fights every night -- that finally a few intelligent people decided that this arrangement was not working. And man is an experimenting animal. They started trying man with man, woman with woman, and found that this is less troublesome.

Yes, there cannot be any orgasmic experience because there is no polarity. There are not two opposites attracted towards each other and meeting. The meeting of the opposites creates orgasm. But you have to pay for that orgasm twenty-four hours a day. And one gets tired, one thinks, "Forget all about that orgasm."

It is good with two men. Of course there is no orgasmic experience; they settle for less but there is no trouble. They don't harass each other, they don't nag each other. A woman in love with another woman, a man in love with another man, are more understanding about each other -- naturally, because both are men, both have the male energy,

the male mind. There is much more understanding between two men.

Between man and woman understanding is impossible. Misunderstanding is the law, because they are opposite polarities. The woman has a totally different kind of functioning than the man. You can see it in any dialogue between a husband and wife....

I have been a guest in hundreds of homes, and I have been a witness to many couples' conversations. And I was surprised: the man says one thing, the woman understands something else; the woman says something, the man understands something else. They are both using the same language, the same words, but their interpretations differ. Every talk ends in a fight. Every talk becomes argumentation. It seems as if there is no possibility between man and woman for beautiful conversation. Conversation I have never seen between men and women -- only fight, argument. And they are so different, their reactions are so different. The woman cannot argue as well as the man. But she can scream better than the man.

People ask me, "Why are there so many women in your communes?" Today I tell you the truth -- it is because of dynamic meditation. One hour of huffing and puffing and screaming and throwing tantrums releases the woman for twenty-three hours; she has done enough.

The man can argue, and argue rationally, but the woman does not bother about argument. Her counterargument is throwing things, breaking plates, screaming loudly. And you can be sure she is the winner. All that rationality and argumentation the man forgets. He simply starts cooling the

woman down: "The neighbors will wake up.... I'm sorry, I was wrong."

Every man, every day, is saying that to the woman, "I am sorry, forgive me -- but keep quiet." He knows he is right. The woman knows he is right. But who bothers about right? The question is might, and the woman has real might for making tantrums, throwing things, screaming, shouting, doing Dynamic Meditation in the middle of the night.

For centuries upon centuries this has been going on. Finally, a few people decided that this was too much; it is better for a woman to love another woman because they understand each other's mind, they can have a conversation very beautifully. And they both know screaming won't help because they can both scream better than the other. Throwing things will not make any difference because both can throw things better than the other. It is useless.

Two men find friendship very easily because they understand each other's mind, reasoning, argument. They can converse. But this conversation between man and man, woman and woman, has brought AIDS into the world.

My people at least -- because I can only ask my people -- can make the effort of going back to the natural way. And I can ask my sannyasins not to repeat the old pattern, settled for centuries, of fighting. Be friendly to each other.

A man and woman in deep friendship will give the best result of two persons meeting. Their love will be orgasmic because they are polar opposites. Their conversation will become more and more friendly, understanding that their minds function differently, that they have different strategies to win. They should both drop their strategies and

open their hearts to each other. And if lovers cannot open their hearts to each other, then who is going to do it?
In the outside world you can be certain, either they are going to be destroyed by nuclear weapons -- that is the heritage of all the politicians of the past -- or they are going to die and disappear by the other alternative, that is AIDS. And that is the ultimate conclusion of all your religions. Politics has brought nuclear weapons, religions have brought AIDS.
There is a possibility that nuclear weapons may not be used, because all politicians are trembling; because the war is not going to decide who is the winner and who is the loser. The nuclear war will be total war; the victorious and defeated both will die. Not only man, but life as such on earth will disappear. There will not be trees anymore, nor roses anymore, nor birds singing in the morning, nor animals. Anything that has life will be destroyed. It is pointless.
I am happy that they have come to nuclear weapons. That way, war has committed suicide. It is impossible for politicians to go for a nuclear war; it is meaningless. One goes into war to be victorious, to come back with glory. But in this war there will be nobody left behind even to write the history as to who was the winner, America or the Soviet Union.
This war will be the end, the end of all that man has created for centuries -- the poetry, the painting, the music, the dance. All that millions of people have created for thousands of years to make this earth beautiful will be simply erased.

Nuclear weapons -- just because of their total danger, their total death -- are out of the question. They cannot be used. I challenge the politicians to use them, start the third world war. They cannot do that. But AIDS is a different matter. Politicians can see the danger. But the viruses that spread AIDS are worse than politicians: they don't understand what they are doing.

In the outside world, anybody who has AIDS will try to hide it because he will be condemned by the priests -- who are really the cause of it -- and he will be condemned by the society. People with AIDS will become untouchables. Everybody will avoid them. This will be worse than death. So in the outside world everybody is going to hide the fact that he has AIDS. And that is very dangerous, that means he will go on spreading it. it can be caught through sexual contact. It can be caught just by kissing. Kissing should be absolutely prohibited, it should be declared the most criminal act possible.

I know the French will suffer the most, but what can we do? French kissing is the worst. But there are already people on the earth.... Eskimos rub their noses, they don't kiss. In India there are tribes, aboriginal tribes, very primitive, five thousand years back -- they don't kiss. They became aware of kissing only when Christian missionaries reached their mountains and forests to convert them.

They could not stop laughing, seeing these idiots kissing each other. They are not civilized people, they don't know much, nothing about medicine, but this much they know, that saliva carries all kinds of germs. And when two persons are kissing each other it means they are mixing their saliva and transferring sicknesses to each other.

I suggest to my people: stop kissing completely. And don't be worried that rubbing noses will not be so exciting. It is more exciting because it is a novelty, something new, a discovery. So two things: become natural and stop kissing. Rub noses, it is good exercise for noses. Jews are going to defeat you -- they will be known as the best lovers. Chinese, Nepalese, the Mongol races will not find it exciting. Flat noses... what can you rub? They will have to find something else.

Because men's and women's bodies have many erotic parts, there is no problem. For example, you may not be aware that Vatsyayana, the first sexologist of the world, has written five thousand years ago that the earlobes are the best erotic points. Try it! Rub each other's earlobes, and you will be surprised that Vatsyayana is never wrong. Whatever he has written in his book has proved right. If your noses are flat, don't be worried. I am here to suggest something else to you.

And in our communes all over the world no sannyasin should try to hide that he has AIDS, because there is no condemnation. In fact, the moment we find that somebody has AIDS, he becomes the focus of all our love. He is going to live a very short time, he deserves all our kindness, friendship, all our compassion.

All sannyasins should go through medical tests to find out whether they have any possibility of AIDS and spreading it to our own people. And if they are found to have AIDS, then they have to do two things: one, they have to give the names of all the contacts they had so all those other people can also be checked if they are here.

And we are making a beautiful place, the most scenic place, in Desiderata, where two people who have AIDS are already living. There is no condemnation for them, there is only tremendous compassion. We are giving them everything that they need, because they are going to live so short a time. They should know the best of everything. If they smoke they should get the best cigars. If they drink they should get the best wine, not the wine that Jesus created out of water; that wine was bogus. They should get everything they need.

And in Desiderata we will create more places. If there are other AIDS victims, we will keep them together. They can be very creative while they are living. They can paint, they can sculpt, they can write poetry. They can read, they can see films, they can read novels.

And one thing more, if they want to make love to each other they are free to, because nothing more can happen. Only one thing is possible.... Medical science has not yet been able to find any cure, and they think there is no possibility of finding it either; they are not hopeful.

As I see it, if people having AIDS start making love to each other, perhaps their AIDS will disappear. If these people live longer than two years we have proved the point. And perhaps we will be the people to give the cure to the world. No medicine is needed, just put two AIDS victims together. Make a small colony of AIDS victims. Let them make love, let them do whatsoever they want amongst themselves. And I have this certainty -- I know not from where it comes -- that that is the only possibility of the disease disappearing.

So whatever I have said in the past, forget all about it. What I am saying today, listen to it.
Act with responsibility.
Act with consciousness.
Act with compassion.
And remain absolutely certain that the commune is going to take care of you with respect, because you are a victim of the priests, monasteries, nunneries. They are the criminals, you are the victims. So by having AIDS nobody loses respect, he gains more respectability. And we will take care of you. We will see that you live more luxuriously than anybody in the commune, because you are going to live for such a short period. Every luxury should be made available to you -- the best scenic spot, the best houses, the best food; everything for you.
I am trying to make it possible that around the world all sannyasins should move to the communes. No sannyasins should live outside the commune anymore, it is not safe. I am congregating small centers into bigger communes. There are centers, there are ashrams, and there are communes. Centers are very small; they are where people simply come to meditate, or a few sannyasins live. Ashrams are bigger; many sannyasins live and work there. And the commune is the whole society, self-sufficient. So I am dissolving the centers and ashrams and turning them into bigger communes where we can take care of everything. And we will make all these communes exactly the same -- the same standard of living, the same facilities. And now, because I am speaking, I am available around the world on the screen. They are not missing me anymore. Perhaps they can see me better than you can, far away. If I

cannot see your face, I know you cannot see my face. But these communes will be having the largest screens possible; they are not going to miss me.
Here, I have told Sheela that it is sad that I see people sitting so far away -- they cannot see me, they cannot see my eyes, and the changes that come into my eyes. They cannot see my gestures. They can only hear my words which is one-third of the whole thing, because my hands are speaking, they are not silent. My eyes are speaking. When I am speaking, my whole being is involved in it.
I had asked Sheela, "Why don't you put a big screen also by the side?" But the problem was that it would be a distraction: to look at me, or to look at the screen? So you have to make this compensation. Here I am alive. There I will be on the screen, available to everybody -- but it will be only a picture. So you are both compensated: they can see me, you can feel me. And every commune is going exactly the way we are going.
This commune is the prototype for all the communes around the world. I can help you to save yourself from AIDS.
And I am not worried any more about nuclear weapons and the third world war. I was worried in the beginning because there was a possibility four years ago that either America or Russia could have won -- at a very great cost. Most of humanity would have gone. But four years ago there was a possibility of somebody becoming victorious. Now that possibility is finished. They are going on piling up more and more nuclear weapons. Already they have so much that they can kill every single individual seven hundred times.

And you know, even the only begotten son of God, Jesus Christ, missed resurrection. We are ordinary people, we are not in any special relationship with God. Your mothers were not made pregnant by the Holy Ghost. Dying one time is enough. Seven hundred times seems to be just stupidity. Whom are you going to kill? Who is going to kill seven hundred times? So now a third world war is out of the question. Forget about it, it is not going to happen.
Now the only problem that is facing us is AIDS. And from that we can manage to save at least our people. So spread the message to all the sannyasins who are still living in the outside world. Perhaps they have their vested interests there -- salaries, positions, employment; forget all about that because AIDS is also there. And it will catch you sooner or later -- more probably sooner than later.

From Death to Deathlessness

Chapter #10

Chapter title: Become more and more sensuous
11 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
WHEN I LOOK AROUND YOUR COMMUNE AND SEE PEOPLE HUGGING THE WAY THEY DO, AND FEEL THE ENERGY I HAVE WHEN I HUG SOMEONE HERE, I WONDER WHY THIS DOESN'T HAPPEN IN THE OUTSIDE WORLD. PLEASE COMMENT.

It cannot happen in the outside world, because for centuries man has been conditioned against the body. It has been told by all the religions that if you want to become spiritual you have to become anti-body. If you want to achieve the other world you have to renounce this world. And hugging is a very sensuous, physical experience of tremendous importance. But what to say about hugging? -- even touching has been tabooed.

These religious programs that have been given to you are so inhuman that if we can simply drop out of all religions and forget the past completely, you will see an immense explosion of warmth, love, hugging, touching, and for the first time you will feel alive.

The whole effort in the past has been to make you as little alive as possible, more dead, just surviving somehow, breathing somehow, dragging yourself to your grave, waiting for death to come to release you.

And your body is such a beautiful phenomenon. It is you. It is your circumference, and if you deny the circumference you can never find the center of it. The center is your being; it is not against the body. It cannot survive without the body for a single moment; the body is its nourishment.

You see in the whole world people almost dead, somnambulists walking in their sleep, miserable, suffering for thousands of reasons; but the whole thing is based on a simple phenomenon: you have been turned against your own body. Your center and your circumference have been cut off from each other. But to reach you one has to pass the circumference.

You have seen in the East, saying hello to someone, you don't shake hands. That is against spirituality. You are

coming in contact with the body of the other person, the warmth of the other person. In the East nobody hugs anybody, because hugging is thought to be something sexual. It is not. Certainly it is sensuous, but not sexual. And you have to understand these two words clearly.
The alive man is sensuous. It means all his senses are functioning at the very peak. He sees better. His touch is not like holding a dead branch of a tree in your hand. His touch is alive; it is a language, it has a message. His energy is transferred to you, your energy is transferred to him. The meeting of two energies is always a rejoicing. It is just like two dancers dancing in rhythm, two musical instrument players playing in rhythm, complementary to each other. But even in the West, where people shake hands, energies don't meet. Christianity is the cause. You shake hands but your energy, rather than going to the other person, shrinks back. The fear of being sexual, the fear of being sensuous, the fear of being interested in the other person's body -- that is thought to be unspiritual.
It has been discovered that if you look at a woman for more than three seconds, it is unspiritual. Three seconds is casual. Just passing on the road, you cannot avoid it; a woman comes there, a Cleopatra walks by -- three seconds is casual. Beyond that, your eyes are touching the woman -- a distant touch, like a remote control. And if you stare in the eyes of the woman more than three seconds, she will feel offended; you have already penetrated her body through her eyes. And it is not allowed by etiquette to look back again and again at the woman.
But do you know the meaning of the word `respect'? It means looking again. Respect does not mean honor, respect

means you are enchanted. It is re-spect; you would like to see again... again.... Perhaps you will change your route and follow the woman.

In a more humane society the woman will not feel offended. And deep down she does not feel offended now. Even after thousands of centuries' conditioning, her feeling of being offended is superficial. Deep down she rejoices, deep down the undercurrent of nature is there. Not to look at a woman again, not to look back, is certainly an insult. Not to look in the eyes of a man or woman for more than three seconds is humiliation. You have rejected the person, you have not been nice to the person.

Hugging is closer than seeing. If seeing makes people offended, if in shaking hands people shrink their energy back.... People use the phrase "a warm welcome," but it rarely happens. It is always a cold welcome because your energy moves back. Your hand is just cold, not radiating warmth. There are dangers for the religious people: if your hand feels warm and the other person is also open to receive and give, things are not going to stop there.

If just two hands meeting in a warm glow give you so much joy, hugging the whole body will be a thousandfold more. And making love...? These are just steps. Hugging the body, you are close but still separate. Making love means you have entered into each other.

Your so-called phony saints, messiahs, prophets, have all been very cunning. They did not allow you the first step, because one thing leads to another, and finally it is going to end in a very deep sexual orgasm.

So you will not find the same quality, the same intensity in the outside world. If people hug, it is just out of etiquette,

but they keep as distant as the stars are -- millions of light-years distant. And have you watched, when you hug? You feel... not joyous, you are doing some duty. You have to hug your mother, your father, your sister on some occasions, but both of you keep aloof. The fear of sex has been so deeply programmed in you that anything that can lead toward sex is prohibited.

To me, to my people, warmth is life. In your sharing it, it grows. The more you share it, the more you have it. And each individual has a unique quality in his warmth. If you are sensuous enough-and that is what I want you to be -- you will be surprised that in shaking hands with different people you find differences in energy. The quality, the force, the intensity, the flavor, the fragrance of it -- everything is unique with every individual. But when you shake hands in a cold way, or hug a body as if two skeletons are meeting in a graveyard, then there is no difference.

Life gives you uniqueness; death destroys your uniqueness. Two dead bodies are exactly the same, just dead, but two living bodies are never exactly the same. Existence does not believe in carbon copies. Existence believes in originals; it creates only originals.

If you are sensuous you will be surprised how many riches you have been unaware of. Even a beautiful dress touching your body will give you a feeling of well-being. The cloth is not alive, but you are alive and sensuous. Your senses are functioning at their climax. Have you watched it? Wearing some clothes, you feel dirty, although the clothes may be clean. Wearing their clothes the way businessmen wear their gray suits in the marketplace -- they don't feel

anything for their clothes. They cannot feel human beings, how can they feel clothes?

But I say to you on my own authority, that if you are sensuous enough, even ordinary things -- clothes, a cold drink, a hot cup of tea or coffee, the smell of the coffee, the fragrance of tea boiling in the kettle, the aroma that it creates.... You will feel all these things, and they will all make you richer and richer, more and more alive -- and there is no limit to it. How alive you can be -- and how rich you can be, there is no limit to it. It all depends on you how many programs you are courageous enough to drop.

Christians, Hindus, Mohammedans -- their religious doctrines may be different, that does not matter. That is simply a verbal game, logical gymnastics, but the base is the same: to make you as dead as possible. They will not say this to you, "We are making you dead." No, they will use beautiful words: renunciation -- renouncing the mundane, the profane.

And it is strange that you have not been able to figure out a simple thing. On the one hand they say renounce the world, its pleasure, its warmth, its love, its riches, so that you can have a millionfold of the same riches, of the same warmth, of the same love, of the same joy, in paradise. On the other hand they go on saying, "Don't be greedy!"

I cannot figure out what nonsense they have been teaching to you. And you have been listening, learning, being programmed by their nonsense, so much so that you cannot see a simple contradiction: they are teaching you to be greedy! Here renounce, so after death you can get a millionfold.

Great! Is this some kind of spiritual lottery? It cannot be business. In business you can get a few percent profit, but a millionfold? So the greedy people have become religious. And the rewards for your sacrifices are immense.
Christians, Mohammedans, Jews -- all these three religions believe only in one life. One life means just a small life -- seventy years. Those few years don't count in the world of eternity, they will pass soon. To sacrifice seventy years to gain the joys of eternity is a simple thing. You are just greedy.
And you are not seeing a simple phenomenon: if these things are sin here, then your saints in paradise are committing sins a millionfold. You will commit sins only for seventy years and not continuously, because you have to eat, you have to bathe, you have to shave, you have to earn your bread and butter, you have to fight with your wife, with the neighbors, you have to go to the court, you have to be in some politics, you have to go to the churches, synagogues. What is left out of seventy years? Even if you can get seven hours, that will be too much.
You have to sleep one-third of your life; eight hours per day you sleep. And you have to do many other things. You have to see the football games, you have to see the Olympics. You have to go to the movies, you have to play cards. Just count, and you will be surprised: not even seven hours are left! For seven hours of joy, warmth and love, you are getting eternity -- and what an eternity!
I have heard.... A master died, and after a few days one of his disciples also died. Perhaps he could not live without the master, perhaps there was no point in living anymore.

He had risked everything to be with the master. He lost the lust for life -- he died.

Of course, he was absolutely certain that he would be taken to paradise. He was no ordinary man. He was a great disciple of a great master. And certainly he was taken to paradise. As he entered, he could not believe his eyes: he saw his old master sitting under the shade of a tree, with Marilyn Monroe naked in his lap. The disciple closed his eyes.

He said, "My God! What is happening?" But then he remembered, those who renounce in the world will get a millionfold in the other, so there was nothing wrong. He fell at the feet of the master and said, "Great master, you have proved what you have been saying all along, that those who renounce in this world will get one thousand or one millionfold in the other world."

Before the master could speak, Marilyn Monroe said, "You idiot! I am not his reward, he is my punishment!"

Religions have just been telling you stories. I can manage my own -- far better. They have been giving you hope in the other world and taking everything from your life in this world. And this is the only world there is; there is no other world. Yes, this world extends to infinity, multi-dimensional infinity, but this is the only world, there is no other world. And this seventy-years' life is a training period.

If you are befooled by the religions, by your political leaders, and destroy these seventy years of joy, blessing, love, ecstasy, one thing is absolutely certain: paradise is not for you, because you have not even graduated from this seventy-year life. In seventy years you trained for hell! All

your religions are giving you training for hell. Suffering, torturing yourself, fasting, celibacy; no smoking, no drinking, no taste while you are eating.
Hinduism makes it one of the first fundamental principles: tastelessness. Now how can these people teach you sensuousness? Taste is a sense.
You cannot taste food the way I taste. I can say it because once I was also a camel like you, so I know both kinds of taste. When I see a sunset you may be standing by my side, but you cannot see it; your eyes have lost their sensitivity. Listening to Mozart you may fall asleep, but listening to jazz music you start jumping, shouting, screaming. Jazz is simply crazy! It is not music. These Beatles are really beetles, not human beings, but they appeal to you. To understand the classical music of the East you will need very sensuous ears, very trained, disciplined; the music is so subtle. The same is true about all your five senses.
Five senses are the accepted number of senses around the world, although we should change it now because there is a sixth sense hidden in your ears. But old habits die hard. And that sixth sense is far more important than any other; that's why it has been kept hidden in your ears, so nothing can disturb it. That is the sense of balance.
When you drink too much, that sense gets affected; you cannot walk in a straight line, you wobble. Above all, don't wobble! When you are hit on your head, and you see the whole world moving around you, and you fall, that sense of balance has been hit.
If all your six senses are functioning, ready to be receptive, you will have a rich life.

When I say I am a rich man's guru, I don't mean that Rockefeller, Ford, Morgan, and the Kennedys are my disciples. When I say I am a rich man's guru, I mean real riches. Dollars are bogus! What richness is there? Richness comes through your senses.

I want you to become more and more sensuous.

That's why you feel a difference when you hug somebody here, because the person who is hugging you is absolutely open, vulnerable, available to you; you are open, vulnerable, available to the other person. And when these two vulnerabilities, two opennesses, two skies full of stars meet together, for a moment you are not two; you become one. Your circumferences overlap each other. You feel life throbbing within you with a double force. Nobody is a loser, both are gainers, because both feel the same way -- life doubled.

In my commune hugging is a way of becoming rich. It is a way of understanding life.

It is a way that leads ultimately to the goal of love, and there is no other God than love.

I contradict Jesus. He says, "God is love." He has misunderstood. No, I say to you, "Love is God," When you say God is love, it means love is only an attribute of God, and there may be thousands of other attributes. When I say love is God, I have really finished God completely: only love is.

My communes are universities to learn the ways of a rich life, of love, beauty, warmth, compassion, humanity.

We are not gathered here in search of some dodo God who always sits on the roof -- I don't know why; can't he come down a little bit so people can see him? If you go on the

roof, he disappears from there. He has been disappearing constantly. First, he used to live on the peaks of mountains. Then man reached there, and found nobody. God has moved his luggage to the moon, because the silly priests could not think that sooner or later man is going to reach to the moon.

One cannot expect much intelligence from priests, for the simple reason, that if they were intelligent people they would not be priests in the first place. They waste their life in teaching nonsense. They destroy other people's lives, because other people become conditioned by that nonsense. According to me, all your religious prophets and messiahs are criminals. They have only supplied you with consolations, hopes, and they have taken all that is real from you.

I want you to drop all hopes.

That does not mean that you become hopeless. You can become hopeless only if you have hope. Hopelessness is the shadow of a hope that has failed. The moment you drop hopes you have dropped hopelessness, the moment you drop expectations you have dropped frustrations - two birds with a single stone.

And if you are courageous enough to drop your consolations, reality is yours.

My people hugging are not two skeletons rattling their rib-bones with each other. My people are flesh, blood, everything that is real. And they know the secret: radiate warmth and love around you, and you will be getting more and more from existence.

Existence understands only the language of reality. The moment you are real, you are in a communion with existence.

It is not only a question of hugging, it is a question of accepting your body as a beautiful phenomenon. It is the most complex, delicate thing in the whole of existence. You don't know what is going on inside your skin: continuous work twenty-four hours a day, millions of living cells doing thousands of things. Hairs are growing in the night when you are asleep. Breathing is not dependent on your mind; otherwise you can forget sometimes. Particularly in sleep, who will remember to breathe? And if you have to remember to breathe, how can you fall asleep? Breathing is your life. And your body is supplying you with everything you need.

The functioning of the inner body is so miraculous that Jesus walking on water looks just stupid! You eat food. Have you ever imagined how it becomes blood, flesh, bones? Who is doing all this work? How does your body manage to select only that which is nourishing and reject that which will be an unnecessary burden on you? It is continuously throwing all kinds of poison out of your body, and you are not even thankful towards it.

And your religious prophets go on saying things against you body without even understanding the simple fact that what they are saying is being said by the body.

I want my people, for the first time in the whole history of man, to be lovers of themselves, their bodies.

Take care of the body, it is taking care of you. You cannot repay it, there is no way. It is doing so much for you, what have you done for it? fasting, celibacy, standing naked in

the burning hot sun, or standing naked in the freezing cold. And these maniacs have been worshipped down the centuries as the greatest heroes of humanity.

Get rid of these heroes. They all need to be imprisoned. They all need psychiatric treatment, they are simply mad. But the line of mad prophets and messiahs has impressed strange ideas on your delicate mind.

They are all against sex. Why? Because sex is the source of life. They are against life, that's why they have to be against sex; otherwise, what is so great about celibacy? They are preventing you from giving birth to new life, to more life, to better life. They have stopped you marrying faraway people. Russians won't marry Americans, Christians won't marry Hindus, Chinese won't marry Africans.

And that's how it should be -- they should marry someone who is far away from their own lifeline, because crossbreeding has proved in plants, in animals, a significant fact: out of crossbreeding comes a better generation, better than both father and mother. If these religions and nations and races had not prohibited people in these ten thousand years, then we would not be still dragging -- sad, burdened, frustrated, still going to the church and to the synagogue.

And remember, if crossbreeding becomes normal, all world wars will become impossible, because in one family you will find a Chinese, a Hindu, a Christian, a Mohammedan, a Jew. Who is going to fight whom? -- we will all be so intermixed. And that's my commune. Nobody bothers who you are-black or white, English or German, American or Russian. There are Russian sannyasins here. Nobody even thinks about your race, your religion, your color.

We are a life-affirmative religion. And this is happening for the first time in the world: all other religions have been life-negative. That's why you feel the difference. You will find differences in everything.

People talk outside; have you ever watched what they are talking about? If you are in Britain, they are talking about the weather. But strange... because both are there and they both know what kind of weather it is. What is the point of conversation? There is some secret in it, because it is the most non-controversial thing. If you start talking about anything political, immediately conversation stops, argumentation starts. If you talk about anything religious, conversation stops -- you are a Catholic and the other one is a Protestant.

You cannot talk even about significant things of life; you can talk only about weather. Just watch in the outside world, people are not conversing with each other; in fact, they are all trying not to be in a real confrontation. They are not opening their hearts, they are not saying what they always wanted to say.

One German film actress had come to India to my commune there. Her image in Germany was falling down; she was getting fewer and fewer films to work in. She wanted some attention so she could again become a great star.

She came to my commune, She did a few groups, meditated, and then suddenly -- not saying anything to anybody -- she disappeared. And while leaving Bombay airport, she gave a press conference in which everything that she said was a lie: that she has been beaten, she has been raped, that they were going to kill her; somehow she

has escaped. In Germany, she became again a great famous star.

Her husband wrote a letter to me. I want you to know what was in that letter. Her husband wrote,"I don't believe what my wife is talking about, because every day she goes on adding more and more against you and your commune. I don't believe that any such thing has happened to her. If it had happened, she should have gone to the police department nearest to your commune. There was no need to go to Bombay, one hundred miles away, give the press conference and get into her plane."

But he said, "I don't believe any of these things have happened, but if they have happened I am immensely pleased, because this is what I have always wanted to do to her but I could not gather courage. She is a bitch!"

What kind of life are people living if the husband carries such ideas about his own wife? And the wife must be doing things to him; otherwise, why should he carry these ideas in his mind? No, no husband and wife have any conversation. They only argue, they fight. What kind of love is this? And the whole world is in the same rut. The reason is that life has been denied, condemned -- naturally, if it is condemned, who wants to learn the art of it?

My religion is nothing but the art of living, the art of loving. And if you can manage two things -- total life, total love -- the third thing, enlightenment, will come of its own accord. You have earned it. You need not seek it, you deserve it. It is a reward from existence to those people who have respected life, loved, lived, danced, enjoyed.

So it is not only a question of hugging, it has many implications. People in the outside world are not really

living. Perhaps hippies were right, when they said,"Don't believe anybody who is more than thirty years old." I agree with them, because it is nearabout thirty years of age that people die. And after that they may live fifty years, but that is a posthumous existence. They go on living because they have got into the habit of living. Just the way they go on smoking, they go on living -- how to drop the habit?

But life is not a habit, life is a continuous inquiry, exploration. Life is a journey of discovery, and unless you have discovered the ultimate truth of your being, don't stop anywhere. There are many stopping places -- very beautiful, very charming, alluring, magical. Remember one thing, that unless you have come to realize who you are, there is no stop. Yes, you can rest a little bit on every stopover, but keep moving, keep flowing. Remain available to all kinds of experiences.

Don't live like a coward! In other words, don't live like a Christian! Live like a man, not like a gentleman; just a man is enough. Live like a woman, not like a lady. The lady is dead -- when a woman is dead she is called a lady. When a man is programmed completely by the society, he is called a gentleman.

I want only raw men, raw women -- natural, unpolished, free from the mind. And if you can live that way, everything in your life will become a rejoicing. And everything in your life will make you richer.

Question 2

BELOVED OSHO,

ALTHOUGH YOU KEEP TELLING US TO ENJOY SEX AND TO HAVE FUN, I OFTEN FIND MYSELF

FEELING SERIOUS AND NOT VERY ALIVE WHEN I HAVE SEX. SOMEHOW I'M AFRAID TO JUST HAVE FUN. I DON'T UNDERSTAND IT. CAN YOU EXPLAIN?

Everybody understands it, including you.
It is your conditioning. You have been told so many times that sex is sin, that, whenever you make love, immediately that conditioning comes in between you and your lover. You start feeling guilty and serious. You start thinking, "What am I doing? I am doing something against Jesus, against Buddha, against Confucius."
You are doing something against all the great religious people of the world. You are alone, a tiny, small human being, and you are going against the whole history of thousands of prophets and messiahs of all the countries, of all the nations. Naturally you become serious, and your seriousness makes you feel dead.
Seriousness belongs to the dead. Have you ever seen any dead man laughing? Or even smiling?
Laughter belongs to life; seriousness is part of death. The living person is always playful, not serious. And because I say making love is nothing but fun.... You have been told it is sin, and I am telling you it is fun. The difference is so much that you become puzzled. It is not sin. If it were sin, existence would have created you without your genitalia. What was the need? Nature would have found some other way to produce children.
I have heard about one couple... They were traveling to a faraway star -- the story must belong to the twenty-first century. They reached the star. They wanted to know

everything, because it was a living planet: human beings, trees, birds, animals. Although it was a bit different, it was recognizable. They wanted to understand as much as possible about the new place because soon they would have to leave and report on the earth what they had found.
They entered into the first house. The people were very loving, they asked them, "Would you like something -- a cold drink, a hot drink?"
They said, "No, all that later on. First, we want to inquire about a few things on this planet."
The host was also interested to know about the earth. He said, "That's good, because I also want to know about your planet. And the first thing I want to know: how do you create children?"
The couple was a little embarrassed because such questions are not asked on the earth. But seeing that nobody was going to report what they said or did, the man said, "An explanation is difficult, so I will make love to my wife, and you can say this is how we create children."
When he started making love to the woman, the host and his wife just went mad laughing. They could not believe that this is the way of producing children. In the first place, the poor woman is under this huge animal -- and he is doing pushups! Strange kind of exercise!
And because of their laughter, the people from earth were even more embarrassed. First, they were making love; secondly, those two persons were standing there laughing -- just going mad. He stopped making love, and he asked, "What is the matter?"

The man said, "We are laughing because this is the way we make coffee! As far as children are concerned, we have a very simple method."

They took them to their fridge and opened it. In one jar there was some liquid of a green color, in another jar liquid of a red color, and they mixed both the liquids in a third jar and closed the fridge. The earth people could not understand how a child was going to be born. He said, "Within nine months those two liquids will give us a child. In fact, in our world the most difficult thing is to make coffee -- children are very easy."

If existence wanted sex to be a sin, it would have given you some other arrangement for creating children. Existence is not against sex. And you have to be aware of the fact that it does not concern only humanity.... Your saints appreciate flowers -- they are ignorant, they don't know what they are doing. They are appreciating sex, because that flower is not for saints to appreciate, it has nothing to do with the saints. Saints or no saints, poets or no poets, the flower has seeds. And in plants there are male plants, female plants. Of course, those poor fellows cannot walk and hug each other and make love to each other -- which would have been far more pleasant. They have to use butterflies to take their sperm to the female eggs, and leave it there with the female eggs. These flowers are very sexual.

Why are they so colorful? And why is there so much fragrance? Not for you. The fragrance is to attract the butterflies, the bees. The colors are to attract. If they were colorless, without fragrance, then no butterfly, no bee would be so stupid as to come to them. They have to create a magnetic force for them to come. This is a sexual

phenomenon. The birds, the animals, the whole existence depends on sex for giving birth to life.
Your religions are against existence. They are telling you sex is sin, and celibacy is virtue. And everybody knows what kind of celibacy is happening in the monasteries, what kind of celibacy is maintained by the bishops, priests.
Just the other day I had the information that one Christian minister has been jailed for one and a half years because in the pulpit he was preaching celibacy, and with a fifteen-year-old boy he was making love. Now other boys have also informed that he has been doing the same with them.
One of the popes before this polack was a homosexual. He was a bishop in Milan, and everybody knew about his homosexuality because his boyfriend was always hanging around with him everywhere. When he became the Pope, the boyfriend moved from Milan to the Vatican, and became his secretary. These people will go on talking about celibacy, and they will drive you mad; they have driven the whole of humanity mad.
That's why I say sex is playfulness, it is fun. You cannot accept the idea of fun because of your conditioning that it is sin. It is a quantum leap from sin to fun! But what can I do? It is fun.
You will have to drop your conditioning. And you will not be a loser, you will be profited by dropping the idea of sin. Even though you know it is sin and you know celibacy is virtue, you are still making love. What does that show? -- that these ideas cannot prevent your nature, but they can cloud your mind. When you are making love your mind is clouded with all these ideas.

The priests have not been able to abolish sex from the world, but they have poisoned it. A man is in a split state, the woman is in a split state when they are making love. Their minds are clouded with all kinds of theologies going against sex, and their bodies are making love. They are not totally there.

It is not a psychological disease that men suffer from premature ejaculation. It is a religious disease, because the mind is so afraid that you are committing a sin -- so be quick! Commit it soon and be finished! The whole credit goes to Jesus, Mohammed, Mahavira. You cannot take the credit for premature ejaculation; it is a very religious thing. You could not manage to remain celibate, nature forced you. You cannot make love joyously, playfully, because the mind is continuously disturbing you from both sides, telling you something is wrong.

You should have a film of yourself making love to your wife or girlfriend, and once in a while look at the film. You will be surprised that your face looks so embarrassed. You look in such a hurry. You seem as if you have been forced, that somebody is keeping a gun behind you: "Make love, otherwise...." And look at the face of the woman: she seems to be going into a fit, her face is distorted. This is not orgasm, this is sheer stupidity.

The woman thinks you are a dirty old man. Because she is your wife, it is her duty; so she is fulfilling her duty knowing perfectly well that this is sin. How can the woman come to orgasm? She is not there. She is lying there in the bed almost as a corpse. And no man wants the woman to be very active, because then she is no longer a lady.

The word "lady" means a good lay: peaceful, silent, dead -- "You do your thing and be finished." You are in such a hurry, and your mind is so much troubled, you cannot have an orgasm either. Just ejaculation is not orgasm. It is a sheer wastage of energy.

And the woman has a different pace. In nature, the male and the female have the same pace. They come to the orgasmic state at the same time, because the animals have not heard that making love is sin, so they are not in a hurry. Your mind is against what you are doing, it is pulling you -- you are in a hurry. And the woman has a slow pace. She is a far more delicate mechanism, and her whole body is erotic. Man is poor in that way. Only his genitalia is erotic; the whole body is just attached to the genitalia to keep it functioning.

But the woman's whole body is erotic. Naturally, the whole body takes a longer time to start vibrating with joy, to start feeling the warmth. By the time she starts feeling anything, the man is snoring. He has finished the job, closed the file, fallen asleep -- not only that, he is snoring. Many woman have told me that after making love they cry and weep. Who would not cry and weep with this type of man? The woman has not come, and the man is finished.

Because of your religious teachings, sex has become for man only a kind of sleeping pill. Relaxed, the energy gone out, you don't have any more energy for the mind, for it to go on and on and keep you awake -- you fall asleep. This is not the purpose of sex. Sleeping pill? You can get any brand you want, any type you want -- a woman is not

needed. This is insulting, to make woman just your sleeping pill.

And because the woman cannot experience any orgasm in such a hurry.... In India, perhaps ninety-eight percent of women don't know what orgasm is. In the Hindustani language there is no word for orgasm. In the West it is only within these thirty years that woman has become aware of her birthright. But her birthright goes against the whole Judaic and Christian tradition. If a woman has the birthright to experience the most beautiful ecstasy, the orgasmic feeling, ego disappearing, time stopping, utter silence descending on her, and so much joy that she cannot contain it -- if this is woman's birthright, and it is, then man will have to be trained again.

He has to learn foreplay -- playing with the woman's body before making love -- so that the body becomes warm, starts throbbing with excitement. And when he feels that the whole body is ready, then he should make love. And while he is making love, don't keep the Bible in between. I don't think anybody can make love with the Bible in between.

Forget all that nonsense that you have been told and conditioned by, and make love delicately, slowly.

You will call a man an idiot who drinks a cup of tea in one gulp and is finished. He will burn his mouth, the tea is wasted. He does not know how to drink tea; it has to be sipped, not gulped!

Go slowly. Wait for the moment when the woman is also ready, and allow the woman her womanhood. Please, take away this label of lady. Let her also be active, because if

she is active, she will be coming sooner to the point of orgasm. With her lying dead you cannot hope....
And remember the third thing: when the orgasm has happened and you both are so full of joy, then the last part of it is still to be completed -- the appendix, the afterplay. The woman has given you so much joy, the man has given you so much joy-yet without even saying thank you to each other you go to sleep, with no gratitude. The only way to show your thankfulness is to play with the woman's body again -- afterplay, let the woman play with your body....
And don't think that only prostitutes are active and only prostitutes play with your body. Every woman would love to play with your body but is afraid she will be thought of as a prostitute. And can't you see a simple fact, that people who have beautiful women as their wives still go to prostitutes. For what? Because among prostitutes there is no lady.
Now this whole strange situation they have created themselves. The prostitute is more satisfying than any wife, for the simple reason that she is being paid to make you utterly satisfied; she is a professional. Your wife is an amateur, just the way that you are an amateur.
Now there are male prostitutes also available, particularly in California. So don't be worried; if you go to a prostitute, your wife can also go to a prostitute -- a male prostitute who gives her more satisfaction because he is just a man -- professional, skillful, knowing all the ways to make the woman come to the peak. But this should happen to every lover!
My own understanding is, if sex becomes fun, prostitutes will disappear from the world. There is no need for any

woman to fall so low as to sell her love. At least leave one thing, love, out of the market-place -- just one thing which is not a commodity. It has no price label on it. It is immensely valuable, but it has no price.

The man who goes to the prostitute is falling in his own eyes. The woman who is functioning as a prostitute is deep down condemning herself, because she is selling something which is priceless.

But remember, priests and prostitutes will disappear together.

It's the priests who have forced millions of women to be prostitutes, because they have created the idea of sin in your mind. All these things are interconnected. And I always go to the very root. That's why I emphasize, let sex be a playfulness, a fun.

And since the invention of the pill, there is no problem, you need not be worried about children. Now it is completely fun, with no responsibility, with no trouble following it. Enjoy it! Put your mind aside. Tell the priest, who is continuously in your mind talking to you -- yakkety-yak, yakkety-yak -- to go to hell. You are making love and the priest is giving his Sunday sermon!

No, love is such a beautiful phenomenon that you should learn the art of love, just as you should learn the art of life. If you can afford it, your room for love should be separate, because it is a temple. And when you enter the room of love, you should leave your shoes out -- and your heads too; just put them in the shoes. And before you make love, have a good shower, be clean. Meditate for a few minutes. Make it a beautiful experience.

Let the room be lighted not by electricity, but by candles. Let there be some fragrance just as it is in the temples; burn fragrance. And in the room of your love, never do anything else -- no fighting, no argument. If you are not in a good mood, then it is better not to go to the room of love.
You are unaware of many things.... The same bed in which the husband and wife sleep, they fight there, they argue, they throw pillows at each other, and then they make love too, on the same bed. They don't understand that each act, each thought, each feeling has its own vibration. The room of love should be full of the vibration of love.
I want love to be your only God.
And with God you need not be serious.
You have to be playful, joyous.
It is simply a question of understanding what is happening to you, and the very understanding will change the whole thing.

Question 3
BELOVED OSHO,
YOU RECENTLY DESCRIBED YOURSELF AS THE LAST BARRIER TO OUR FREEDOM. I HAVE ALWAYS FELT GLAD THAT BEING IN LOVE WITH YOU IS A WAY TO BECOME ULTIMATELY FREE. BUT MY HEART IS FLOODED, AND MY EYES ARE FULL OF TEARS WITH THE REALIZATION THAT I NO LONGER WISH TO CROSS THE LAST BARRIER. I AM SO IN LOVE WITH YOU THAT I DON'T CARE FOR THE FREEDOM THAT COSTS US YOUR DEPARTURE. I JUST WANT TO GO ON SITTING

WITH YOU FOREVER. COULD YOU SAY SOMETHING?

Baby, you have already passed the barrier. Don't be worried!

Question 4
BELOVED OSHO,
MY FATHER, WHO IS CURRENTLY VISITING HERE, SHOCKED ME YESTERDAY BY SAYING THAT NONE OF HIS CHILDREN WERE WANTED, WE WERE ALL MISTAKES. CAN I USE THIS AS AN OPPORTUNITY TO GO BACK AND REMEMBER AND CLEAR UP SOME PAST CONDITIONINGS? DO YOU THINK THAT MY FATHER, WHO I FEEL I RESEMBLE AT TIMES, IS STILL AFFECTING ME TODAY?

Don't feel any resentment towards your father, because everybody is a mistake.
There is no way for the father and mother to know who is going to be born to them -- Adolf Hitler, Joseph Stalin, Mao Tse-tung? In each sexual intercourse the man releases millions of living cells, and they all rush fast, just the way men are -- speedy, more speed.... All men in some way are Americans. But you have to forgive those living cells, because they have only two hours of life. If they don't reach the female egg before two hours have passed, they are gone forever.
And the trouble is, those one million or more living cells are in a great car race, because only one will be able to

reach first. Sometimes two reach at the same time -- that's why twins are born; very rarely, three, even more rarely four. The record is nine, but that has happened only once. The rule is that out of these one million living beings -- which are all unique; nobody knows their potential, what they could have become if they had been born -- one reaches. And once one cell has reached the female egg, the egg closes. The others are left out just to die.

And it is not a small passage for those poor people who are hanging between life and death. It is not a simple question. If the living cell was the size of a man, six feet, then the track he has to move along will proportionately be two miles. Two miles they have to go and what a rush, what a competition! And everybody is trying to drag the other back.

Whoever reaches first is accidental. Everybody up to now is a mistake. So don't be offended by your father. He has told you a simple truth, be grateful to him.

It will be possible only when we start producing children by scientific accuracy, in the lab, in the tubes, that we can figure out what potential the female egg has and what potential the male egg has.... Every hospital should have banks, just as they have banks for blood: banks for semen, banks for female eggs. And out of those banks they will choose the right combination, which can give a genius to you -- healthy, long-living, never getting old, never falling sick. Everything can be managed, just the right cells have to be chosen.

My own proposal is that it is going to happen in my commune soon.

You cannot be allowed to produce accidental people, mistakes.

It is time to understand. Out of millions of people there is one Albert Einstein, out of millions of people there is one Mozart. This is just ugly. We can have as many musicians, dancers, poets, scientists, novelists, sculptors, computer engineers, electronics people, painters -- whatsoever we need.

You just have to drop the old unnecessary idea: that your child has to be from your cell and from your wife's egg. What nonsense! Eggs are just eggs, semen cells are just semen cells. You have to become accustomed to blood transfusion, because blood is blood. If it matches with your blood it becomes your blood.

So whenever a couple wants a child, they should not produce the child themselves. Love they can make as much as they want. That is fun, it is nobody else's business to interfere. But if they want a child they should simply go to the medical center and give their specific requirements, what kind of child they want. And it is very simple, it can be managed. They can tell you that after a few months you can come back and have the child. But the child will be born out of the jars, remember.

You can go on making your coffee, that's okay, but don't create so many mistakes around the world: mediocre people, retarded people, blind people, crippled people. This is your responsibility. All this could have been avoided. There is no need for any Adolf Hitler to be born. There is no need for any Joseph Stalin or Mao Tse-tung to be born. We can simply throw those cells into the garbage can.

Choose the best. And you have so many cells of unique qualities that it is stupid to leave it to a blind race.
No, man has to live more consciously.
Your father is right, and he must be respected for that. He has accepted it. Other fathers are not so courageous as to say,"You are a mistake."
And there is no need to feel any resentment. Just feel happy. Rejoice that you came before my laboratories started working; otherwise, there would have been no chance for you. And you are resentful? Be thankful to your father. Touch his feet: "Father, you made your mistake at the right time! Just a little later and I would not have been anywhere to be found." There is no need to feel resentful. This is how children have been born down the centuries. But I would like to change this whole thing so no father, no mother can say to their child, "You are our mistake." They will have asked for the child. Everything -- the color of the hair, the color of the eyes, the shape of the face -- everything can be filled in on a requirement form, and then it is for the medical people to figure out. And that too is not difficult; computers can do it very easily. You just feed the computer the information, "We want such a kind of child. You figure out and tell us the numbers of the bottles, which two bottles will be used to make the coffee."
Be happy, rejoice, and that will make your father also happy, because he must be feeling bad that he has been going on committing mistakes. All his children are mistakes! No, let him feel happy: "You did well. You did it at the right time. If this crazy man had come before, there would have been no chance for us. If you can commit a few

more mistakes, do it soon, because the accidental man is going to disappear by the end of this century."
The twenty-first century will know exactly what kind of people are going to live on this earth.
I am introducing you to the twenty-first century.

Question 5
BELOVED OSHO,
WHEN YOU TALK ABOUT YOURSELF AND THE NATURAL WAY FOR US TO BE, MY HEART ACHES AND I FEEL SHAKY AND JOYOUS. THEN WHEN YOU TALK OF POLITICS, RELIGION AND OTHER MORE ABSTRACT TOPICS, I FEEL DISTANT AND FIND IT HARD TO RELATE TO THEM. IS THIS JUST MY MIND GETTING IN THE WAY OF THE ARROWS FROM YOUR HEART?

You don't have any mind, that's why, because when I am talking about religion, philosophy, theology and other abstract subjects, they go above your head. You don't have any mind. You are unnecessarily bragging that your mind is disturbing you. But you are not losing anything.
Let them go above your head. You just rejoice when I am talking about myself, about you, about love, about things that stir your heart.
But I am not speaking for one person, you have to remember that. I am speaking to one million sannyasins around the earth, and many I can approach only through philosophy, through religion, through theology. But that is not your problem.

From Death to Deathlessness

Chapter #11

Chapter title: I am not your father
12 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
I'M A HYPOCRITE, AND A ROUGH MAN, AND I AM HAPPY TO HAVE A SOFT MASTER. IN MY UNCONSCIOUS I HAVE REPLACED MY FATHER BY YOU, AND I HAVE REPLACED MY FAMILY BY THE COMMUNE. I HAVE CREATED HATRED, RAGE, RESENTMENT TOWARDS YOU AND THE COMMUNE. YET I AM ENJOYING YOUR DISCOURSES VERY MUCH. I AM DEEPLY TOUCHED BY YOU OPENING YOUR WHOLE HEART TO ME, AND I DON'T WANT TO HIDE FROM YOU ANY LONGER. IT MAKES ME SAD THAT I HAVE TRAPPED MYSELF AGAIN. IS THERE ANY POSSIBILITY TO COME TO THE ROOTS OF HATRED AND BE FREE FROM IT?

It is good that you recognize that you are a hypocrite. That is the beginning of finding all the roots of resentment, hatred, cruelty. Once a person recognizes that he is a hypocrite, things become very easy. He has found the disease.
But the second thing that you say is not right. You say you are a hypocrite, and a rough man, and you are happy you have found a soft master. That's wrong. Nobody can be

rougher than I can. Who told you that I am a soft master? You cannot find any rascal in the whole world to compete with me. So, drop that completely.

You are a hypocrite, that I accept. But I am not a soft master. My ways may look very soft but what I am doing is simply destroying your ego, your hypocrisy, your personality, so that you can discover your authentic individuality. It is hard work, because you are identified with your personality. The moment I hit your personality, you immediately feel as if you have been hit. You have not been hit.

Your personality is your enemy. And only those who are ready to see their personality being killed, murdered, butchered, can live with me, because then they will see what is meant by spiritual rebirth. Whatever your parents, your society, your family have done to you, I have to undo it. And you are preventing me from undoing it. Perhaps that is why you call me a soft master -- you want me to be a soft master. You cannot deceive me. You can deceive yourself and the whole world, but include me out!

This is your desire, that I should be soft. And how can I be soft with you when you are doing every nasty thing to me? You have replaced your father with me. This is criminal. I have never fathered anyone, because I don't take unnecessary accidental things on my own shoulders.

You have replaced your family with the commune? Then naturally as a shadow the resentment against your father will become resentment against me, and the resentment against your family will become resentment against the commune.

And don't say to me that unconsciously you have done it. You are perfectly conscious, you are asking the question! You know perfectly well what you have done. Nobody can ask a question about what his unconscious has done. How are you going to know your unconscious? The very word `unconscious' means that you are not aware of it.

You are perfectly aware, so it is not an unconscious thing that you have replaced your father with me, your family with the commune. No, you are perfectly conscious. But certainly, being a hypocrite, you can go on deceiving others. And finally, the person who goes on deceiving others is bound to deceive himself. He becomes so accustomed to deceiving.

I used to have a friend who was a kleptomaniac. He was not interested in stealing -- he belonged to a rich family, there was no need for him to steal. And things like a button, a safety pin -- absolutely absurd. And he had a box in his house which he always kept locked; nobody knew what was in it.

But feeling a deep friendship with me, he said, "I will show you one of my secrets. You come with me to my home." I went. He locked the room, opened the box, and showed me all kinds of things. I found one of my fountain pens there, one of my notebooks which I had been missing, because it had all the telephone numbers around the country.

I said, "This is your secret?" He said, "Yes, I enjoy stealing so much. It does not matter what I steal, what matters is that I have stolen and have not been caught. I have deceived somebody and proved that I am more clever than they are."

I said, "That is good. Is that the whole secret?" He said, "One thing more I have to confess to you. Since I have brought you here, and you are the first man to know that I enjoy stealing, the second thing I also want to say to you in order to get rid of it, because it is very embarrassing to me...."

I said, "What is that?" He said, "Sometimes I cannot find anything to steal from anybody; then I steal from my right pocket and put it in the left. I feel embarrassed to accept it, but this is the truth." You see my point? He has become so accustomed to stealing from others, now without stealing he cannot feel at ease.

You say you are a hypocrite; you certainly are. And what is conscious to you, you are trying to put into the unconscious to get out of the responsibility for it. Now you are being a hypocrite to yourself.

I would like to tell you another story, very famous in the East. There was a great saint, Eknath. He was going on a pilgrimage to holy places. And in India it is difficult to find an unholy place; there are holy places all around. It takes years for somebody to travel to all the holy places.

Thirty of his disciples were going with him. They were all rich people, they could afford a ten, twelve years' journey, the expenses and the dangers.

A new man who had never been to him, came to him and said, "Master, I am a poor man. I would also like to go on this pilgrimage you are going on. And when thirty people are going with you, when food is prepared for thirty, it can easily be managed for one poor man, a little food, a little clothing."

Eknath said, "There is not much of a problem in it, you can come." The man said, "The problem is that I am a thief, and I am afraid that I may let you down." Eknath said, "That is difficult. Poverty is okay, we will take care of you, but who is going to take care of your stealing? You have to promise that you will not steal while we are on the pilgrimage. Only then can I accept you in the group."

He promised; he was accepted. But a strange phenomenon started happening in the group, when they were moving from one place to another, staying overnight in a caravanserai, or in a temple. A strange thing started happening; people started missing their things. More strange than that was that everybody found his things in somebody else's bag. It became a mystery, how things moved from one's bags into somebody else's bag. They were not lost, you just had to search again. Everybody asked....

Eknath said, "I know what is the matter. Call that thirty-first man we have accepted." He said, "You have to be true. Have you been doing this?"

The man said, "I have promised not to steal, I have not promised that I will not put something from one place into another place. You have to forgive me, I am completely addicted to stealing. This much you will have to tolerate. I have not taken anything from anybody. But when everybody is sleeping, you know, it becomes such a great itch -- so many people sleeping with so many beautiful things, and I think `What the hell are you doing here?'

"Night is my day. For years I have slept in the day and remained awake in the night because that was my business time. And I am feeling in trouble. The whole day I am

feeling sleepy, and as the night comes, I become fully awake. Hence, seeing all these rich people with precious diamonds, necklaces, pearls, the temptation is too much. But I have kept my promise. I take somebody's necklace and put it onto somebody else's neck. Do you think it is going against my promise?"

Eknath laughed. He said, "No, this you can do; these thirty people will just have to work out where their things are! But I can understand you, your trouble."

I can also understand you and your trouble. You are a hypocrite. You have been pretending to be what you are not. And without knowing, in your question you have done the same thing.

You say unconsciously you have replaced your father with me, your family with the commune. How do you know it? To know the unconscious is to become enlightened, because the unconscious is nine times bigger than your conscious mind. Your conscious mind is a thin layer. The unconscious mind is deep, dark, and you know nothing about it. So please be clear. At least don't cheat yourself. It is a conscious thing that you have done and you are dumping it on the unconscious. Understanding this much will destroy the whole thing.

I am not your father, I am not even your uncle. And I am not soft. My sword may look very soft but it really cuts deep.

And once you drop the idea of this replacement, which is absolutely absurd, then all resentment, hatred, anger, will disappear automatically. You will not have to do anything else, you have simply to accept that you have been

deceiving yourself. And this is a deception. What can be more deceptive?

But one thing is that now there is no going back. You have already fallen in love with me; you enjoy my talks, you love what I have to say. You cannot go back, the only way is forward. So why be bothered with the past?

Your father may have done something to you. Every father does something to every child. He has to; otherwise those children will kill him. They will destroy the house, they will set it on fire -- they can do anything! Every father has to be a strict disciplinarian. And that is what creates resentment, because he cuts your freedom.

He tries to make you in his own image, as God made man in his own image. And just look at your face in the mirror: this is God? A great God! And a great image! But every father is trying to do it. That is exactly the reason why the story of God creating man in his own image has been invented. Every father tries to make you his carbon copy; that creates resentment.

But how can you put me in your father's place? I am not trying to make you in any way in my image. Just the opposite is the case. I am trying to help you to find who you are, to drop all other paraphernalia that your family, your father, your teachers, your priests have put upon you -- clothes upon clothes.

Drop those clothes. It will be difficult, because those clothes carry respectability. Those clothes make you the inheritor of your whole family's past. Those clothes make you a Jew, a Hindu, a Mohammedan. Those clothes make you a cousin to Jesus Christ or Moses or Buddha. That is the difficulty; you cannot drop them.

But you seem to be a courageous man, to accept that you are a hypocrite. Just a little more courage: drop all that has been imposed upon you. Be utterly naked, the way existence wanted you to be. That's the way you had come into the world. I mean metaphorically -- you need not walk naked into Portland. Here of course, you can, there is no problem. Nobody will pay any attention, you will simply feel and look silly. Nobody will even ask, "What is the matter?"

In my commune everybody is accepted as he is. If he is enjoying the morning sun naked, he is not interfering with anybody, he is not committing any crime. And if you don't want to see him, there is no need to see him. When you are passing him just keep your eyes closed, or look to the other side. His nakedness is a problem only because in his nakedness you can see your nakedness too. You know you have not been courageous enough to drop your clothes and be open to the wind, to the rain, to the sun.

If you really love what I am revealing to you -- it is not a revelation from God, it is just opening my human heart, just to give you courage so that you can also open your heart, so that there is no fear. And when two hearts open... there is a symphony that arises out of two hearts open to each other, beating with each other in a certain rhythm.

That harmony will give you roots, will make you centered, will make you grounded. And you will also be able to forgive your parents. Not only that, you may feel sorry for them, because the same has been done to them by their parents and family, and so on and so forth, till you reach Adam and Eve -- and they have not been treated in a different way even by God.

So this is the whole genealogy of humanity. Each individual is part of this long ugly history. But nothing can be done now; gone is gone. You can forgive, you can feel compassion for all those people. And don't waste time in finding the roots of your resentment. There are no roots, it is just a conscious thing. It is a parasite.

In India we have a creeper which has no roots. It simply moves from one tree to another tree; it can be miles long. It simply sucks juices from trees. When I was a child and somebody told me that this creeper has no roots, I could not believe it -- I am not a type who believes in anything. I went following the creeper deep into the forest, where it had started its pilgrimage of exploitation. Yes, there were no roots. The creeper had small branches coming out, very thin but very strong, like thorns. Those thorns enter into the trees, and from the trees it exploits.

Your resentment has no roots, so don't waste time. It is a rootless creeper. Your hatred, your anger, all are rootless; they are out of your misunderstanding. They are just in the conscious mind, sucking you, your energy, your intelligence, your silence, your serenity. Just try to understand why it happened. And it is not something that has happened only to you, it has happened to everybody -- in that one matter we are all equal. Only in that matter is communism right. So don't feel that you are the only sufferer.

Becoming alert, conscious, looking at how this resentment has grown... just the very understanding of it will dissolve it.

My father tried his best to make me in his own image; my mother has tried, all those who loved me. I cannot suspect

their intentions, their intentions were good. But that is what has been done to them by their parents, and that was all that they could do to me. How can I feel resentful? It was just pure misunderstanding. I feel sad and sorrowful for them because they suffered, their parents suffered, the whole humanity has been suffering unnecessarily.

Just a small revolution will change the whole color of the world. And that small revolution is contained in being free, in being your own self, whatsoever the cost.

My father used to take me to the temple. I resisted, I fought with him, but he said, "You will have to come; otherwise you will fall into hell." I said, "I would rather fall into hell of my own accord -- at least the satisfaction will be there that this is my choice. But you cannot force me into paradise. I will suffer there, badly, because I will not be able to forget that I have been pushed there forcibly, against my will."

The day I said this to him, for a moment he was silent, and he said, "Then it is okay. Wherever you want to go, you go."

I said, "I will remain thankful to you for my whole life, because right now I have an appointment to play cards with a few people. You go to your temple, I will go to my appointment. And from this moment there is a possibility of friendship between us." And from that moment that friendship grew, and a moment came that he became a sannyasin.

My mother is a sannyasin. Of course my mother became a sannyasin first -- women are more courageous, for the simple reason that they have nothing to lose. They don't

have anything -- no respectability, no position in the society; there is no problem.

My father took sannyas four years after my mother became a sannyasin. He started feeling bad that he was not courageous enough; but he started meditating, started coming to the meditation camps. And finally, one day, there were two things: the breakdown of the personality and the breakthrough into a new existence, into a new life.

If your father is alive, help him. Tell him why you have been feeling resentful, it was simply misunderstanding, "You have done everything that you thought is good. It may not be good -- it is not good, but it was not your fault." The fault goes back to God. That's why I am continually beheading God. Any moment I find a chance, I behead him immediately, because he is the original source of all the stupidity, suffering, misery in which man has to live.

Your father has nothing to do with it. If he is alive, go -- and don't be a hypocrite before him. He has taught you to be a hypocrite. Go naked and nude, just yourself. And please don't replace your father with me. That is absolutely unfair, unjust.

I have never tried in my life to change anybody's life. Millions of people have changed their lives around me, but that is their responsibility. I have not made any active effort to enter their territory. I respect everybody's territory. But if they found something that makes them blissful, peaceful, at ease, and they wanted to have all these blessings themselves, it is their business. Nobody can make me feel responsible for anything. Neither do I make anybody responsible for anything. I respect the individual.

So if you know there is resentment, drop it. The reason is, your father must have been hard in trying to make you a good boy. Now you can go to him -- you are no longer a boy, you are no longer even a son to him. You are a sannyasin; and a sannyasin is nobody's son, nobody's father, nobody's husband, nobody's wife. I mean in reality, not legally. Legally you may be a husband, a wife, that is a different thing. But in reality you are just yourself, I am just myself.

If he is dead, then go to his grave with flowers to offer, with tears to offer. The question is not whether your father listens or not, the question is that you are doing it. In your tears your resentment will be gone, washed away. With your flowers you would have shown respect to the person whose intentions were always good.

And don't replace him with me. Without even asking my permission, you become my son, I become your father! Then naturally all that was directed towards your father -- resentment, anger, hatred -- you direct towards me, and I am absolutely innocent in the matter. I don't even know you! I don't know whom I am answering!

And don't replace your family with the commune. The commune is not the family. The commune is the death of the family. Not one family, many families die, then one commune is created -- on their ashes. Your family is dead. All those who have come to me have dropped out of their families, their religions, their churches.

And here there is no family, just friends living together, helping each other.

Question 2

BELOVED OSHO,
WHAT KIND OF TRUST DO YOU HAVE IN SOMEONE WHO IS CHEATING YOU, MURDERING YOU? I COULD NOT UNDERSTAND.

I do not understand myself -- but what to do?
I have only trust to offer because I don't have any distrust in me.
You ordinarily think that trust has to be given to a trustworthy person. You are very miserly. Perhaps you have only a very small quantity of trust, and you can give it to only a very few trustworthy people. And that too you never give wholeheartedly. You always remain on the boundary, showing trust, but deep down still feeling, "Who knows if this man is really trustworthy or not?" So you are ready; if you find he is not trustworthy, you can step back.
You cannot understand my problem. My problem is I don't have distrust to give to anybody. In that sense I am very poor. There are many things which are missing: I cannot hate anybody, I cannot be angry at anybody, I cannot do any harm to anybody. I am really poor.
Your question seems to be relevant; "How can you trust a man who is cheating you?" I would like to ask you, "If you cannot trust a man who is cheating you, what kind of trust do you have?" A very impotent kind of trust. If the man is trustworthy, then anybody will trust him. But if the man is cheating, only a man like me can trust him. I may even help him to cheat me in a better way.
It happened in a Sufi mystic's house that by mistake a thief entered. He was thinking that it was some rich man's house. The house was beautiful and big; some rich follower had

presented it to the Sufi mystic. Seeing the house, the thief could easily calculate how much treasure must be inside it. But when he went in for the first time, he was shocked to see that the doors were open. In such a beautiful mansion, there was not even a guard, and the doors were open. He felt a little shaky and afraid too -- perhaps this was some kind of a trap.

But his greed was greater than his fear. He said, "I should look around a little bit more. Perhaps they have forgotten to lock the door. Perhaps the guard is on vacation, away for the weekend."

He went in and there he found the Sufi.... It was hot summer but Sufis use only wool. That's why they are called Sufis -- suf in Arabic means wool. They use only woollen clothes -- it does not matter whether it is winter or summer or rain. And in Arabia it is almost always summer, hot summer, the sun is burning -- and the Sufis use wool.

So the Sufi was lying down on a woollen blanket. And there was nothing in the whole house, not a single thing, because the Sufi used the blanket in the day to cover himself and in the night to lie on. The thief was of course very much disappointed. He looked into other rooms, and when he came back to the front of the house where the Sufi was lying he saw that the Sufi had moved to the bare floor and had left the blanket.

The thief could not understand what had happened, but he thought, "Whatsoever has happened, at least I can take this blanket." But he was feeling a little sorry too, "This man will not have anything tomorrow even to wear. I have looked in the house, there is nothing to eat. Such a beautiful

mansion, so utterly empty! The only belonging is the blanket." Even the thief felt compassionate.
Just out of habit, first he took the blanket and was going to run away, but on second thoughts he spread the blanket again in its place. The Sufi was awake. He said, "What are you doing? I rolled out of the blanket just so that you could take it. The house is empty and I am very sorry. I never thought that a thief would come here; otherwise I would have arranged a few things.
"Next time when you come, just inform me two or three days ahead. I have many followers, I can collect things. They are always giving and I am not taking because I don't need. But please don't reject this blanket; otherwise I will always feel wounded that a man had come to find something and I am so utterly poor that I could not offer him anything."
The thief was in a great difficulty: what to do? Nobody before has begged him to steal. And not a single word of condemnation -- on the contrary, the Sufi is feeling guilty that the house is empty.
Just not to wound the beautiful man, with whom he had almost fallen in love... he had never seen such a man who could be so loving, so trusting, so helpful even to a thief in his own house. So he took away the blanket, but could not go far. It was ugly to distrust such a man who trusts you so totally, who respects your humanity so totally without any condition.
He came back, and what he saw he could not believe. The Sufi was sitting outside the mansion. It was a full-moon night and he was singing a song. The song meant: "I am so poor. If I possessed the full moon I would have given it to

that poor man." He was crying because he did not possess the moon; otherwise he would have given the moon to the poor man.

The thief listened to his song -- it was so beautiful.... He came and fell at the Sufi's feet and told him, "Just accept me. You have already a big mansion; accept me as your disciple, as your servant -- in any way. And please take this blanket back, I cannot take it. And I promise you, I will never steal because, who knows, sometimes one may be stealing in the house of a man like you. I am not dropping stealing because stealing is bad, I am dropping stealing because there are people like you who can trust even a thief."

You ask me, "How can you trust somebody who is cheating you?" I trust the potential of the individual, I trust his innermost purity, which no cheating can destroy. I know he is cheating because he has been trained to cheat, the society has forced him to cheat. But he is not responsible, he is only a victim. And won't you trust a victim?

You are asking me, "How can you trust a man who is murdering you?" I have lived my life so intensely and so totally that if somebody murders me he is not taking anything away from me. I will trust him for the simple reason that he is a human being; his being a murderer does not matter. Anyway, one day I am going to die, and when I die I will not be satisfying anybody. Today I can satisfy this man; even my death becomes valuable.

I help people in my life, I am helping this man in my death. If this is his enjoyment, if this is what will bring some rejoicing to him, then I am the last person to interfere in it; I will help him. And I will die trusting him.

And the last thing I would like to say to you:
Trust is a very alchemical force.
If you trust somebody, you can transform the person. Perhaps my trust may stop him being a murderer. My trust may stop somebody cheating me. Trust is a tremendous force, it is not something small. You don't know about it; your trust is not trust. First you find out the trustworthiness of the person and then you say you trust him. He is trustworthy -- you are not trusting. And I don't care whether he is trustworthy or not. That is his business, that is his problem.
I do my thing and I let him do his thing. I will trust and love and shower all my blessings on him. Perhaps he may not come across another man like me. Perhaps this is the only opportunity for him to be transformed, to be reborn.

Question 3
BELOVED OSHO,
MY LOVER WAS GOING TO LEAVE THE COMMUNE TO LIVE WITH ME. THEN SHE CHANGED HER MIND AND SAID THAT TO BE ABLE TO LIVE HAPPILY IN THE COMMUNE SHE HAS TO FORGET ME AND DROP THE CONNECTION WITH ME. AND SHE HAS REALLY CUT THE CONNECTION. THIS IS DRIVING ME CRAZY. I CANNOT UNDERSTAND IT. AM I STUPID, OR IS SHE? OR ARE WE BOTH?

Just you are stupid.
And you wanted her also to be stupid like you. But she proved far more intelligent than you are. Rather than going away from the commune -- which is the only alternative

today in the whole world where some transformation can happen -- if she dropped you and the connection with you, she did absolutely right. In fact, if you love her you should come back to the commune. Why should she leave the commune to live with you, out of the commune?

You say it is driving you crazy. No, you are crazy, nobody can drive you crazy. You could not understand the woman. She loved you. She loved you so much that against her will, reluctantly, she was ready even to go with you and live outside. But it was so much against her whole being that finally she decided she had to choose. She had to choose between me and you.

Now who is stupid? If you have a little bit of intelligence left, come back. She has made an opportunity for you too. By remaining here, by clearly, decisively disconnecting from you and your love, she has given you the message that something bigger than your love is happening here.

If you love her you should come to the commune. She has made it possible for you to come back to the commune to be near and close to me. She loves you, that's why she has disconnected completely. This is an electric shock treatment. You know perfectly well she loves you. She knows perfectly well that unless she stops all connections with you, you are not going to come back here.

And why were you afraid of being here? You being the man... and she is a woman -- she has more courage than you, she has more guts than you. Just slap your face, wake up, and come back. And you will find for the first time what real love is.

If you cannot sacrifice perhaps your salary, your position, your respectability in the society, then go to hell! You are

not meant to be a lover -- with all your respectability and all your salary and position.

Your question is a little strange. You have not said why you wanted her to go with you to the outside world. You have some investment in the outside world. It was not out of love that you were persuading her to go with you; it was your respectability there, your position, your business -- anything. She could see it, that she is being used.And to use any human being is the ugliest thing in existence. She refused to be used. She declared her independence.

But she has not declared that she does not love you. She has simply disconnected herself so that you are free, she is free. This is an act of love. And if you have something of manliness in you then drop all that is keeping you there outside; for the sake of love come back to her here. And in this way she has created a way to come back near me... otherwise what love do you know?

The whole world seems to be loving. Fathers are loving their children, children are kissing their moms, moms are loving their husbands. Brothers, sisters, friends, the whole world is entangled -- loving. And if you look around the world you don't see any fragrance of love. Four billion people loving, and there is no fragrance of love. All that you smell is nuclear weapons, Hiroshima still burning, Nagasaki. When the atom bomb was dropped on Hiroshima and Nagasaki, there was seven hundred times less atomic energy in the whole world than there is today.

And you are going to a society which is continuously preparing to commit suicide, where AIDS is spreading like wildfire. My communes will be the only refuge where we can prevent AIDS, where we can promote a great world

movement of meditation, silence and peace -- and destroy the mad dreams of politicians to kill all life on this earth.

Question 4
BELOVED OSHO,
THE OTHER MORNING I WOKE UP WITH THESE WORDS ON MY MIND: "I'M GOING TO SQUEEZE THE JUICE, THE WHOLE JUICE, AND NOTHING BUT THE JUICE, OUT OF THIS MOMENT." CAN THIS BE THE NEW OATH WHEN WE REWRITE THE CONSTITUTION?

You woke up with this sentence: "I'm going to squeeze...." Still "going..."? You should have squeezed then and there! "Going to squeeze the whole juice of this moment"? When? When this moment is gone?
And you started wondering about the world constitution that sannyasins will write: "Can this be the oath in that constitution?" No!
In the first place sannyasins are not going to write any constitution. Constitutions are written by politicians. Constitutions are written by people who are power-lusty, ambitious. Constitutions are needed because they are all nations.
I am trying to destroy all divisions between man and man. In my commune nobody knows who is a German, who is an Italian, who is an American. And soon I'm going to suggest to my commune people to create dresses which don't make any distinction between man and woman.
So in the first place we are not going to make any constitution. We are going to destroy all the constitutions of

the world. And for argument's sake, if some idiot sannyasin, some camel, starts writing a constitution, then this sentence cannot be there as an oath; "I am going to squeeze the whole juice of this moment". But when? Your sentence is exactly against my whole teaching. Squeeze it! Don't even think, "I'm going to squeeze...." By that time the moment is gone.
Squeeze it first, then say whatsoever you want to say!

Question 5
BELOVED OSHO,
YOU SAY YOU DON'T LIKE SPAGHETTI, BUT SPAGHETTI SEEMS TO ME A REAL EXAMPLE OF A REALIZED BEING. IF WELL-COOKED, THE STRINGS MELT INTO EACH OTHER, YET EACH OF THEM REMAINS ITSELF. PLEASE COMMENT.

That's why I don't like spaghetti, because I don't like your so-called self-realized men, your prophets, your messiahs, your avataras, your tirthankaras. They are all spaghetti -- you are right. And I don't want to be a spaghetti.
I don't prevent you from enjoying it. It is very difficult for Italians to stop spaghetti. Even if I promised them that if you stop spaghetti you will be enlightened, they would not stop spaghetti. That is the only thing they have contributed to the world; otherwise, what is the contribution of Italy? -- a certain kind of greasiness.
You have found the right reason why I don't like spaghetti -- because it is very similar to your prophets, your messiahs. I think -- were all these people Italians, or what? I will

never.... Just visualizing your spaghetti is enough for me to feel sick.

From Death to Deathlessness

Chapter #12

Chapter title: The song of the tide

13 August 1985 am in Rajneeshmandir

Question 1

BELOVED OSHO,

YOUR CONTRADICTIONS, YOUR LIES, AND YOUR INSISTENCE THAT WE ARE NOT TO BELIEVE YOU, HAVE MADE MY MIND INOPERABLE. ALL IT CAN SAY WITH CERTAINTY IS, "I DON'T KNOW." I USED TO BE QUITE PROUD OF MY MIND, BUT NOW IT SIMPLY FEELS STUPID. SO FAR, IT'S NOT NO-MIND, BUT PERHAPS SOMEDAY SOON, ITS DYING GASP MAY BE, "I DON'T KNOW." MEANWHILE, MY HEART FEELS BETTER AND BETTER. WHEN YOU CONTRADICT YOURSELF IT SIMPLY HAS A GOOD LAUGH AND FEELS GRATEFUL. WHAT'S HAPPENING?

My contradictions are meant to do exactly what is happening to you. I don't want your mind to be convinced by me. I want to relate with your heart, because that is the only true communion. Mind to mind is always superficial. I can be consistent, but then I will be convincing your mind -- and that is the last thing I want to do.

I am not a missionary, and I have no message for you. I have only experience, and the way to convey the experience to you is not through words, theories, philosophies. The argument is not the answer.

So first I have to dismantle your mind, and the best way to dismantle your mind is to contradict myself as much as I can. Either you will escape, feeling that you may go crazy, or if you have guts, you will remain here and really go crazy!

When the mind becomes inoperable, that is the moment when the heart starts functioning.

You are in a good space. If the mind is saying, "I don't know," the mind is closing up shop. And here, when the mind closes the shop, immediately the doors of your heart start opening. They are two sides of the same coin. That's why when you hear me contradicting myself, you have a good laugh. That is the right response to my contradictions.

Yes, it is still not a state of no-mind. It is still mind that is saying, "I do not know." When the mind is completely gone, in a state of no-mind, there is nobody to say "I do not know." That is the last knowledge. It is knowledge, "I do not know" -- at least this much you know. This is the last barrier. It also drops; then there is no question of knowing or not knowing. For the first time you feel, and feeling is the way of experiencing.

When you are in your head you are millions of miles away from me.

When you are in your heart you are in my heart too, because hearts don't know separation.

And my whole work is that it beats in the same rhythm in all of you.

Then you become an orchestra. There is still much more than the heart in you, but without heart you cannot reach your innermost treasure, the being.
So these are the three words: thinking, feeling, being. From thinking, nobody has ever been able to reach being.
Nobody can bypass feeling; feeling is the bridge. The first step is from thinking to feeling, and the second step is from feeling to being. And in two steps the whole journey is complete.
So remember, feeling will be tremendously beautiful, but don't stop there. That is only a stopover. You can rest there a little bit, enjoy the world of the heart, but remember there is one step more.
Through contradictions I destroy your clinging to the mind and thinking. Through silence I destroy the world of your feeling. And when both these layers are gone, you are as existence wanted you to be, in your purity, in your individuality. You have come home.
So don't be worried, the journey has begun. Don't stop until you come back home, where there is no thinking, no feeling, but only a sense of existence. In that experience, I will be able to convey to you that which is unconveyable in any other way. Then I am not the master and you are not the disciple.
In the mind, I am the teacher, you are the student.
In feeling, I am the master, you are the disciple.
In being, I am not, you are not -- existence is.

Question 2
BELOVED OSHO,

WHAT IS IT THAT HAPPENS WHEN YOU DANCE WITH ME? YOU SAY YOU ARE AN ORDINARY MAN, BUT DANCING WITH YOU IS NO ORDINARY EXPERIENCE. IT IS UNLIKE ANYTHING I HAVE FELT BEFORE.

Who told you that I am an ordinary man?
It must be me! Only an extraordinary being can have the guts to say that he is ordinary. Every ordinary person thinks in himself that he is extraordinary, although he has not the guts to say it.
I am extraordinary! Otherwise there is no reason for all of you to be here with me. What the hell are you doing here with an ordinary man?
Yes, while dancing with me you must have experienced something that you cannot experience with anybody else -- because it is not a dance of two bodies, not a dance but a deep, very deep meeting.
Don't listen to my words.
Trust what you feel with me.
That dance has given you the right dimension which I cannot give you with words. Words are ordinary, but the silence, the beautiful dance -- mingling, meeting, merging into each other, forgetting who you are... the dance is drinking from the very source of my being.
You have tasted something of me.
I have to create so many devices for you so that you can be taken out of your imprisonment.
You would never have thought that one day you would be dancing with me. Your mind simply stopped. Your heart started functioning with great energy. Looking into my

eyes, looking into my gestures, slowly slowly there is a synchronicity. Then there are not two persons dancing, there is only dance. And that is the state of the divine drunkard.
You are blessed. But don't make it a mind thing; otherwise you will be back to the same old miserable state.
What you have experienced in the dance, let it become your life now.
And it is not that you have to dance only with me. I only give you the key; then, dance with the wind, dance with the sun, dance with the trees, and everywhere you will find me dancing with you. That's a promise.
Ordinarily, I never give promises.

Question 3
BELOVED OSHO,
ISN'T ENLIGHTENMENT ANOTHER IDEA LIKE HEAVEN? WHY SHOULD IT BE THAT ONCE YOU ARE ENLIGHTENED YOU ARE NEVER BORN AGAIN? LIFE IS SO JUICY AND SUCH A BLAST, IT SEEMS CRAZY TO BECOME ENLIGHTENED AND NEVER COME BACK AGAIN.

So then don't get enlightened! Who is forcing you to become enlightened? Just get lost!
Do you know what you are saying? Do you understand the implications of it? I know what your life is, and I know what you are calling juicy. It is nothing but Coca-Cola. I have known your life, that's why I can say that. I have been in the same space where you are.

When you become enlightened, it is not another idea like heaven, because you never become heaven. Have you ever heard of that, somebody becoming heaven? Heaven is a hope for all those who are miserable and are living in hell. It is for Christians, Jews, Hindus, Buddhists, Mohammedans; it is not for my people.

Enlightenment is a state of your own being.

It is not somewhere else far away above the clouds; it is within you. It simply means you start feeling and experiencing life itself. And it is luminous, hence the word `enlightenment'.

You have no idea of your own life, so what juice are you experiencing? Making love to a woman? That is making coffee -- and with so much trouble. When there is instant coffee available, why are you doing these gymnastics?

A drunkard was roaming around the beach, and he saw a man, a wrestler, doing push-ups. He was very much puzzled. Finally, he could not contain himself; he went to the wrestler and said, "Friend, your girl has escaped! I also do these push-ups," he said, "but I always do them with my girl. What are you doing?"

You say, "Life is so juicy." Is it really so? Then why are you here? What is the search? What are you seeking? It is not juicy. Yes, once in a while you may get a moment of blissfulness, but that moment makes you more miserable. If misery is continuous you become accustomed to it. Man's adaptability is almost infinite. If you are in suffering, and suffering remains constant, you settle for it, you start taking it for granted.

Here, perhaps you may have some moments when another dimension of being enters you. For a moment you are no

longer in suffering, in misery, in jealousy, in greed, in fear, in any kind of paranoia. For a single moment you are where the enlightened person remains twenty-four hours a day. He cannot fall from that state.

And your juiciness about life is always a kind of dependence. You have a beautiful man, or a woman -- you think life is so juicy. But even Cleopatra -- who is known to be the most beautiful woman who has walked on the earth -- within two, three days will be just an ordinary woman. All the juice will disappear soon, because a woman is after all a woman, and a man is after all a man. You will start fighting, quarreling, arguing, nagging, and you will wonder what happened to the juice.

It was all imagination; imagination cannot last forever. It was a hallucination; you cannot depend on it. And everybody is dependent on different kinds of hallucinations. Sooner or later there is frustration.

Enlightenment is independence: the juice is not coming from somebody else. If it is coming from somebody else it can be stopped any moment. It if is coming from somebody else, the person can change his mind -- his juice can start flowing towards someone else, not towards you. That's why there is so much jealousy. If your wife just looks at a beautiful man, stops on the street, forgets all about you -- you are standing by the side -- will you feel juicy?

Just look at husbands walking with their wives on the street in the marketplace, and you can immediately say whether this man is a husband or a boyfriend. There is no need to ask. The husband is burdened, sad, dragging somehow, wanting to escape -- so many beautiful women are passing by. He cannot even look at someone, the wife is there

watching, a detective. They both are watching each other, detecting something to fight about.

Anything that is dependent on something outside you.... You may be feeling very juicy because you have so much money, but soon you see you cannot eat the money, you cannot squeeze the dollar and take the juice out of it. You may hurt your hand. And you can see many people who are far richer than you, and far more miserable also.

Have you ever heard of a rich man being blissful? He is worried, continuously in anxiety. Nights, he cannot sleep -- in fact, a man's richness can be measured by how many sleeping pills he needs.

Yes, in the beginning, when suddenly you win a lottery, you start jumping and enjoying and you feel life is very juicy. But the lottery is outside you, it is not going to happen every day. Tomorrow you will be miserable because the lottery is not coming today. The day after tomorrow? And what will you do with the lottery money? You may gamble, you may go to a pub and get drunk and fall in a gutter. You may go to a prostitute. What are you going to do with the money that you have got?

Anything that is outside you can only give you an illusory feeling of beauty, of joy. But those moments are dangerous because they make you aware of all the darkness of your life. They give you the contrast.

Enlightenment is not an idea. It is an experience independent of any object. Nobody can steal it, nobody can borrow it. There is no way to lose it; it is yours forever. And then you will know what real juice means.

Right now you may be having a few games here and there. They are simply wasting your time. The same time can be

given to finding your reality, your being. Enlightenment is eternal. And there is no way to lose it, because it is you. You have discovered yourself.

You are asking, "If the enlightened person is never born again in the body, and since life is so juicy, why bother about enlightenment?" You can ask the question because you don't have any way to compare. You have only known this life. You don't know there is an eternal life too, with no disease, no sickness, no AIDS, no old age, no death. That is enlightenment.

For what should the enlightened person be born again? To be sick? To be old? To go through this whole rut of life, which is nothing but suffering, continuous pain? The enlightened person does not enter into the body again because he has entered into the cosmos.

It is as if you are living in a small hut, and somebody says to you that there is a marble palace of infinite dimensions; but one condition is, you cannot come back to your hut again. You will say, "I don't want to go after such an idea. Losing my hut? It is so cozy and so comfortable, and I have lived here so long." The poor man cannot compare, he has no idea....

Have you heard the story of a frog from the ocean who happened to come to Oregon? He was on a journey towards the White House. The moment he heard that even chimpanzees can become presidents in America, he said, "What is wrong with me, a perfectly beautiful frog?" Feeling thirsty -- in Oregon, who would not feel thirsty? -- he jumped into a well. In the well there was another frog who had owned the well as far back as he could remember. He was surprised to see this frog, but frogs are not so

hostile to strangers as Oregonians are. He welcomed the new frog and said, "Any news about the outside world? -- I don't go anywhere, I simply live here. It is perfectly beautiful: enough water, enough shade, enough food."
The frog from the outside said, "My boy, you don't know anything. I come from the ocean."
"Ocean?" the frog said. `What is that? What kind of a well?"
The frog from the ocean said, "It is not a well at all."
The frog of the well asked, "Then how big is it?"
It was difficult for the ocean frog to give some estimate of the vastness of the ocean. He said, "It is very difficult to express. You have to experience it."
The well frog said, "I will give you some measurements." He jumped one-fourth of the well, and he said, "Is it that big? No?" Then he jumped half of the well and said, "Is your ocean that big? No?" He jumped the whole well from one corner to the other, and he said, "Is your ocean that big?"
The ocean frog said, "Please forgive me, you don't understand at all. From your well, there is no way to measure the ocean."
And the well frog said, "Just get out of here! You are insulting your host. This is all a lie! There is no such thing. It is just your idea, just to make me feel humiliated. This is not the right attitude, right etiquette! Just get out of this place immediately; otherwise I will kill you!"
You cannot be angry with the well frog -- that was his only vision, his only perspective. You have to forgive him. You have to forgive him because you are in his position. If you

don't forgive him, you will not be able to forgive yourself either.
I am talking about the oceanic juice, and you are comparing it with Coca-Cola.
Just come along with me. There is no other way, no other way to explain it to you. All explanations are false. But I can take you to the place, the very space of enlightenment. I know the way. I know your situation. I was one day in your situation, and I would have asked the same question. Unless you know enlightenment, don't start thinking about it as an idea. It is not an idea. It is reality, your very reality. And a reality so big, so vast, so beautiful, so full of blessings -- the whole universe is smaller than it.
But if you are satisfied in your well in Oregon, it is perfectly okay. It is not a trouble for me. You can become one day the attorney general of Oregon, or the governor. But remember, whatever you become, you will remain a frog of the wells -- limited, very much limited.
I am challenging you to jump out of the well. And the ocean is not far away -- just come with me up to Portland. It is not a long journey either, because my methods are jet-age methods. By the time you have put the belts on, you have reached, it is time to get out of the plane. And the moment you see the ocean, there will be no need for me to convince you that this is bigger than your well. In fact, I will see tears flowing from your eyes, of sheer joy, of great gratitude that the ocean was so close and you remained confined in a small well your whole life. And you were thinking it was very juicy.
Now you know the beauty of vastness.
Now you know the song of the tide, the waves.

Now you know the sunset on the ocean.
In your well it was always night: dark, dismal, dull. Here, confronting the ocean, every moment is change. The ocean is never static; waves upon waves... it is moving. It is so full of energy; it is not something dead, it is alive.
But it is up to you; nobody can force you into enlightenment. Only you, if you have any courage, can take the jump.
I can guarantee one thing: you would not like to be born again, because what have you gained? In the body, in this life, you are a pauper. Enlightened, you will become an emperor. Why should an emperor want to be a pauper again?
But first one has to have both the experiences; only then is there the possibility of comparison. Otherwise, you think what you are living is real, and enlightenment is just an idea like heaven. No. Heaven is just an idea, enlightenment is your consciousness blossoming, flowering with tremendous fragrance -- inexhaustible. You can share it with the whole world. You are so blessed, you can bless the whole existence.
And this I am saying on my own experience.

Question 4
BELOVED OSHO,
YOU SAY, "DON'T ASK, AND IT SHALL BE GIVEN TO YOU," AND ALSO, "TRUST IN ALLAH, BUT TIE YOUR CAMEL FIRST." WHEN IS THE MOMENT OF ACTION AND WHEN IS THE MOMENT OF SURRENDER?

First, you have asked; and I had said, "DON'T ask; otherwise, it shall not be given to you." You have not understood it.

Second, you quote an Arabian proverb: "Trust in Allah, but first tie down your camel."

In the desert of Arabia in the night, if you go to sleep your camel can move in any direction, and you may not be able to find the camel again. Hence the proverb: "Tie down the camel first; then trust in Allah." That proverb is not made by any saint nor any prophet, that proverb has come out of generations of human experience. It is the conclusion of millions of people's lives.

Trust in Allah -- because there is no Allah, but if you want to trust, trust. But on that trust don't leave the camel untied; otherwise, you will be in difficulty. Allah is not going to take care of the camel the whole night.

This is folk wisdom. It does not say, "There is no Allah, so don't bother about Allah; just bind your camel, tie your camel." But that actually is the meaning. Both cannot be true together. If trust in Allah is enough, then just say to Allah, "Please take care of my camel, I am going to sleep." And just one experience will show you that there is no Allah, and no trust is of any help: the camel has gone.

The camel does not believe in your Allah or in your trust; he believes in being tied. So do what the camel believes in, not what you believe in. Use the language of the camel, not your theology, your religion. The camel is not Mohammedan, not Hindu nor Christian.

Except for man, no animal worships anybody. All animals are free of religions, theologies, churches. And strange, that you think you are more evolved than animals. At least in

this case, you are not. Whom are you worshipping? You have not seen, you have never met, you don't have any eyewitness nearby -- and you are trusting in something absolutely hypothetical.

It is folk wisdom. It is practical and pragmatic. I would like to say to you, forget all about Allah and trust: you simply tie down your camel, that will do. Why bring in Allah and trust, when just tying down is enough? That's actually the meaning of the proverb.

And you are not listening to me, or perhaps you are not getting the point although you hear me. I had said, "Ask not, and it shall be given to you." Asking makes you a beggar, and the blessings of this existence can belong only to an emperor.

Do not ask.

What is yours will be revealed to you.

In asking, in running, in seeking, in searching, you may completely forget that what you are looking for is within you.

In my childhood I had a teacher with very weak eyes and very thick glasses; they had almost become part of his body. One day when I was sitting with him, he started looking here and there. I asked, "What is the matter?"

He said, "I am looking for my glasses."

I said, "How can you look without glasses?"

He said, "That's right."

I said, "You are getting senile. The glasses are on your nose."

He touched them, and then he said, "This is strange. Perhaps you are right that I am going senile. The glasses are on my eyes, and through the glasses I am looking." It

was a simple thing: he could not look without glasses, and he was looking all around, searching. That was enough proof that the glasses were on his eyes. But in searching.... In fact, he was in a hurry: one of his friends was coming, an old friend. He was an old man, and the station was almost two miles away -- so he was in a hurry to get to the station. In the hurry he forgot that the glasses were on his own eyes.

The people who are seeking, searching, asking, running all over the world to find the truth, have only forgotten one thing: that before you start searching anywhere, please look within. That is the first place to start with. And whoever has looked within has never searched anywhere else. He has always found -- without exception.

You are born with the truth.

It is your very flavor.

You can forget it, but you cannot lose it.

And that's what has happened: you have forgotten. You got so interested in so many things that you have forgotten who you are. Whom are you going to ask? Who is going to give you the answer?

I had said that statement in contrast to Jesus Christ's words. He says, "Seek and ye shall find." Analyze that sentence. That simply means that what you are seeking is something outside you: "Seek and ye shall find." But if it is the seeker itself, then seek and you will go on missing.

Jesus says, "Ask and it shall be given to you." He is trying to convince you to pray -- that is the meaning of ask. Pray, beg, and God is compassionate: if you pray honestly, it will be given to you. But no prayer has ever been answered -- not even Jesus Christ's prayer. On the cross he was waiting

and waiting for God to do the miracle, and finally out of frustration, anger, disillusionment, he shouted, "Have you forsaken me?" Still there was no answer from the sky. There is nobody. You cannot complain; it was your idea to project a God far above the clouds. Now, ideas don't answer. That's why I said, "Ask not." It is already given to you. Just keep quiet, silent.

I am against prayer because I am against begging. I am against prayer because there is nobody in the sky to answer your prayer. You are simply wasting your time; not only that, you are living a deception.

There is no need to pray. You have it already within you! Just close your eyes and look within. Go deeper, as deep as you can go, and at the very innermost core you are in for a great surprise: the one you were looking for is not above the clouds, it is just within you. It is you. And that moment is the moment of total freedom, total independence.

Jesus says, "Knock and the doors shall be opened unto you." I am reminded of a Sufi woman mystic. There have been very few women who have attained to the state of enlightenment. Her name was Rabiya al-Adabiya.

She was passing along the street -- she was not much known, it is a man's world. Who cares about a woman, even if she is enlightened? She saw in front of a mosque a very famous Mohammedan saint, Hassan -- who was known all over the country and beyond -- with his hands stretched towards the sky, praying to God, "Give me this, give me that."

Rabiya was a rare woman in the history of men. She went, stood behind Hassan, and hit him on his head. He certainly could not believe that he is asking God for beautiful things,

and a hit comes! He looked back, and he found a woman. Hassan said, "This is not right, disturbing somebody in his prayer time."
Rabiya said, "You idiot! You were asking, `Please open the doors' -- and I tell you the doors have never been closed! So who is going to open them? There is nobody to close them, there is nobody to open them. Just enter!"
Jesus says, "Knock, and the doors shall be opened unto you." There are no doors. If you knock you will be knocking on a wall. Then you can knock with your head, still the doors will not open.
As far as existence is concerned there are no doors. It is all open, from all sides. Just enter from anywhere, and the closest place to enter it is within you. Any other place will be distant. Why not start from the point where you are? So first, get there where you are -- grounded, centered in your own interiority -- and the miracle is, there will be no need for you to go anywhere.
No need to knock -- the doors are open.
Your interiority is the door, the open door for the whole cosmos.

Question 5
BELOVED OSHO,
WHEN YOU SPOKE ABOUT KIDS, SANNYASINS, THE COMMUNE AND THE WORLD, I WAS OVERWHELMED BY YOUR LOVE AND CARING FOR ALL OF US. THERE IS IMMENSE GRATEFULNESS THAT I AM LIVING HERE. AND YET FREQUENTLY IN MY MOST JOYFUL MOMENTS WHEN I ALLOW MYSELF TO BE

TOUCHED BY THE LOVE AND OUR WAY OF LIFE WITH YOU, I CRY AND FEEL A DEEP SADNESS. PLEASE COMMENT.

There is no harm in crying if it comes out of gratefulness, if it comes out of joy, if it comes out of love. Tears are beautiful. What words cannot say, tears can say.
And you feel a deep sadness. That too, is not bad. Just as near high mountains there are valleys -- you cannot have valleys without mountains, you cannot have mountains without valleys. Mountains have their beauty, valleys have their beauty. Both are one. So when you are full of joy, love and gratitude, you are raised high to a mountain, you are on the peak of Everest. But by the side there is a deep valley -- that is your sadness. There is no need to be worried about it.
The sannyasin has to enjoy everything. He has to enjoy blissfulness, he has to enjoy sadness, because sadness has its own beauty. Joy can never be as deep as sadness. Sadness is unfathomable. Enter into it, allow its silence to penetrate you. The laughter, the dance, the joy -- they have their beauties, but sadness is not without beauty. It has tremendous silence, stillness, serenity. You have just to start looking in the right direction.
Your mind is associated with your old sadness -- that your husband has not come back home, the night is half over and you are sad. I am not talking about that sadness -- that you are going bankrupt and you are sad. I am not talking about that sadness.
The sadness you are experiencing is part of the gratitude, blessing, love. It is not negative. This sadness has its own

positivity. It is as existential as your joy; in fact, it gives the foundation to all your blessings. A man who has not know the silence of sadness is incomplete. You should know both.

Life consists of contradictions. You should know the day, its beauty; you should know the night and its beauty. And remember, they are not separate. Every day brings you to the night, every night brings you back to the day. It is one wheel, one circle, one organic whole. Once you understand that, then in your life there will be a wholeness: nothing is rejected, everything is absorbed.

And to me, to experience life in its wholeness is the only holy thing.

The word `holy' is derived from whole. Don't forget that your saints are not whole, cannot be. They have not accepted life in its wholeness. They have chosen, they have been calculating.

My sannyasins can be holy, because I don't tell you to choose. I tell you to enjoy and celebrate everything. Once in a while, sadness is such a relaxation that if you are continuously laughing, continuously joyous, you will get tired and bored. That sadness gives you relaxation so that you can laugh again. It is not against your laughter, they are all together. In life everything is joined with everything else.

That's why I say, all old religions have been teaching renunciation. I teach you rejoicing, not renunciation, because renunciation means: "Cut off this, cut off that. Drop out of the world, go to the monastery. Forget your family, your wife, your children. Be celibate. Fast. Don't

enjoy your food. Torture yourself. Don't love your own body." Renunciation is sick.
Rejoice -- that is health. And let me remind you, the word `health', the word `whole', the word `holy', all come from the same root. Health means healed; the wound is healed. Now nothing is missing, there is no wound in you. You are complete, you are a circle.
Be whole, and health and holiness will follow you like a shadow.

From Death to Deathlessness

Chapter #13
Chapter title: Put Mother Theresa in jail
14 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
BUDDHA'S RELIGION SPREAD ALL OVER ASIA EXCEPT INDIA, AND STILL BUDDHA'S WAY OF LIFE HAS BEEN ACCEPTED BY INDIA -- TO BECOME MORE AND MORE POOR. IS THERE ANY WAY THAT INDIA CAN ACCEPT YOUR LIFE-AFFIRMATIVE ATTITUDE AND BECOME RICH, EVEN WITHOUT ACCEPTING YOUR RELIGIOUSNESS WHICH IS SPREADING ALL OVER THE WORLD?

There are many questions in your single question. First, Buddha's religion never spread over Asia. It died in India because Buddha was not ready to compromise on anything.

He was against God, he was against a permanent soul, he was against the VEDAS. While he was alive his charismatic personality impressed millions of people. The moment he was gone they started falling back into the old traps, old consolations, old deceptions, hallucinations.
And the Brahmins, who had been completely shaken by Buddha's assertions, took revenge. Buddhists were killed, burned alive. Those who survived escaped India to Tibet, to Burma, to Ceylon, to China, to Japan -- all over Asia.
But what they spread there is not Buddhism. They had learned the lesson in India that Buddhism was completely finished there because Buddha would not compromise. They compromised in each country where they went -- with the tradition, with their consolations. So what exists in Tibet is not Buddhism but Tibetan superstitions mixed with Buddha's philosophy. It is a mixture, and only those parts of Buddhism are accepted which fit with the Tibetan mind. The same is true about China, about Ceylon, about Japan, about Korea, about Thailand. All over Asia Buddhists reached and had to compromise with the tradition there. Only the name remained Buddhism; the content completely disappeared. The revolution died. The revolution was in the uncompromising standpoint of Buddha: to be absolutely devoted to experience and not to philosophies and theologies and words. That got lost. They saved the name but Buddhism died.
So the first thing, forget that Buddhism spread all over Asia. Buddhism died with the death of Buddha. And in fact that is how it should be. It is dangerous for any religion to survive without an enlightened master. Then that religion becomes a hindrance to human progress. And the

unenlightened people start interpreting the enlightened one's statements. This is sheer nonsense, this cannot be done.

The second thing, you say: "Although Buddhism disappeared from India, Buddha's way of life was accepted, particularly his teaching about renunciation, living in poverty." That too is not correct. Jainism is at least five thousand years older than Buddhism. And they have been teaching more poverty, more renunciation.

Jainas don't accept Buddha as an enlightened person because he had three sets of robes as his possessions. That was enough to destroy his enlightenment.

Hinduism is far older; Hindu scholars themselves think it is ninety thousand years old. And Hinduism is in support of the status quo of the society. The rich man is rich because he was virtuous in his past lives; the poor man is poor because he committed something wrong in his past life. They have shifted the whole burden to the past life.

And for thousands of years they have been teaching that you are poor because you deserve to be poor, this is a punishment. And if you revolt against your situation you will be punished again in the coming lives. It is better to accept it, it is better not to do anything against it; then there is a possibility in the next life that you also may be rich.

Now you see the whole strategy. This life is completely ignored. The past life -- about which you know nothing -- is important. And the life that you are living you have to live according to the rules of the society without any revolt, without any effort to do something to destroy poverty, because that is trying to escape from the wheel of the law of action and its consequence. You cannot escape; if you

put your hand into the fire you are going to be burned. You go on putting your hand into the fire and you don't want to be burned.

It is because of these people that India has remained a country without any revolution. And India has suffered more than any other land: thousands of years of immense poverty, two thousand years of slavery. Small groups, primitives, nomads invaded India, a vast continent, and became victorious because India was ready to accept anything. They were programmed for acceptance: if slavery was coming that meant God wanted them to be slaves.

You will be surprised that even in the twentieth century when one the the states of India, Bihar, had a very great earthquake and thousands of people died, Mahatma Gandhi had only one thing to say -- that they were dying because of their bad karmas. The earthquake was not killing them, it was their past lives. And nobody asks Mahatma Gandhi, "Why Bihar only? All over India, all over the world people have been doing the same things in their past lives. Have all the sinners been born in Bihar?" Their sins are bringing the earthquake.

These are ways of explaining away situations for which you don't have any explanation, or you don't have the guts to say the truth.

So it is not that Buddha and his religion were rejected but his teachings about poverty were accepted; teaching about poverty were already accepted thousands of years before Buddha. They have nothing to do with Buddha. Buddha simply joined the whole company who were telling people, "Be contented as you are."

And I am amazed -- Buddha was not contented to be in beautiful palaces, with beautiful, gorgeous women, with all the luxuries available to him. And he was going to be the king of his country. His father was old, seventy, and wanted in his own life to see the crowning ceremony of Gautam Buddha. Buddha could not be content with that, and he escaped. And he is teaching the poor people to be content. Can't you see the contradiction?

But poor people have to be given the opium of consolation. It helps the rich to become more rich and the poor to become more poor. If half the world is dying with poverty and starvation, who is responsible? All your prophets, all your messiahs, all your avataras -- the whole mafia of your religious leaders. They have made humanity suffer for centuries, and still they are doing the same. Still they are preaching the same thing, that poverty has something spiritual in it.

Poverty is the greatest crime, because all other crimes are born out of poverty; it is the source. And your religious leaders are praising poverty. They are agents of the politicians, they are agents of all those who are in power. There is a conspiracy between the politicians and the priests. The politician goes on paying respect to the priest. Ronald Reagan goes to the Vatican to pay his regards to Pope the Polack.

And naturally the pope goes on preaching no birth control, no abortion, because these are against God: God is giving children to you and you are preventing God from doing his work. God seems to be doing great work! The earth is already four times overpopulated. If the same rate of

growth in population continues, by the end of this century the whole world will be dying of starvation.
I want these criminals -- the pope, Mother Teresa, etcetera -- to be locked up before they do too much harm.
You are asking me, cannot my way of life and my approach towards creating more wealth, technology, science, be accepted without my philosophy of religiousness? No. It is impossible.
My philosophy of religiousness is an organic whole.
You cannot take part of it -- that part will be dead. Either you have to accept it whole or you have to reject it whole.
And I am not for compromise on any grounds.
Just see: if you don't accept that luxury is man's birthright, you cannot create wealth. For what? If the rich man cannot enter into the kingdom of God, would you like to become a rich man? This life is small, very small. Compared to the eternity of time it is just a second, or even less. Just be a little patient and you will enter into the kingdom of God with all its beauties and luxuries. They are waiting for you.
But if you try to go against God here, if you stop the population explosion on the earth, if you try to convert all the energy that is going into war and death towards life, you are going against the politician, you are going against the priest. And these two, the politician and the priest, are the inventors of God.
God is a lie.
God is the greatest lie.
Unless you are free from God, you cannot make this earth paradise, because then your paradise remains always above the clouds, then your paradise remains only a hope. And I want it to be a reality -- now and here.

You are asking me, "If they don't accept your religious ideology, can't they accept your approach towards wealth?" No. How can they accept it? They remain attached to their old religious traditions which are praising poverty. Before they can be creative of wealth, comfort, luxury, they have to destroy the old program of remaining poor because poverty is something spiritual.

I don't see anything spiritual in poverty. Do you think if somebody is suffering from cancer there is something spiritual in it? Somebody is sick, dying; is there something spiritual in it? If that is so then all great saints are born in Ethiopia and are dying every day; one thousand saints dying in Ethiopia -- because if poverty is spiritual then Ethiopia is the land of spirituality.

Whatever I am saying to you is an organic unity.

If you accept one part of it, you will have to accept the whole of it. You cannot choose; everything is interrelated. I can see your concern for India because it is on the verge of becoming another Ethiopia. Fifty percent of the country is starving. One wants to do something, but one cannot do anything if they think their poverty is spiritual. You cannot do anything because they are programmed for thousands of years to die, starve, be hungry, beg, because that is earning a great bank balance in the kingdom of God. They are doing a great job and you disturb them.

This life is a dream. In India that has been preached by all the religions that have arisen there: this life is a dream. What does it matter whether in a dream you are a beggar or an emperor? When you wake up you will find both were just dreams.

Hindus say the world is maya, illusion, so don't be disturbed too much by illusory things. When you wake up you will find that the rich man and you are in the same boat. He was dreaming he was rich, you were dreaming you were poor -- but dreaming is dreaming.

There is a beautiful story about Chuang Tzu, a great mystic of China. One morning, sitting in his bed, he looked very sad. His disciples had never seen him so sad. And never after waking up had he remained in his bed, sitting. What had happened? Was he sick?

They gathered around and asked him, "Master, what is the matter?" He said, "The matter is really difficult, I cannot solve it; perhaps you may be of some help. I will tell you what is the matter. In the night I dreamed that I had become a butterfly, and I was moving from one flower to another flower."

The disciples said, "This is nothing to be sad about. In dreams we all do strange things; and this is not a bad thing, to be a butterfly -- colorful, beautiful, moving from one juicy flower to another juicy flower. Why are you so worried?"

He said, "You have not heard the whole thing. The problem is, now I am awake and I am wondering whether Chuang Tzu dreamed that he is a butterfly, or now the butterfly has gone to sleep and is dreaming she is Chuang Tzu."

Both are possible. If Chuang Tzu can dream that he is a butterfly, what can't a butterfly dream that she is a Chuang Tzu?

The disciples remained silent; there was no answer to it. Chuang Tzu was pointing towards a certain phenomenon that all religions have been teaching -- that everything is a

dream. The butterfly is a dream, Chuang Tzu is a dream. Then what is real? The real is far away. And in this dream, don't get disturbed. Whether you are a camel, or a donkey, or a monkey -- it doesn't matter. What matters is that you accept it without any resentment so that you can reach one day the real world of God.

This has been the basis of all religions: deny this world. That's why they are all against me, because I say rejoice in this world -- because there is no other world. Rejoice this moment, because the next moment is not certain. Rejoice today, because tomorrow never comes. And if you know how to rejoice this moment, you have the secret, the golden key, the magical key, in your hands... because whenever you will be, you will be in the present; wherever you will be, you will be in the present. And if you know how to open the doors of the present and its blessings, you know the whole secret of life.

I would like India to understand me, but it is almost impossible. For thirty years I have been moving in India like a whirlwind, destroying my health, trying to tell people, "It is you who are responsible for your poverty." And they were throwing shoes at me, stones at me; I was poisoned twice. Attempts on my life were made.

Still I want that one day they should awake. But there is not much possibility.

Question 2

BELOVED OSHO,

I USED TO BELIEVE THAT YOU WERE IN CONTACT WITH EACH OF US IN SOME ESOTERIC, MAGICAL WAY. I THOUGHT YOU KNEW EACH OF US. I FELT

COMFORTABLE, FULL OF TRUST. NOW EVERYTHING IS CONFUSED.
I FEEL DOUBT. I DON'T KNOW IF GOD EXISTS OR NOT. BUT I CANNOT PRAY TO HIM OR BELIEVE IN HIS PRESENCE LIKE A GREAT FATHER. AND YOU ARE SAYING YOU DON'T KNOW OUR NAMES OR WHO WE ARE. I FEEL ABANDONED.
I AM AFRAID THAT IF I LEAVE AND DON'T HEAR YOUR WORDS, I AM GOING TO MISS SOMETHING. I AM AFRAID I AM GETTING CLOSED INSTEAD OF OPEN. I FEEL LIKE A CAMEL LOST IN THE DESERT. ARE YOU DOING OTHER WORK WITH US BEYOND WORDS?

First, now you are in a right situation: confused, abandoned; all your consolations have been taken away -- God, the Master.... You were feeling great trust because I knew your name and you. Was it trust, or just an ego? And anyway, when you were born had you brought any name with you? You are all nameless. So what is the purpose of me knowing your name? It is a false label. And you were consoled because you thought I know you personally.
It is good that consolation is gone. My knowing you personally is not going to help. What is going to help is, you have to know yourself personally.
It is good that you feel like a camel lost in the desert of Oregon. You may not know that even camels are afraid to enter this desert. Have you seen any camel around? Only junipers are there. Junipers are known as the camels in the world of trees. They are far more capable than any camel.

It is good that you feel you are lost because it opens a new dimension for search. It is good that you feel you are alone, abandoned, because that means you have to go inwards and be acquainted with your own interiority.

You cannot see your father figure in me. I don't want anybody to see a father figure, a leader, a prophet, a messiah in me, because these are the people who have been keeping you enslaved for centuries. So I am not your father figure, I am not your leader, I am not a prophet. And I do not know you at all.

You yourself don't know yourself -- and you expect me to know you? Don't I have anything else to do? Why should I know you? And how is it going to help you? The only thing that can help is, you have to know yourself.

So I am cutting all the bridges that can give you any consolation.

Yes, I want you to feel utterly abandoned.

Out of that despair is the door.

Out of that anguish there is a possibility of your being awakened.

All your leaders -- political, social, religious, educational -- have been deceiving you. They have been giving you false consolations, "Don't be worried." Jesus said to his disciples, "Don't be worried, I will be coming soon." Two thousand years have passed; how long is his "soon"? Can you stretch "soon" for two thousand years?

And the people have been waiting -- they are doing the same stupid thing as the Jews. Jews have been waiting for even longer, because Moses told them that "one day the messiah will come and deliver you from all your sufferings." The messiah has not come, sufferings continue.

I don't want to give you any hope. I want you to be alert so that you can destroy your sufferings. It is good to be confused, good that you don't know whether God exists or not. Why bother? God has never bothered about you.
You say you cannot pray any more -- good, because all prayer is false; you are praying to somebody who is not there. No prayer is ever answered. I am against prayer, I am for meditation. And you have to understand the difference.
Prayer is addressed to an imaginary god.
Meditation is a penetration into your own reality.
Prayer is nothing but words.
Meditation is utter silence.
You are afraid that if you leave here you will miss something. Don't be afraid, you won't miss anything. Perhaps in going away from here you may again get your consolations back from Christian missionaries, rabbis. You may get again your lost God; you will be able to pray again. But remember: this you have done before and it has not transformed you. You can do it again, it is not going to transform you.
But if you are going to remain here, you will be missing even more things, many more. Any shadow within you of belief, faith, I am going to take away. i want you to be left alone, absolutely clean, without any program, without any ideology, theology, philosophy -- just you in your purity, in your silence, centered, grounded. And there is the real door, the door to existence.
So it is up to you. If you can stand me a little more, be here, If you cannot stand me, then there are so many esoteric, magical people around. Go to these people. They will keep you as you are -- stupid, idiotic. They will give you the

belief that you are God's chosen few, and you will remain a camel, a juniper, and nothing else.
It is up to you.
Do you want cheap consolation, or a real revolution? If you have guts, ask for revolution. If you are impotent, ask for consolation.
All the impotents you can find in the churches, praying in the synagogues, in the temples. Go and mix in that crowd of camels. But it is not going to help you.
My effort in destroying your consolations is to help you. I don't want to lead you, I don't want to be your savior. I am really going to kill your ego completely -- I am a murderer. And unless your ego is completely destroyed you will not know the light that is within you, the life that is within you, the love that is within you.
You have such a tremendous treasure, but it is within you. It is not in the synagogues, it is not in the churches, it is not in the Bible, it is not in the Koran, it is not in the Torah. It is in you. So I have to take everything that takes you away from yourself and I have to throw you back again and again to yourself. It hurts, I know. But what can I do? -- all operations hurt. And this is the deepest surgery. There are surgeons of the body, there are surgeons of the brain.
My surgery goes deeper than both.
It is spiritual surgery.

Question 3
BELOVED OSHO,
I HAVE HEARD YOU SAY THAT YOU ARE THE LAZIEST MAN IN THE WORLD. IS THIS THE REASON WHY IN YOUR COMMUNE THE

SANNYASINS ARE SO BUSY, FAR MORE BUSY THAN PEOPLE IN THE OUTSIDE WORLD? PLEASE COMMENT.

It is true. I am the laziest man in the whole world. And to keep me lazy, my people have to work. To keep me poor, they have to give away all their fortunes. But they are enjoying it. The work they are doing is their love. Hence they have stopped calling it work; they call it worship.
And my laziness is just my way of saying to you that the ultimate happens only when you are in a state of non-doing. It does not mean lazy according to your dictionaries. I am busy from six in the morning to eleven in the night. Of course, busy without business -- I don't have any business. I am lazy in my own meaning of the word; I am a non-doer. And that is my whole teaching to you, that even while you are doing something you remain a non-doer.
Doing is not against your being a non-doer. The non-doer is your witnessing self.
You are digging a hole in the garden, perspiring in the hot sun, but there is something in you which is simply witnessing -- relaxed, knowing the perspiration, feeling the hard labor, smelling the beautiful fragrance of the earth. But there is a point in you which is absolutely a non-doer, only a watcher.
When I say I am the laziest man in the world I simply mean that I am only my witness, my non-doer -- just a watcher, a watcher on the hills.
I have done whatever I needed to do. Don't you want me to retire at some point? And when I have so many lovers and friends around the world, why should I bother not to be

lazy? You can afford it. One million sannyasins cannot afford one laziest man?

From Death to Deathlessness

Chapter #14

Chapter title: Get out of this sheepskin

15 August 1985 am in Rajneeshmandir

Question 1

BELOVED OSHO,

WHY ARE THERE SO FEW AMERICAN SANNYASINS? I RECALL YOU SAYING THAT AMERICA WOULD BE A VERY SPIRITUAL COUNTRY BECAUSE THEY HAD ALREADY MASTERED MATERIAL ABUNDANCE AND FOUND IT DID NOT SATISFY. WHY ARE THEY SO SLEEPY? PLEASE COMMENT.

America has no roots. It is just a three-hundred-year-old country; it is passing through its childhood. Compared to a country like India which has been there for at least ninety thousand years, America is a just-born baby. So wait a little; babies don't tend to be spiritual.

Secondly, America has promoted itself as being really rich. That is not true. Thirty million Americans are in utter poverty; millions of black people are not first-class citizens, and the people to whom the country belongs, the Red Indians, are kept in reservations. Those reservations are not very much different to the concentration camps in Germany -- in fact, they are more dangerous.

In Germany, the concentration camps were made of barbed wire; you could not escape. The American reservations are open. If you want to go out, nobody is preventing you. They have created some psychological barbed wire -- invisible. The Red Indians are being paid for doing nothing. Naturally, when a man has nothing to do and gets enough money, he gambles, he drinks, and he produces more and more children, because each child brings with him more money from the government.

This is a very psychological slavery; the Red Indians will not want to be freed. If they are free, and the country belongs to them, then what about their gambling, rowdiness, fighting, killing, rape? What about their addiction to drugs? They are not ready to work again; America has crippled them psychologically, spiritually. But the land belongs to them, the country is theirs, everybody else is a foreigner here. Thirdly, the politicians of America would not like the country to become spiritual. They want bigger armies, air forces, navies; they want more nuclear experts. They are not interested in spirituality; spirituality is dangerous to them, because if the American people get involved in meditation, silence, serenity, they will refuse to kill anybody -- war or no war. They will simply be able to see that the third world war is going to be a total war in which nothing of life will remain.

American politicians would not like people to have such clarity of vision.

American religious leaders pretend to provide spirituality to the people, but what they are giving they don't have themselves. The priests are against, have always been against, real spirituality. This has to be understood. Jesus

was crucified by the rabbis -- the priests. Buddha was opposed by the brahmins -- the priests. Attempts on the life of Mahavira were made by the priests. Strange... it seems whenever they find a man who is genuinely spiritual, they want to kill him. There must be some reason behind it.
The reason is that if real spirituality spreads, religion will disappear. Religions are substitute spirituality, saccharin. And if you can get real sugar, who bothers about saccharin? And the latest findings say saccharin creates cancer!
The priest is pretending to be your spiritual leader, just pretending. He knows nothing of silence, he knows nothing of reality. He is still talking like primitive people five thousand years ago to a God who does not exist. He is preaching to you from books which are complete rubbish. Just look in the Bible, anywhere -- you need not try to find rubbish, it will find you.
And it is not only the Bible, the same is true about the Koran, about the Vedas. But priests are imposing the Bible, the Koran, the Vedas, on people. And on every child when he is innocent, when he is a clean slate, parents start writing Catholicism, communism, or anything they want. The priest starts programming the child. By the time he can think on his own, he has lost his thinking intelligence. The program, the conditioning has created a big wall between himself and his being. Now he will remain always outside the home, somewhere on the porch, thinking, "This is my palace."
America is dominated too much by Christian priests, Jewish rabbis. And if a few young people escape from the rabbis and the Christian priests, then they get caught by people like Esalen, Est, Muktananda, Satchidananda. These

people -- Satchidananda, Muktananda, Hari Bhajan -- they are in the same profession as the Christian priest. And in a way they are more dangerous, because they bring you new words, a new language, and you start thinking, perhaps you have found the way. Est and Esalen-type movements exploit the youth.

America is really in bad shape. Yes, I did say once that America can be the most religious land. I repeat it still: it can be the most religious land. But these hindrances are there, and these hindrances are powerful. Unless these hindrances are removed, America will remain spiritually poor.

You are asking me why Americans are not coming here more. There are a few other reasons too.

Americans were coming to me in India -- India has a halo of spirituality. Who has ever heard of Oregon being a holy place? India is no longer spiritual -- once it was, but the idea has become ingrained in people that if you want to find real spirituality, you have to go to India. Searching in India, sooner or later they ended up with me. The faraway thing seems to be appealing. Now I am here -- not far away, just amidst you -- the challenge of the faraway is no longer there.

And there were other things behind it. Americans were coming to me in India, remaining there for one month, two months, three months, and going back home. Their families never knew what they were doing in India. Now, it is a difficult thing to come here. Their families know that they are going to a dangerous place; perhaps they may not return. The families are worried so much, that many

families have told their sannyasin sons and daughters, "If you don't drop sannyas we will disinherit you."
I know exactly about one of my sannyasins, one of the oldest. For fifteen years she was coming to see me in India at least two or three times every year. When she came to India, she would be in red clothes, and when she left India she would also leave those clothes behind.
Her father was ninety years old, but he was threatening her that if she got involved in India he was going to disinherit her. And he was a billionaire. So she was waiting -- once he dies, she can become a sannyasin totally, without any fear. But meanwhile, I have come here. The father is now dead, but the whole family -- the mother, the uncles -- now she is afraid of them. I have been here for four years; she has not come even once. In India, three times a year for fifteen years she was coming. I am here for four years, she has not come once.
On the contrary -- certainly under some pressure because she is a billionaire -- she has written a letter to Sheela saying, "I am no longer connected with the sannyas movement of Osho, I am no longer a sannyasin; and a note of this fact should be taken."
In America or in any other country, wherever I am there is going to be conflict with the people of that country. They are bound to be hostile, just because we are new, just because we are teaching a new way of living. And their investment with the old life is so much, that it is better to stay away from us. So only a few Americans who have guts are here.
The same was the situation in India. People from all over the world were coming, but Indians were not coming. In

India they have their vested interests; they are afraid of the society, they are afraid of their religion. They are afraid of to whom they are going to marry their girl. Who will accept her? -- because they have dropped out of the society.

But you will be surprised. India is so poor; still, at this festival there were two hundred and fifty Indians. There would have been five hundred, but two hundred and fifty were rejected, not given permission to come. Those two hundred and fifty people who came from that faraway place -- thousands of miles -- they were not coming to me in Poona. It is strange, but understandable. Coming here, nobody knows. Going back, nobody knows. Their society, their family -- everything is safe. But coming to me in India would have been difficult.

I used to live in Bombay. Just above my apartment, there lived a family... Once in a while we passed each other, either in the elevator, or on the steps, or in the garden, but they never came to see me. And every day at my place, in my apartment, a group of two hundred sannyasins was meeting. And I was talking on a tremendously significant subject, which is published in THE BOOK OF THE SECRETS -- one hundred and twelve methods of meditation. But they could not gather courage.

Then I left Bombay, and to my surprise, the next day they reached Poona and wanted to become sannyasins. But I said, "You have never heard me, you have never even waved to me!"

They said, "In Bombay, we were living with our parents' joint family. It was risky and we did not want to create any problem. Now, you give us sannyas -- we are going to live in Poona." It was a real surprise. The man who had been

living with his wife the floor above me -- both had come to be initiated, and they turned out to be beautiful people. Americans can go to the Himalayas.... I have heard about one American who got fed up with all the money he had, all the luxuries he had -- and death was coming near. So he went in search of someone to assure him that death is illusory and you are eternal. Of course, he could not believe Americans, he knew them perfectly well. He could not believe the bishop, he knew the bishop perfectly well.

He was searching, and people told him, "If you really want the taste of reality, you will have to walk hundreds of miles into the Himalayas. And there lives a grand old man. Nobody knows how old he is, but just to touch his feet is enough. He is showering bliss."

The man -- tired, tattered, because he had never walked hundreds of miles -- reached the old man, touched his feet and said, "I have come in search of truth."

The old man said, "We can talk about truth later on. There is no hurry, the whole eternity is available to talk about truth. First things first: have you got an American cigarette on you? -- because I have been waiting for an American, and you are the only one who has come."

The man was shocked. What kind of spirituality...? But he gave the cigarette -- perhaps this was some device -- and gave his golden lighter. The old man smoked joyously, and put the lighter in his pocket. The American said, "Any message for me?"

The old man said, "Whenever you come, bring a big lot of American cigars. Just one cigarette won't do. Go back home, and whenever the urge, the itching arises in you for

spiritual search, you can come to me. But remember what I have said."

I have been in India for fifty years; I have not found a single man who has arrived. But millions of people from all over the world go on pouring into India in search of truth. Indians have been coming to me, but their search is different. Somebody came to me to ask if I could arrange employment for his son, because the minister knows me. If just a hint is given, his son will get a good job. Somebody came and said, "I am going bankrupt. I do not need much, just fifty thousand rupees. And you can tell any of your disciples; it will not be difficult for them to help me."

But not a single Indian was coming for truth, for spirituality. I don't think there is any country which is more materialistic than India, but it has a long past and the fame of being spiritual.

I have chosen Oregon, because this is the last place where any prophet, messiah, incarnation of God would ever try to appear. I thought it would be good here, we would be left alone. Nobody will be coming in search of truth, or in search of a bigger salary, better business, a better political post; and nobody is going to bother us.

I have got my people. The remaining time of my life I want to devote to my people, who are neither Americans, nor Indians, nor French, nor Italians; they are simply my people. The day you become a sannyasin you drop your nations, you drop your religions, you forget all your programs. You become again an innocent child.

It will be difficult for Americans to come here, just because I am here. But if you can create... and you are already doing

it: creating an oasis in the desert, against all the hostility, illegality of the government.

One simply wonders.... The state government of Oregon is against us because of land use laws. None of them have come here and seen that we have transformed the land. It was a desert; we have made it a beautiful oasis full of laughter.

This one hundred and twenty-six square mile area, when I first came there was not a single bird, no greenery. We have made it green and we will be making it more and more green. We have made it full of dance and laughter and song, and we have changed the desert to produce enough for our commune. We are self-sufficient -- vegetables, fruits.... In need of water we have made dams; we have enough water. We have made roads.

When I came here there was only one house. Now there are houses for five thousand sannyasins -- all centrally air-conditioned. We have hundreds of vehicles, buses, aeroplanes. I don't think there is any city in the world with a population of five thousand which has ninety Rolls Royces. And that is only a beginning! We will put a full stop only when there are three hundred and sixty-five Rolls Royces.

Our way of living -- our freedom about love, about everything, our great respect for the individual -- also prevents Americans from coming here. They believe that saints should be dull, almost dead, living in poverty, renunciation, living against nature in celibacy, never looking at a woman even in their dreams -- although their dreams are full of women.

A saint can avoid looking at women in the day, but he has no control over his unconscious in the night. That's why all the saints of all religions have been afraid of sleep. They go on cutting their sleep: four hours, three hours -- the less you sleep, the greater spiritual quality you have.

But the basic reason for cutting sleep was that that sleep was full of Arabian Nights. The whole day they were fighting against the woman or the man, and in the night the reward was millionfold -- so many women, so many men, so beautiful.

A dream girl after all is a dream girl. You cannot find a woman on the earth comparable, as beautiful as your girl in the dream. It is your creation. It does not perspire, it does not need to use deodorants, it has no menstrual period. Nobody has ever heard that a girl in a dream was having her period. The girl in your dream never says, "Not today, I am suffering from a headache." She is always willing, more than willing. The saints have been afraid of sleep.

I am bringing to the world a totally new perspective of spirituality.

Americans still think in terms of old ascetics. They cannot believe that sannyasins are not celibate; a monk has to be celibate. But celibacy is impossible, biologically impossible. Unless a man happens to be impotent, celibacy is not possible. If you enforce celibacy on people, their sex energy will become perverted.

I want you to be natural, absolutely natural.

I want you to follow existence -- not me, not any bible, not any messiah.

And if you can follow your own existential feelings, you will find the truth.

It is not outside you; it is within you.
When you are absolutely natural, a great silence descends on you, a great serenity blossoms within you, and you find that which you have been seeking for many lives. But you were looking in wrong directions, and looking with wrong techniques, wrong methodology.
All the religions have preached that you have to be against this world, this body; only then can you enter into the kingdom of God. Nobody has asked these idiots, "If this world, this body are such great barriers in reaching the kingdom of God, why in the first place did God create them? Is he your friend or your enemy?"
He has given you a body. He has given you your capacity to love and be loved. He has given you all that you have. But all the priests are against their own God! God goes on creating people who are not celibate, and priests go on imposing celibacy on people. Can you see that these priests must be in the service of the devil? The pope must be the representative of Satan.
To be natural is relaxing.
And to be utterly relaxed with yourself is all that is needed to find the truth.
But all the religions make you tense, full of anxiety, anguish, fear. Then naturally, you are going to miss.
Here, we are creating an authentic spirituality.
The plastic Americans will go on searching in Kabul, Kathmandu, Goa. Let those fools search there. Finally, they have to end up here in Oregon. But first let them go.
I will tell you one Sufi story. A man was going in search of truth. As he left his village, he saw an old man sitting under a tree. The old man asked, "My boy, where are you going?"

The young man explained, "I am in search of truth. I will go around the earth, but I have to find it."
The old man said, "You will find it, and you will have to go around the earth. Some advice I would like to give you, that if you find such-and-such a man under such-and-such a tree" -- he was describing the tree he was sitting under, and he was describing himself -- "if you come across such a man sitting under such a tree, you have reached your master."
The young man thanked the old man and rushed fast in search of the tree and the man, the master -- and certainly he had to go around the earth. By the time he came back to the tree, he himself was old, and that old man was almost ancient.
He fell at the old man's feet and said, "You are something. Why didn't you say that you are the man? Now I recognize the tree and I recognize you!"
The old man said, "I was waiting for you; otherwise there was no reason for me to live. Because I had given the advice, I could not die! And it was not possible for you to recognize me at that time, you were not mature enough."
One has to knock on one thousand doors, then one finds the door that leads to reality. Perhaps it is the first door, but at that time you are not mature, you are not centered. You don't have the intelligence. You have to fall many times, you have to get caught by all kinds of religious traps, pretensions.
All this is a necessary training, nothing is wrong in it. That's how one becomes mature, that's how one starts knowing what is false. The day you know exactly what is false, the real is not far away.

To know the false as false, is to know the real as the real. So don't be worried about Americans or Russians or Chinese. You simply create this buddhafield, this dance, with such joy that it becomes a gravitational force in itself, so those who are on the verge of finding will start moving towards this place.
Rajneeshpuram is the world capital of all sannyasins, seekers, lovers of truth.
You have to create it, because our world capital will not be of skyscrapers -- it will be higher than that. Your joy, your rejoicings, your love, your compassion, your meditation -- these will create this world capital.
Already we have one million sannyasins around the world. As the politicians are piling up nuclear weapons, and religious leaders are helping to destroy humanity by creating the disease AIDS.... You should remember it: AIDS is a religious disease. It started in the monasteries where monks were put together and no woman was allowed. It is the ultimate result of homosexuality, it is a by-product of homosexuality.
On the one hand political leaders are collecting nuclear weapons to destroy this earth. They have so much already that it seems to be absolutely foolish to waste a single cent more on it. They can destroy the earth seven hundred times already. AIDS is spreading fast -- like a wildfire. These two death forces are going to push thousands of people who love life into becoming sannyasins.
A really bumper crop of sannyasins is ahead of you!

Question 2
BELOVED OSHO,

I'M CONFUSED. THERE IS FEAR AND WANTING IN ME. THERE ARE MOMENTS OF SILENCE AND MOMENTS OF SUPPRESSING MY BODY, MY FEELINGS. WHY DON'T I LET GO TOTALLY? AM I STILL GREEDY? IS THE FALLING BACK INTO OLD PATTERNS AN EXPRESSION OF COWARDLINESS? I HAVE NEVER REALLY BEEN A COWARD, BUT ALWAYS HALF-HEARTED. IN THE LAST WEEKS I HAVE BECOME SO MUCH IN LOVE WITH YOU, MY TRUST HAS GROWN. THE MORE I COULD SAY, "YOU ARE NOT SERIOUS," OR "I DON'T AGREE," THE MORE MY FEELINGS GOT IN CONTACT WITH YOU. CAN YOU SAY SOMETHING?

First, confusion is far more significant than certainty which comes out of belief, faith, blindness. Confusion is a good beginning. Confusion will be leading you to become one day Confucius! Just go on. Don't be worried about confusion.

Confusion simply means you have started thinking, you have started being an individual on your own. Confusion means: your Christianity is dropping, your Judaism is falling apart, your Mohammedanism is no longer capable of keeping you faithful. Confusion is not a bad state at all. Every seeker has to start with confusion.

You say you have never been a coward. If it is true, then this is the moment to prove it. But you know you are a coward; otherwise, who was asking you to say that you have never been a coward?

You say, "But I have been always half-hearted in everything." That's what cowardice is. One foot wants to go

ahead, the other foot wants to go backward. Half of your being is ready to take the jump, the other half holds back. The other half seems to be not just fifty, it seems to be fifty-one/forty-nine. Because you are always being held by it, it cannot be of equal force. It has more force than your desire to go ahead.

It is good that once in a while you have started saying, "Osho, You can't be serious."

I am never serious. There is no need to say it. Once and for all, categorically: I am never serious! I cannot be. Seriousness belongs to the dead. The living is playful, nonserious, joyous. The serious is somber, long-faced, British.

A woman had come to a station to meet her husband. He came down from the train, almost staggering, looking sick, very tired. The woman said, "What has happened? The journey was not that long, only six hours, and you are looking so pale, you cannot even walk."

The man said, "The trouble is that I cannot sit on a seat when the train is moving in one direction and I am facing the opposite direction. I cannot sit in that way, it makes me feel sick."

The woman said, "Then why didn't you ask the other gentleman in the compartment, 'It makes me sick -- perhaps it does not affect you. Can you take my seat?'"

He said, "I thought of it thousands of times, but nobody had introduced us. And without an introduction...." These are serious people.

I don't want you to be serious. So if you have started feeling sometimes, "Osho cannot be serious," drop it. There is no need to say it, I am never serious.

Secondly, you find many times that you cannot agree with me. What the hell am I doing here? Persuading you every day that you should not agree with anyone! You should be yourself. You were agreeing with Jesus, you were agreeing with Moses, and now you have started agreeing with me. But you remain the same -- the agreeing fool. Your subjects change, but you don't change!

I am talking to you in such a way that if you have a little intelligence you cannot agree with me. Every day I go on contradicting myself. How long are you going to put up with me? Sooner or later you will say, "I cannot agree with all these contradictions." And that's exactly what I want.

I want you to agree with yourself -- a great agreement with whatever you are.

And certainly something of that kind is happening. That's why you feel more love towards me, more trust towards me. You are puzzled because you are disagreeing, you are thinking me nonserious -- and love is growing, your heart is opening towards me. There is nothing contradictory in it. The more you are an individual, the more capable you are of loving. The more you are free of any kind of psychological slavery.... Agreeing with someone else is a psychological slavery. When you are totally free from all the slaveries, your heart is bound to open towards me with gratitude, with love. And this love and gratitude will have a totally different quality.

You will love me because I have loved you so much that I don't want even myself to become a fetter to you. Your heart will open towards me without any resistance, without any reluctance, because you know that here is a man who is

not going to exploit you, who is not going to put you into another prison.

You cannot open to the pope. You cannot open to Ayatollah Khomeini. They force you to believe, because unbelievers go to hell. They force you to have faith, because the faithful will be rewarded in paradise. They are playing on your fear and greed.

I have nothing to promise you: no heaven for those who agree with me, and no hell for those who disagree with me. What does agreeing with me have to do with heaven and hell? It is a subtle psychological strategy to make you more and more a slave. The whole humanity is living in slavery. Every faith is slavery; every religion, every church, every synagogue, every temple is nothing but a prison with open doors.

Doors are kept open to delude you that you are not in a prison. And doors are kept open because they have caught your very being, now there is no need to be worried about your body. They have programmed your mind so totally that even if you want to go out, you will not. Going out is dangerous. Remain in the fold.

Have you ever thought about the words used by Jesus for you? He calls himself the shepherd, and you? -- his sheep. Reducing humanity to sheep. Now the sheep is the most cowardly animal in the whole world. Sheep move in herds, in crowds; a sheep cannot stand being alone. She needs six hundred million Catholics all around, then she feels everything is okay. "I am not alone, there are six hundred million Catholics with the special representative of Jesus, Polack the Pope." Now there is no fear.

I want you to get out of this sheepskin, and declare your individuality.
I am not your shepherd, because I am not your enemy. I am not holier-than-thou, I am not higher-than-thou. I am just one of you who has thrown all the programs, who has come out of the sheepskin. And because, coming out of all these bounds, all these imprisonments, I have found the eternal source of bliss, I would like you to do the same.
But it is not a question of agreeing with me. It is a question of experimenting with what I am saying. Don't make a belief of what I am saying; otherwise you will never forgive me. What I am saying is only hypothetical. Who knows? -- I may be lying. How can you be certain? There is no need to believe. There is no need to have faith, no need to take me seriously.
To me all this is beautiful fun!
I love talking -- that is fun.
You love listening -- that is fun.
If in this fun and playfulness something transpires and revolutionizes your life, that is just a by-product. We are not serious about it.
If you become enlightened, so what?
If you become enlightened, I will start saying, "Drop it! Forget all about it, don't be caught by it. You have far to go. There are far stars to go to."
Enlightenment? Just a little piece of experience and you are finished. You have to conquer the whole existence.
A beautiful story is told about Gautam Buddha. When he reached the doors of nirvana -- that is the Buddhist paradise -- the doors were opened, there was a red-carpet welcome, with angels playing on their harps. But Buddha turned his

back towards the door and stood outside. The angels could not believe what he was doing: "We are welcoming him in, and he is showing his back to us." One of the angels asked, "What are you doing?"

Buddha said, "Unless everybody who is groping in the dark enters the gate of heaven, I am not going to enter. I will stand here. I am going to be the very last!"

He is kicking the whole nirvana aside. This is love, this is compassion. He wants every human being to enter into this blissful state first, and he is going to be the last.

He said to the angels, "You go away, because it will take eternity. And don't be worried about the door; when I come in last, I will close it. And in fact, there will be no need even to close it, because there will be nobody outside who has to come, everybody will be in."

Buddhists have always wondered what kind of story this is. Nirvana denied? Enlightenment? And Buddha is not ready to enter unless everybody else becomes enlightened?

But I can see the compassion of the man. The story is just a story, not a historical fact. But if you go on being more and more individual, independent from the past, from the future, from everything; just listening to your own still small voice, and following it wherever it leads -- you will know what a beauty life is, what tremendous joy, what a blessing... so much so that if you have blessed the whole world, still you have an inexhaustible source of blessings.

It is good you are confused. That means you are no longer certain about your beliefs and faith. You have moved. It is good that once in a while you don't agree with me. I suggest, never agree with me! It is good once in a while

you think I am not serious. Please remember, I am never serious because I am alive.

Have you seen any dead man smile? He is always serious. I am full of life -- how can I be serious? I am absolutely nonserious, and I take life just as a beautiful play, a beautiful drama, a beautiful poetry, a beautiful music, a beautiful dance.

Your heart is opening, your love is growing. Confusion, perplexity will be there for a while, because you have been told for centuries that if you have faith, only then will your heart open. That is wrong!

Faith means you have closed all possibility of your heart ever opening. You have been told, "Believe, and believe totally, with no doubt; only then will you arrive at truth." That is absolutely wrong.

I am not saying, "Disbelieve," because belief or disbelief are the same. One is positive, one is negative, but there is no basic difference between the two.

Why not be free from belief and disbelief and just live your life moment to moment, responding to reality according to your consciousness? And the more you respond to reality according to your own consciousness -- not according to some dogma, some catechism, some holy scripture, but just according to you -- you will be surprised how much you have missed up to now. But it is never too late.

In India we have a proverb: If a man gets lost in the morning and arrives back home in the evening, he should not be called lost. In the end he has arrived!

So whenever you arrive, it is perfectly the right time. You are in a good space. Just allow it to grow, expand, and you will be blessed by the whole existence.

Question 3
BELOVED OSHO,
EACH MORNING AT DISCOURSE, AS SOON AS I HEAR YOUR VOICE, I BEGIN TO FEEL A SENSE OF DEEP RELAXATION. I START TO FEEL DROWSY AND FIND IT DIFFICULT TO STAY AWAKE. COULD YOU EXPLAIN?

That's great, because the same happens to me! The moment I start speaking I go to sleep. And by and by I have become so expert that you don't detect that I am talking in my sleep. That's perfectly good; relaxation is beautiful. And what I am saying today, tomorrow I will contradict, so no need to be bothered. Relax and go to sleep; you need it.
And as far as hearing me is concerned, it is nonserious. It is not a sermon; I am not giving you a doctrine, I am not giving your principles.
I am just speaking in my sleep. If you all also go to sleep and listen to me in your sleep, that will be really groovy!

From Death to Deathlessness

Chapter #15
Chapter title: We are the only alternative
16 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
DURING YOUR RECENT INTERVIEW WITH DER SPIEGEL, YOU MADE A STATEMENT ABOUT

HITLER, SAYING YOU LOVE THE MAN BECAUSE HE'S CRAZY, AND ALSO THAT HE LIVED A LIFE OF A DISCIPLINE JUST AS A SAINT LIVES IN A MONASTERY. YOU ALSO COMPARED HIM WITH MAHATMA GANDHI AND CALLED HIM AS MORAL AS MAHATMA GANDHI. THIS HAS CAUSED A GREAT DEAL OF CONCERN AND CONFUSION IN GERMANY, HOLLAND, AND OTHER EUROPEAN COUNTRIES.
MY QUESTION IS: IS THIS AN ACCURATE REFLECTION OF YOUR FEELINGS ABOUT HITLER?

It is very easy to misunderstand me.
I did compare Adolf Hitler with Mahatma Gandhi.
Obviously, it is difficult to understand because they seem to be totally opposite to each other; but that opposition is only seemingly so.
Adolf Hitler created the greatest violence in the world up to now. He killed one million Jews in gas chambers, in concentration camps, and for five years continuously invaded countries, butchered people -- children, old men, women, who had nothing to do with the military. They were simple citizens.
To compare Adolf Hitler with Mahatma Gandhi seems to be absurd, but it is not. Mahatma Gandhi preached nonviolence, but Mahatma Gandhi was not a nonviolent man. Preaching is one thing, to live it is totally different. I will give you a few examples which can show you what I mean.
Gandhi used to have an ashram in South Africa, called Phoenix. His wife was continuously tortured by him for the

simple reason that she was not willing to clean the toilets of other people of the ashram.

In India it is accepted that only a certain caste -- the lowest, the untouchables -- do that work. The higher caste people never do that kind of work. Kasturba, Gandhi's wife, was a simple, traditional woman. It was hard for her. Because she refused -- she was pregnant -- in the middle of the night Gandhi threw her out of the house and told her that unless she feels that she has committed a sin, he will not allow her in the house.

A cold night, a pregnant woman in a country where she does not know any language to communicate with people -- do you think of this act as nonviolence? I cannot see it as nonviolent. It is pure violence. In the first place, if Gandhi feels it right to clean toilets, he can do it. But to force it on the wife is trespassing on the freedom of the individual -- which also is violence.

Gandhi had five sons. The eldest, Haridas, escaped from home because Gandhi would not allow him to go to any school. Gandhi was against modern education; he thought modern education -- particularly science -- had destroyed people's religion, innocence, faith, so he was not going to educate his children.

Haridas was very interested in knowing more and more things. Naturally he wanted to be educated; and I don't see that he was wrong. In fact, whatever Gandhi knew was through education, and Gandhi was educated in England. If British education could not destroy him, could not destroy his religiousness, why should he be afraid that his son would be destroyed?

But he was so much against it, that it came to a climax point. He told Haridas, "Either you stop asking to be educated, or just get lost. Then this is not your home." Haridas must have been a courageous child: he left home. Do you think of this as nonviolence? Violence is not only killing people. Violence is an attitude, an approach. Gandhi was trying to impose his ideology on his son. This is not nonviolence at all. And to tell the small child either to accept his ideology or leave the house and never come back again -- this seems to be hard, harsh, ugly.

Haridas left the house and stayed with one of his distant relatives who could understand that his demand was not wrong. He educated him. And because Haridas became educated, Gandhi wouldn't accept him in the house; not only that, he disinherited Haridas, and told him he was no longer his son.

This is an extremely violent, revengeful attitude.

And in fact, Haridas proved that Gandhi was wrong. He became educated; no religion was lost, no innocence was lost, no faith was lost. If Gandhi was really a nonviolent person he should have apologized to Haridas, and welcomed him home, because he had existentially proved that "You are wrong." But on the contrary, he was so resentful, so revengeful that he disinherited him.

Gandhi used to say that Hinduism, Mohammedanism, Christianity, are all the same. All the religions of the world teach the same doctrine, the same God. Their languages may be different, but their essentials are not different. Anyone reading Mahatma Gandhi will think him a great synthesizer of all the religions, but that is not true. It was not a philosophical understanding, but a political strategy.

In India the majority religion is Hindu, the second major religion is Mohammedan, the third is Christianity. Gandhi wanted all these three religions to follow his fight against the British rule. And it was possible only if all these three were not religiously antagonistic to each other. So it was a political strategy, and Haridas proved it perfectly.

When he was abandoned by Gandhi, disinherited, Haridas became converted to Mohammedanism. The word `haridas' means `servant of God'. He told the Mohammedan priest who was converting him, "Please keep my name -- of course in the Arabic translation, but with the same meaning." So the name given to him was Abdullah Gandhi. `Abdu-ullah' means the same as Haridas -- `servant of God'. Gandhi was furious. Now, in the first place, you have disinherited him, he is no longer your son -- why should you be furious? And it is everybody's freedom to choose any path.

This is absolutely violent. He said to his wife, "I am not going to see his face again in my life. And remember...." The custom in India is that when the father dies, the eldest son sets fire to his funeral pyre. So Gandhi made it clear to all his sons, wife, friends, followers, that in no case should Haridas be allowed to start the fire at the funeral. He even managed to dominate after death! Certainly his mind must have been really full of hate.

It happened only once.... Where I used to live in Jabalpur, there is a junction railway station, Katni, a hundred miles away, where -- just by chance -- Gandhi was traveling in one train and Haridas was traveling in another train from another direction. Both trains had to wait at Katni for another train from a third direction to arrive.

Haridas, seeing that his father, his mother, were in the train, rushed just to have a look at the old man -- he was never revengeful -- and to see his mother. As Haridas came close, Gandhi closed the door, closed the windows, and told Kasturba, Haridas' mother -- who was really crying, because she wanted to see Haridas, just to see him! -- told her, "If you want to see him, then go with him. Just as I have abandoned him, you are also abandoned."

Haridas is standing outside the compartment -- windows closed, door closed -- Kasturba is crying, and Gandhi will not allow her even to see her son's face.

Do you think this is nonviolence, compassion, love?

Gandhi had said to an American journalist, Louis Fisher... because Fisher had asked him, "You are against violence. If India becomes independent, what will happen to the biggest army in the world?" -- which was in India. "What will happen to your air force, your navy and all your war weapons?" -- a relevant question.

Gandhi said, "I will dissolve all armies, send them to the farms to work there, and I will drown all the weapons in the ocean. My country is going to be absolutely nonviolent."

India became independent. The army was not dissolved; the question was not even raised. On the contrary, India and Pakistan started a war. The three war planes -- the first to go over the Pakistan borders to bomb citizens -- were blessed by Gandhi. This is a strange kind of nonviolence.

When India was under British rule, nonviolence was a good policy because India could not have managed any armed revolution against the British -- that was impossible. The only way was what Gandhi did: "Fill the prisons. Go and

declare to the prison authorities, `We are for independence. If you want to imprison us, imprison us.'"

Now, India is a vast country. Today its population is eight hundred million. Where can you find so many prisons? And Gandhi insisted that no freedom fighter do anything which could provoke and give an excuse to the British government to be violent. "Don't throw a stone at a police station. Don't burn a train, don't dynamite a bridge, because anything done by you will be enough excuse for the British government to kill thousands of people. And we will not be able to stand before the world to say that we are nonviolent and nonviolent people are being killed who have not done any harm. Then we will not be able to gain the sympathy of the whole world."

This is simple strategy, and Gandhi succeeded in his strategy; he really confused the British government. What to do with this man? He would not do any violence, nor would he allow his followers to do any violence, and if people are not doing anything, how can you start shooting them? On what grounds?

Finally Britain decided to leave India -- not because of Gandhi's movement; his movement happened in 1942, and the British government left India in 1947. Revolution brings immediate effect. Cause and effect are joined, not five years apart. The revolution that happened in 1942 in India was crushed within nine days. Never in history has there been such an impotent revolution, ever. Nine days, and the whole revolution had disappeared.

There was no reason for the British government to be afraid of such a revolution and let India be free. India was almost half the empire of Britain. The reason why they left was

totally different. The reason was that they had exploited India enough; now there was no more possibility to exploit it. On the contrary, it was becoming an economic burden on Britain. They were the rulers, obviously they were responsible for the people, and the responsibility was growing every day as India's population was growing.

It is simple arithmetic that if an empire becomes an economic burden on you, then the best way out is to make it free. Let them have their own responsibility. And moreover, it was beautiful to give India freedom while there was no revolution, so you could keep a friendship with the country. You have not been thrown out, but by your own will you have made the country free. You have obliged the country.

So as far as Gandhi's nonviolence goes, the moment Britain left India, nonviolence also disappeared. And a strange coincidence is, that Gandhi had been for forty years continuously forcing people not to be violent. He had no discipline, no method of meditation that could recreate a man's energy, could transform his being and make him nonviolent. He had only this ideology: don't be violent. And violence is within you. It is man's inheritance of millions of years, it needs tremendous work to change it. Gandhi had not given any idea how it had to be changed. But "Don't be violent" meant repress it, go on repressing. For forty years he managed to force Indians to repress their violence. And his logic was appealing: "If you are violent, Britain is never going to leave India. If you are nonviolent, then sooner or later they will be ashamed of keeping an innocent, nonviolent country in slavery."

So people remained nonviolent for forty years, and as Britain left India, a tremendous violence exploded in India. And the coincidence is, just one million people were killed in that violence; riots between Hindus and Mohammedans killed one million people -- exactly the same number as Adolf Hitler killed in Germany!

Of course, they arrived from different directions, but both came to the same conclusion.

Who is responsible for one million people killed in India after independence? Gandhi has to accept that he was responsible for forty years' repression, and when the pressure was gone -- Britain had moved with her armies out of the country -- it erupted like a volcano.

In fact, Adolf Hitler's violence with the Jews was far more peaceful, because he killed people in the most up-to-date gas chambers, where you don't take much time. Thousands of people can be put in a gas chamber, and just a switch is pressed. Within a second you will not know when you were alive and when you died. Within a second, you evaporate. The chimneys of the factory start taking you, the smoke -- you can call it the holy smoke -- and this seems to be a direct way towards God. The smoke simply goes upwards.

But the violence that happened in India was really cruel, ugly, barbarous. Children were mutilated, killed; old men were mutilated, killed. Trains were burned, buses were burned, houses were burned. All over India there was freedom to kill. There was no rule, no government; nobody could prevent it.

But psychologists have not looked into why it happened, who is responsible for it. I make Mahatma Gandhi responsible for it. That's why I had compared Mahatma

Gandhi with Adolf Hitler. If you look just at the sentences where I compare them, you may be confused. But if you go into all the details of why I did it, you will not be surprised. I had compared Adolf Hitler also with so-called saints living in the monasteries. That was not to praise Adolf Hitler -- but you know the German mind, they could not get the point. They have never been able to get the point. It was said to condemn the saints in the monasteries.

Adolf Hitler really lived like a monk. He used to get up very early in the morning, the way monks are supposed to get up. He used to go early to bed, at exactly the time that every monastery follows. He was a vegetarian. To be a vegetarian in India is simple -- everybody is, but in Germany to be vegetarian.... He never ate any meat, any fish, he was absolutely a vegetarian.

He lived his life almost entirely in an underground cell; just the way monks live in their cells in the monastery, he lived in an underground cell. He was a bachelor almost his whole life, except for the last three hours when he got married. Hitler never allowed any woman to sleep in his room. His reasons were different: the monks are afraid that they may get interested in the woman; Hitler was also afraid, but his fear was different: his fear was that the woman might kill him when he was asleep. Who knows if she is a spy? He never allowed anybody -- man or woman. He would lock the door from the inside, because in sleep anything can be done to you.

He never trusted anybody, he had no friends. He lived a very structured life. That's why I said he lived like a saint in the monasteries. Why do you praise the saints in the

monasteries? -- because of their disciplined, structured life, ascetic life. But Adolf Hitler fulfills all these conditions. He never tasted wine. On that point he scores better than your saints, particularly the Christian saints. They are not prohibited from drinking wine. In fact, you may be surprised that the best wineries were Christian monasteries. The best wine has come out of the monasteries. The monks were not only drinking, but making alcohol too. Great religious job!

I was condemning the monks when I compared them with Adolf Hitler. I was condemning Mahatma Gandhi when I compared him with Adolf Hitler. I was not praising Adolf Hitler. I was using him as a comparison. The reasons that you respect a saint -- he fulfills them perfectly. The reasons Mahatma Gandhi is thought to be a great soul -- Adolf Hitler fulfills perfectly. And yet the man turned out to be the biggest monster in the whole history of humanity.

You can now see my standpoint. Neither vegetarianism, nor a structured life, nor celibacy, bachelorhood, is going to transform you. These things could not transform Adolf Hitler. How could these things transform Mahatma Gandhi? How could these things transform the thousands of saints and monks living in the monasteries? These things have no relevance as far as the transformation of man is concerned.

The Christian saints have been responsible for immense violence throughout two thousand years of Christian history. They have killed Jews, they have killed Mohammedans. They have burned people alive -- particularly they have burned millions of women alive. And if Adolf Hitler burned one million Jews in a very scientific,

peaceful way -- nobody was tortured -- what is the difference between these people?
Gandhi managed to repress violence -- which was bound to explode one day, and it did explode. And in that explosion he himself was assassinated. Strange, a man who has been teaching nonviolence his whole life is assassinated.
Not much difference.... Hitler committed suicide, Gandhi was assassinated, but both died in an unnatural way.
In fact, before Gandhi was assassinated, in his diary, he mentions many times, "Now I would like God to take me away from life." When he was young he had written in his autobiography, "I would like to live one hundred and twenty-five years." And he repeated it again and again until India became independent.
When India became independent, his followers... they were not really his followers, because none of them was listening to what he was saying.
He was against smoking, but almost all his political followers, the leaders, were smokers; they were all drinkers. His successor, Pandit Jawaharlal Nehru, was a meat-eater; Indira too, was a meat-eater. Strange, a country of nonviolent people, a country of vegetarians has been for the last forty years almost continuously ruled by a single family who are not vegetarians. Now again, Indira's son is there on the throne, and he is not a vegetarian either.
So those disciples were not listening to him, but they still kept him high in the sky because he had immense influence over the Indian masses. The Indian masses were not interested in his politics, they were interested in his mahatmahood, his saintliness.

His followers were not interested in his mahatmahood. They all laughed behind his back, they thought that he was a crackpot. But they were interested in political power, and that man had the whole country in his hands. So until these political leaders came into power, they went on listening to Gandhi. The moment they were in power, nobody bothered about Gandhi.

Gandhi said, "I have become absolutely useless. Nobody listens to me, nobody is ready to follow my advice. It would be good if God took me away from life. Now I do not want to live for one hundred and twenty-five years." Asking God to release you from your body is a religious way of being suicidal. He could not commit suicide, because that would go against his whole philosophy. But he was waiting for somebody else to do the dirty job. And one man, Nathuram Godse, did it.

The last words of Gandhi when he was assassinated were, "Ah, God!" My feeling is that he felt immensely relieved. He was in a constant torture after the freedom. First the explosion of violence all over the country -- one million people dead, many more crippled, blinded, their hands cut, their legs cut; many more made beggars because their houses were burned....

And this man was thinking that after independence there would be an era of nonviolence, peace. His intentions were good, but his understanding was poor. His intentions were good, but how to implement those intentions in reality, he was absolutely unaware.

He was not a meditator. He used to pray every day, but prayer is not meditation. Prayer is faith, belief in God. You

start with a lie! You don't know whether God exists or not; or even if he exists, whether he bothers about prayers or not.

Gandhi's religion is just the religion of the mediocre masses, it is not the religion of an enlightened man. So he was praying every day, his followers were praying every day, and all their prayers resulted in a chaos. That was the answer from God. Forty years of prayer, discipline, celibacy....

And about small things Gandhi was really nasty. He wouldn't allow anybody to drink tea. In his ashram tea was prohibited, coffee was impossible to bring in. The question of alcohol did not arise.

For forty years the people followed all kinds of ascetic disciplines, prayed morning and evening -- and the answer was millions of people either murdered or half-murdered; and Gandhi himself assassinated. If this is the result of practicing nonviolence, then I don't think there is any difference practicing violence.

Adolf Hitler and Mahatma Gandhi both ended the same way. They both landed their countries in the same mess.

I have said I have a certain love for Adolf Hitler, for the simple reason that at least he was straightforward; Gandhi was not. Adolf Hitler was not cunning. Whatever he wanted to do he did. He was a little crazy, but a crazy man managed to be the world's greatest conqueror. He had some integrity, some insight. Germany is a small country, but he managed to threaten the whole world. And he was not a hypocrite. That's why I have said I love the man.

I cannot love Mahatma Gandhi; he was a hypocrite, he was a cunning politician. Adolf Hitler was simply what he was,

with no mask. Mahatma Gandhi had a mask, and I hate people who have masks, because they are deceiving everybody, including themselves.

When you have a mask, slowly slowly, as many people start believing in your mask, you also start believing in your mask. And obviously, if you stand with a mask before a mirror, the mirror can only show your mask, not your real face. Adolf Hitler had no mask. Mahatma Gandhi had a very thick mask.

In the history books, Adolf Hitler will be condemned, Mahatma Gandhi will be praised. But I want it to be on record that Adolf Hitler was more sincere a man than Mahatma Gandhi.

Mahatma Gandhi used to say, "I love all of my disciples equally."

Each year there was an election of the Indian national congress of which he was the uncrowned king, and whomsoever he wanted to be the president was chosen. But one man, Subhash Chandra Bose, who was not a believer in nonviolence although he was a member of the Indian national congress, stood for the presidentship in 1939.

I was very small, but that is the only convention that I have attended -- because it was very close to my home. It was just thirteen miles from Jabalpur where Subhash Chandra presided over the congress. Without Gandhi's blessings, without even asking him, he stood for that position. Gandhi was very angry. His followers suggested that Jawaharlal Nehru could be put to oppose him, but Gandhi had really a political mind -- perhaps better than Machiavelli.

He said, "That is not a good idea. Jawaharlal is my most precious disciple. If he wins, nothing is gained; people will

say he had Gandhi's blessings. But Subhash has also the same charismatic personality, perhaps more charismatic than Jawaharlal, and there is every possibility that Subhash may win. Then it will be a double defeat: the man who has my blessings is defeated, and Jawaharlal's whole future will be dark. That defeat will put him into the back rows."

So Gandhi managed to persuade a man who was not known in the country at all, was not of the caliber of Subhash Chandra or Jawaharlal -- Pattabhi Sitaramayya. Nobody had even heard his name.

The strategy was that with Gandhi's blessings, even a person who was not known in the country at all could win the election. "If he wins, then that will be a great victory. If he loses, we can say that it was clear that he would lose, because Subhash is a world-famous name, and Pattabhi Sitaramayya is not even a provincial name." And Gandhi forgot all about the fact that he loves his disciples equally.

Of course, Subhash was victorious, even with the declaration of Gandhi that "Pattabhi Sitaramayya's defeat will be my defeat." That was blackmail, blackmailing the masses, that "If you vote against Pattabhi Sitaramayya you are voting against me; he is simply my representative." Still Subhash won the elections, became the president. And Gandhi, after Subhash's big victory, did not even congratulate him.

He repeated again, Pattabhi Sitaramayya's defeat is my defeat." And just to avoid being present in the convention, the annual convention of the congress -- because Subhash would be the president there -- Gandhi pretended to fall sick in Rajkot so that he need not go.

It was so clear, that Subhash resigned from the presidentship. He said, "If this is the way that Mahatma Gandhi behaves -- in whom we all have always had immense trust -- if he cannot come to the convention just because somebody is victorious who had not taken his blessings, then it is not worthwhile. Against him I am not going to remain the president of the congress." He resigned.
Gandhi's whole life has to be studied -- not by historians, but by psychologists, psychoanalysts, who can figure out this man, his cunningness, strategies, his lies, his political games. In comparison to this, Adolf Hitler is straightforward.
I am not saying that Adolf Hitlers are needed in the world. I am not saying that Adolf Hitler should be worshipped as a messiah. I am simply saying that we are living in a strange world where a man like Mahatma Gandhi, who has done everything undercover, is worshipped, and Adolf Hitler is condemned because he has done everything in the sunlight. Both have to be condemned.
And when I said I have some love for Adolf Hitler, I meant I have love for sincerity, integrity, courage, straightforwardness. And these qualities were in that man. He misused them. I condemn the way he used his qualities, but I cannot condemn the qualities themselves. Every individual needs those qualities.
But of course, in Germany they must have misunderstood, because Germany has suffered so much because of Adolf Hitler. The wound is still there. Even the name of Adolf Hitler makes the German mind angry. And when I compared him with the Christian saints in the monasteries,

of course they were more offended. But what can I do? He lived like a monk.

He did tremendous harm to humanity; but that is another side of his personality. And for that too -- I have looked deeply into Adolf Hitler's life -- he alone is not responsible. He wanted to be an artist, but no art school in Germany accepted him. Just the entrance examination -- and he was failed. He was not a great artist, but his intention was to become an artist, a creator. When he failed in art schools, he decided to become an architect; he wanted to make new kinds of buildings, new structures. But no school of architecture accepted him.

He was in love with a woman who simply rejected him because he was unemployed, uneducated. And of course you know his picture; nobody can say it is beautiful -- particularly with that small mustache. He looks worse than Charlie Chaplin. And if any woman just got rid of him, we cannot blame the woman. But one thing is certain, he was rejected in every possible way by the society.

No love was given to him. His father was a very strict disciplinarian, continuously condemning him, continuously letting him down. It was his practice to call in the neighbors, and before the neighbors, condemn Adolf Hitler. This man, finding, "This world does not accept me in any way, I am just unworthy," started feeling a deep inferiority complex. It is natural: rejection from all sides will make anybody feel an inferiority complex. And the inferiority complex is the cause of what Adolf Hitler became in his life.

He entered the army -- that was the only place where he was acceptable, because in the army your face is not

considered, whether it is beautiful or ugly. Ugly is better; in the army we don't need film actors, we need monsters. And in the army he proved very successful -- he won awards. And he found out one thing: that as a killer he could prove his superiority in the world; there was no other way.

That's how he entered into politics, and that's how he became the chancellor of the country. He used army tactics. When he made his party for the first time, the National Socialist Party, there were only nineteen members -- all unemployed, because in the first world war Germany was defeated, and many army people were retired before the usual age. Hitler was also retired, and he was young. These nineteen people were all army people who had been thrown into unemployment; they made this party. And it is a miracle of history that nineteen men managed to come into power within ten years' time.

Their way of working was strange, one which no political party has ever known. This was their strategy. First, they were only nineteen people. They would go to all other parties' meetings and disturb them. For that, nineteen people were enough. Those nineteen people would be sitting separately in the crowd, and suddenly they would start beating people.

Naturally, if nineteen people start beating, others will stand up, others will get involved in saving or beating -- but the meeting is finished. And by the time the people reach home, they are all hurt. Somebody has broken his leg, somebody has a fracture, somebody's head is bleeding.

The biggest party in those days was the communist party. Slowly it became clear that it was dangerous to go to any party meeting. So communist party leaders would call the

meeting, advertise the meeting, put the posters all over the city -- and nobody would turn up to listen to the leaders. Then Adolf Hitler started having his meetings. And on his posters it was written, "Don't be worried -- in this meeting there is not going to be any disturbance. And we will see that if anybody does any harm, he is finished." Of course, those nineteen people were standing on the gates. Soon it became clear in Germany that only Adolf Hitler's meeting is safe.

People are political animals. They could not go to other parties, but they would like to know what is going on. They all started gathering at Adolf Hitler's meetings. It was a miracle the way he managed.

Thousands and thousands of people would come and spread the news that in Adolf Hitler's meeting there was no problem; nobody was hurt, no chaos, no beating. This is the party! And people started joining it, because this was the only leader they were listening to. Within ten years' time Hitler was the head of the government. And then he used all his qualities in a wrong way.

He had tremendous capacity to arouse people's feelings, emotions, and he used it in a very scientific way to influence people.

He used to have big rallies. For example, if a rally was happening in Munich, then all his followers from other cities would go there. But the people of Munich would feel that Munich had so many followers of Adolf Hitler! The rallies were arranged in the night with burning torches in everyone's hands. Thousands of people with burning torches in their hands in the dark night left a tremendous mark on people's minds.

When it was in Berlin, then the Munich people and other people would be in Berlin. Slowly slowly, he convinced the whole country that "The whole country is in my hands." It was not true, but the way he worked it out proved perfectly successful.

This man would not have been there if he had been accepted by an art school, or an architecture school, or by a woman. This man would not have been the head of the government. There would not have been a second world war.

What I want to say to you is: never reject a man.

Even if you have to for certain reasons, make it as polite and nice as possible. Rather than making him feel unworthy of you, it is better to let him feel that you are unworthy of him. Then we can stop Adolf Hitlers in the world; otherwise it is impossible, they will be coming.

The parents have to learn that the child should not be insulted, humiliated, condemned. If you want to help him, love him more. Appreciate what is good in him rather than emphasizing what is bad. Talk about his goodness. Let the whole neighborhood know how nice and beautiful a boy he is. You may be able to shift his energy from the bad side to the good side, from the dark side to the lighted side, because you will make him aware that this is the way to get respect, this is the way to be honored. And you will prevent him from doing anything that makes him fall down in people's eyes.

But parents go on doing the same as Adolf Hitler's parents were doing. Teachers go on doing the same. Priests go on doing the same: calling people sinners, condemning them for everything.

The natural outcome is, everybody is carrying an inferiority complex in him. And that is the most dangerous thing to carry within you. It hurts, and one wants to get rid of it. And the only way to get rid of it is to prove to the whole world that you are not inferior. Only when the whole world accepts that you are not inferior, will you be able to feel that that inferiority complex was wrong.

The inferiority complex leads people into politics, makes people presidents, prime ministers. The inferiority complex leads people into all kinds of ambitions, crimes.

Unless humanity is completely freed from this complex, we cannot have a peaceful world. And we need it very urgently, because if we cannot manage to have people who are contented with themselves, happy with themselves, relaxed with themselves -- with no grudge, no complaint against the world -- then the third world war is just on the horizon. Any stupid politician, to prove himself the biggest one, the one who started the third world war, is going to do it.

The trouble is increasing more. If nuclear weapons were only confined to the hands of America and the Soviet Union, there would not be much danger, because both powers are equally balanced, and both know that nobody is going to win and everybody is going to be finished. The whole of life will be destroyed.

But other countries are trying now to make nuclear weapons -- smaller countries which have no place in the world of powerful people. But they have riches. For example, in the Middle East, the oil countries have all the riches that you need to make nuclear weapons. Now who is going to prevent them? They can start a nuclear war. And

once it is started it will pull all the nuclear powers into it, because a nuclear weapon can be faced only by another nuclear weapon.
Now poor countries like India are trying to make nuclear weapons. Half the country is dying, without food, and India is exporting wheat to other countries because it needs money for the nuclear plant.
It is becoming more and more urgent that we create people who have no inferiority complex, people who have a certain serenity, silence, people who have a deep contentment within themselves, people who are no longer ambitious. We need a non-ambitious humanity; only then can the cloud of death that is looming on the horizon be avoided.
My people can do it! There is nobody else to whom this great responsibility can be given.
My people have no ambitions. They rejoice without any reason. They dance and sing -- they don't need any cause for dancing and singing, dance in itself is cause enough.
We have to spread this red belt of energy around the earth. This is the only protection for humanity and life on the earth.

Question 2
BELOVED OSHO,
I HEARD YOU SAY SOMETIME AGO THAT SCIENCE IS OF THE HEAD AND RELIGION IS OF THE HEART. I UNDERSTAND THAT THESE QUALITIES, BEING OF A POLARITY, ARE MUTUALLY DEPENDENT. ONE CANNOT EXIST WITHOUT THE OTHER, JUST AS MAN CANNOT EXIST WITHOUT BOTH HEAD

AND HEART. WOULD NOT THEN A WORLD SCIENTIFIC COMMUNITY BRING WITH IT, AS A NECESSARY BY-PRODUCT, A WORLD RELIGIOUS COMMUNITY? IS NOT THE VISION OF A WORLD SCIENCE AND A WORLD RELIGION SYNTHESIZED IN YOUR VISION OF THE NEW MAN?

Man is not only head and heart. There is something more than both in him -- his being.
So you have to understand three things: the head, the heart and the being.
I have said religion is of the heart, because religion is the bridge between head and being. The head cannot jump to the being directly unless it goes through the heart.
Science is confined to the head, reason, logic. The heart is confined to feelings, emotions, sensitivities. But the being is beyond both. It is pure silence -- no thinking, no feeling. And only the man who knows his being is authentically religious. The heart is only a stopover.
But you have to understand my difficulty. You are in the head. I cannot talk about the being because the head will not be able to communicate with the being. For the head there is no being; that's why scientists go on denying the soul. So I have to talk to you about the heart, which is midway.
It is possible for head to understand a little bit of heart, because even the greatest scientist falls in love. His head cannot conceive what is happening -- falling in love? He cannot prove it rationally, he cannot find why it happened with a particular man or with a particular woman, what the chemistry is behind it, what the physics is behind it; it

seems to be something out of nowhere. But he cannot deny it either; it is there, and it is possessing his whole life. That's why I say religion is of the heart. That is only a temporary statement.

Once I can persuade you from thinking into feeling, then I can tell you that religion is of the being. Religion is neither thinking nor feeling, it is neither logic nor emotion. It is just pure silence: in one sense utterly empty, because there is no feeling, no thinking, and in another sense overflowing with bliss, with benediction.

Meditation is the way from the head to the heart, from the heart to the being.

I would like all the scientists to listen to the heart. That will change the very character of science. It won't be in the service of death, it won't create more and more destructive weapons. It will be in the service of life. It will create better roses, more fragrant roses; it will create better plants, better animals, better birds, better human beings.

But the ultimate goal is to move from feeling to being. And if a scientist is capable of using his head as far as the objective world is concerned, using his heart as far as the interpersonal world is concerned, and using his being as far as existence itself is concerned, then he is a perfect man.

My vision of the new man is of a perfect man: perfect in the sense that all his three dimensions are functioning without contradicting each other, but on the contrary, complementing each other.

The perfect man will create a perfect world. The perfect man will create a world of scientists, a world of poets, a world of meditators.

My approach is that all these three centers should be functioning in every person, because even a single individual is a world unto himself. And these centers are in the individual, not in the society; hence, my focus is on the individual. If I can change the individual, sooner or later the world is to follow. It will have to follow, because it will see the beauty of the new man.

The new man is not only clever in arithmetic, he can also enjoy and compose music. He can dance, he can play the guitar -- which is a tremendous relaxation for his head, because the head is no longer functioning.

And the new man is not only of the heart; there are moments when he drops even deeper and simply is.

That source of your is-ness is the very center of your life. To touch it, to be there is to be rejuvenated. All the energies of your heart, of your head, will be tremendously multiplied, because you will be getting newer energy every day, every moment.

Right now, even a great scientist like Albert Einstein uses only fifteen percent of his potential. What to say about ordinary people? They never go beyond five to seven percent.

If all the three centers are functioning together, man will be able to function totally, one hundred percent. We can really create a paradise here, on this earth.

It is within our hands. Just a little effort, a little courage, and nothing more is needed.

The world has to be scientific for all the technologies, for all the comforts. The world has to be poetic; otherwise man becomes just a robot. The head is a computer. Without poetry and music and dance and song, what your head does

can be done by a computer far more efficiently and infallibly. Popes have been declaring they are infallible. They are not. But if they want to be infallible, their brains can be replaced by a computer; then they will be infallible. The heart is a totally different dimension of experiencing beauty, love, and expressing it. But that is not all. Unless you reach to your very center, you will remain discontented. And a discontented man is dangerous, because he will do anything to get rid of his discontentment.

The person who knows himself and his center is the richest. In fact, that's where the kingdom of God is.

It is your kingdom, there you are a god. Deep down, centered in your being, you become an emperor.

Therefore, I say to the whole world that my red empire consists only of emperors. And we have to expand the red empire as quickly and as fast as possible, because the forces of death are coming closer every moment. But I have every hope and certainty that life cannot be defeated by death.

My people are the first people in the whole of history who are life-affirmative. All other religions are life-negative. Their function is finished, they are no longer of any use. Life-affirmative people are needed. And if you are overflowing with life, it is contagious, it starts infecting other people.

So wherever you are, rejoice, celebrate. Help your love, your life, your laughter to spread all over the world.

It is possible. It has to be made possible.

We can do it! And there is nobody else to take the responsibility.

We are the only alternative.
We are the answer to the questions that are surrounding humanity.

From Death to Deathlessness

Chapter #16
Chapter title: This moment: The golden key
21 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
THE PRESIDENT OF INDIA SAID IN A SPEECH RECENTLY, "THERE IS SO MUCH EVIL AROUND HERE, AND RAJNEESH WENT TO AMERICA. WHY?" I FIND IT DISAPPOINTING THAT THE PRESIDENT OF INDIA SHOULD MISS YOUR PRESENCE IN THAT COUNTRY NOW, BUT WOULD NOT LISTEN TO YOUR ADVICE WHEN YOU WERE SHARING YOUR VISION FOR THIRTY YEARS BEFORE COMING TO AMERICA. AND EVEN NOW IT IS NOT TOO LATE. PLEASE COMMENT.

Man is a strange animal.
It worships the dead. It misses the past.
It feels absence, it does not feel presence, because it does not live in the present. `Now' is only a word for man, it is not an experience. Past has experience, future exists -- but the present man goes on passing through it almost asleep. The past has been, the future will be; both are no more. One is dead, another is not born yet. And this is the strange

quality of human beings: that that which is, they don't take any note of. The present, which is the only existential moment, is nonexistent for the human mind.

You have to see. Mind is divided in two parts: one is the past, which is no more, and the other is the future, which is not yet. This is your whole mind. Mind knows nothing of the present. And the strangeness becomes more mysterious because existence only knows the present. That which is gone is gone forever, without any trace. And that which has not come yet, for existence means nothing.

All our philosophers have been dividing time into three tenses: past, present, future. That division is wrong. Past and future are divisions of the mind, and present is the only time there is.

Time is always present. Mind is never present. That's why the basic necessity for anybody to be transformed is to shift himself from mind to time. As the past disappears, as the future is no longer important, what is left? This moment.

But in all the languages of the world, throughout history, these three tenses have been thought to be part of time. This is a great confusion. Two belong to mind -- both are nonexistential -- and one belongs to reality. But about the real there are difficulties which have to be understood.

First, the real, the existential, is a very atomic, small moment. Unless you are alert, very alert, you are going to miss it. You have to be absolutely herenow, focusing yourself; then only will you be able to see the atomic present. Once you have become aware of the present, then you have the golden key which opens the doors of eternity.

Because we miss the present, that's why we miss our contemporaries.

The dead are worshipped, the living are crucified.
The living are never accepted as saints. The first qualification to be a saint is to be dead. Once you are dead you are no longer a problem to people, a trouble to people. You are no longer a competitor. And that's why all over the world, nobody says anything bad about the dead. Not that they were all saints, but to speak badly of the dead seems simply meaningless.
I have heard that once in a town there were five brothers; each was worse than the other. The eldest brother died. The whole town had a great sense of relief; everybody was happy that one troublemaker was gone. But the tradition of the town was that when somebody dies, before you put him on the funeral pyre, somebody has to speak a few words in his honor. Now everybody was at a loss because they could not find any word in his honor.
Finally an old man stood up, and he said, "Compared to his four brothers he was a saint."
I was in India, and I spoke on every problem that that country is facing -- and more or less every country is facing. But no politician was ready to listen, for the simple reason that whatever I was saying was against their vested interest. No religious leader was ready to listen. It went against their profession, their business.
In India, attempts on my life were made. The last attempt on my life was made when ten thousand sannyasins were present -- just in a morning discourse. The police got somewhere, from someone, a message that a few people had gone to the meeting and they were going to throw a knife at Osho. So twenty police officers arrived in time.

The knife was thrown at me. Twenty police officers were eyewitnesses. It is very rare that twenty high-ranking police officers are eyewitnesses, and ten thousand sannyasins are eyewitnesses. Still, the man was released by the court.

The magistrate privately apologized to me. The said, "The political and the religious pressure is so much -- that man belongs to a fanatic Hindu religious party, and to punish him will create chaos in the country. And the political pressure is there, because that man has immense power over many voters. If he is punished, then the politician who is being elected by his constituency will not have a chance." And the magistrate said, "I am an ordinary man, and they are threatening me that if I do something, then my future is finished, then there is no promotion for me."

Now the president can say that the country is full of evil, and why have I left the country? Now he can condemn me, because I have left the country.

The country was full of evil when I was there. No politician had the guts even to have contact with me, because if the public knew that the prime minister or the president had some connection with me, it would have been dangerous to his political future.

They knew what I was saying was true, and if they had listened to me, the country would not have been facing all the kinds of evil that it is facing today.

What are the problems in India in particular? They are the problems of the whole world in general.

Fifty percent of India's population is just starving. Soon India will be a bigger Ethiopia -- Ethiopia is a small country. Fifty percent of Indians means four hundred million people. And if fifty percent of the country is dying,

the remaining fifty percent cannot live in the country of the dead. There is every possibility they will revolt, every possibility they will turn communist -- every possibility. When a person has nothing to lose, he can do anything, commit any crime. And when fifty percent of the country is dying, it will not leave others to live in peace, in comfort.
For thirty years I have been saying that abortions should be legal. But it was against religions, so every religious person was against me, saying I am teaching things which go against religions.
Now they should ask their religions to provide food, shelter, clothes, employment, for fifty percent of the people of the country. They should catch hold of their religious leaders!
I was continuously telling people to use birth control methods. But the politicians and the religious leaders were both condemning me, saying that I was trying to destroy the morality of the country, that if people start using the pill, the morality of the country will be destroyed, because India is a very strictly monogamous country.
If your wife uses the pill and makes love to somebody else, you will not have any way of knowing. If there is no birth control available, then the child that is born to your wife is yours, you can be certain about it. And if the pill is available, what about those people who are not married? They will start making love, and there will be no way to find whether a girl is a virgin.
In India they are too much concerned about virginity. So much so, that in the past they married small children so there would be no doubt, no suspicion.

My mother was married when she was only nine years old. And the whole village was celebrating; the marriage party was coming and there were bands from the big city. And my mother was only nine years old -- of course she could not understand why she was not allowed to get out of the house when everybody in the village was out of the house celebrating. What had she done wrong?

They kept her bound in the house because she was trying to escape and see what was happening outside -- fireworks, bands, and so many people. And she was the only one who was denied. She had no idea that she was going to be married.

But nine years was really not the common age when people were married -- four years, three years, and there are millions of cases when people were married when they were not born yet! Two persons would make a contract, that if a girl and a boy are born to them, they will be married. The ceremony of the marriage is happening even before they know that who is going to be born. That was an absolute guarantee that the girl is virgin. And Hindus don't believe in the Holy Ghost....

Christians may not be certain, because the Holy Ghost can do any stupid thing; he can make a girl who is in her mother's womb pregnant. For the Holy Ghost nothing is impossible!

I was talking about the greatest revolution in history -- the pill, because it frees women from the bondage of men, it frees a woman from slavery and gives her an individuality of her own; now she can get educated, employed. She can be creative; she can be a painter or a musician, a scientist or a poet. Otherwise, the woman was simply doing one thing:

getting pregnant again and again. One dozen children, in India, has been the common rule.

I used to tease my father, because he had only eleven children. I said, "You are strange -- at least you could have completed one dozen."

There are still people in India today who have sixteen children, eighteen children. From the very moment the girl becomes capable of being pregnant -- her whole life until menopause -- she goes on reproducing. She is just a productive machine. Naturally, she cannot have any individuality of her own. Her whole time is taken up either by pregnancy or by bringing up children. And before one child is even six month old, she is again pregnant. Women have been treated like cattle.

These are simple facts, not much intelligence is needed to understand. But nobody was ready to listen; they were more interested in their morality.

And what morality is there in a virgin girl? What great spirituality is there? I don't see the point. If somebody shakes hands with me, it does not make me immoral or him immoral. And what is sex except shaking hands? And if you are too fanatic and clinical, then you can have a good douche, clean yourself and forget all about it. Your virginity cannot be destroyed. Even if a woman gives birth to a child, she is again virgin. Even the child cannot destroy her virginity. But stupid ideas -- that a woman has to be virgin, then she has to be devoted totally to her husband.... Of course whatever I was saying was going against them. But if they had heard me, the country would not have been in such a state, because when I started speaking the

population of the country was half what it is now. And still they are continuously producing children.

And it seems my going out of India has caused all the evil there. The president of India never told me, "What you are saying and doing is right;" it should be a strict policy of the government to prohibit the population from growing."

They were all against me. You will be surprised -- the politicians were telling people that I was too young, I didn't understand the complexities of morality, religion, spirituality. One of the topmost political leaders was Kaka Kalelkar -- he was ninety years old. He condemned me because I was too young.

I asked him in a public meeting, and gave him an open challenge: "I am ready to discuss the problems before the masses, from the same platform, and if my being young makes my argument wrong, then your being senile makes your argument wrong. But arguments are not to be decided by the age of the person. Arguments have to be decided by the counter-arguments. I am saying that the country is growing so fast that soon you will all be beggars. You give the alternative!"

In fact, I told him that if he had any sense of dignity, now was the time he should commit suicide -- "Because what is the need? And what are you doing? Unnecessarily, a ninety-year-old man...." All his colleagues were dead, all his contemporaries were dead, his children were old -- the eldest was seventy. "So what are you doing here except becoming an unnecessary burden, continuously sick, continuously in bed? And still you won't leave, you won't create some space for a new person to take over."

That was even more shocking to these presidents and prime ministers of India. I was saying two things: birth control -- but that is only half the story. The second is death control -- which nobody in the whole world has been talking about -- because that is the logical end. If you stop people from being born, that is one part of reducing the population. The second part should be that those who are too old, a burden to themselves, a burden to others, and who are simply suffering -- relieve them. And there is no need for them to jump into the ocean, or to hang themselves from a tree. The government should provide facilities in every hospital so that these people can come and you can give them a peaceful death -- just an injection which takes them into deeper and deeper sleep, into eternity.

And make at least their death beautiful -- you could not make their life beautiful. Life is a long affair; to make a person's life for ninety years a beautiful phenomenon is difficult. But death comes within seconds.

So at least for twenty-four hours, let him do whatever he always wanted to do. Let him enjoy everything that he wanted to enjoy. And for twenty-four hours before his death let him learn how to be silent, how to relax, so that death does not come only as death, but also comes as a deep meditation.

So not only will we be helping the population to be reduced, we will be helping old people to die with dignity, with smiles on their faces, and with a deep serenity within them which will change their whole future course of consciousness.

But naturally they all were against me, saying that I am preaching suicide, that I am talking against the law.

The medical profession was against me, because the doctors have been given an idea hundreds of years old. Hippocrates has created the oath for the doctor. And every doctor -- even today, when he passes the examination -- has to take the oath that he will always serve life, that he will try in every way to prevent a person dying. That oath is now stupid. But Hippocrates is far more important to them than the whole humanity on the verge of death. The oath should be that a doctor should help the person to live beautifully, and to die beautifully.

Life and death should not be separated as enemies; they are one phenomenon. The oath is half. The full oath should be that a physician should serve the man in life and death both. The best he can do for life he will do. The best he can do for death he will do.

But no doctor -- I was speaking in medical clubs, medical colleges, universities -- no doctor was ready to accept the idea because of the fear that some doctor may take advantage of it and may kill someone.

I said to those people that if somebody wants to take advantage, do you think Hippocrates can prevent him? His oath can prevent him? He can still take advantage. The patient knows nothing of what is being done to him, what medicine is being given to him, what injections are being given to him. If the doctor wants to take advantage, he can take it now; nobody can prevent him. In fact, the oath protects him.

But if you understand the whole situation, he cannot kill a young man; otherwise he will be behind bars. He can help a man to die only when the man has given him his authority

and the man's family has made its farewell to the man. Taking advantage will be impossible.
But people are addicted to the past.
India has been becoming poorer and poorer and poorer; and poverty is the source of all evil. And now, four years after my leaving India, the president has become aware -- why, when the country is full of evil, have I left the country? That's why -- I don't want to live in an evil country.
And whatever I could do.... I had no power, I could only persuade people, convince people. But the people are so conditioned -- they hear, but they don't listen. Seeing the situation I simply dropped the idea of transforming the Indian mind. Not when I left the country -- seven years before I left India I had dropped the idea of changing the Indian mind. It is stubborn, dull, mediocre. It lost its intelligence at least twenty-five centuries ago.
After Buddha, India has not produced a single man comparable to him. And for two thousand years India has been a slave -- to one country, then another country; then one race, then another race. A country which can remain for two thousand years under slavery, a country which is a continent in itself yet is ruled by small groups of people, has lost its soul. It is a country of dead people. Yes, they still breathe, they still walk, they still do things; but that is not enough to prove that they are alive.
Trees breathe. There are even trees in Africa which walk miles in search of water. There are trees in Africa which are cannibals. If a man comes near them, they will spread their branches around him and get hold of him. You cannot escape from their hold. They will suck your blood. Intelligent....

They open the petals of their flowers with beautiful fragrance, so that birds become attracted -- immediately, magnetically the birds come because there is so much juice. The moment the bird sits on the flower it closes. The bird is gone forever, and he had come in search of juice!

So I don't consider a man alive because he is breathing, eating, reproducing children; this is not enough to be alive. This is vegetating. And when I said this to Indian leaders -- religious, political, social, educational -- they were all angry. I was calling their country a country of dead people, and saying it has been dead for at least twenty-five centuries, it is a ghost land.

Nobody is ready to change, so the president, now blaming me, is showing how politicians are cunning. When I was there, they wouldn't listen to me.

Now that I am not there, they can dump the responsibility on me -- that the country is full of evil, and I have left the country. So what do you want: that I should join in creating more evil there?

Thirty years is not a small time -- almost half my life I wasted with idiots. And this president is a perfect idiot. It is very difficult to find perfect people -- some imperfection or other is bound to be there -- but this president, Zail Singh, is a perfect idiot. His statement shows his stupidity.

All these politicians in India are Gandhians, they follow Mahatma Gandhi. I was criticizing Mahatma Gandhi for thirty years continuously, single-handedly. There was nobody who would join with me in criticizing Mahatma Gandhi.

Even prominent political leaders tried to persuade me, "Why are you after Mahatma Gandhi? The whole country respects him."

I said, "That's why I am against him -- because that man has given such a rotten ideology to the country, that if he is respected, his ideology is going to influence people."

For Mahatma Gandhi all human progress stopped when the spinning wheel was invented. After that no science, no technology -- the spinning wheel is the last invention, the last discovery. He wanted all the mills to be closed, all the factories to be closed. And everybody should create his own cloth.

I have worked it out. If a man wants cloth for himself only, he will need a bed, bedsheets, towels, clothes to wear -- at the minimum. For this he has to spend eight hours a day, continuously spinning for the whole year. Then he will be able to provide for himself -- and that is himself, not his wife, not his children, not his old parents, not his sick mother. They will all be naked!

And if he is going to create clothes for himself, working eight hours on that stupid spinning wheel, then when is he going to earn his bread? When is he going to earn enough to send his children to the school, to the college? There are a thousand and one things in life -- not just having enough clothes. How is he going to create a house, or purchase a house, or make a house? There is no time.

Mahatma Gandhi was against such simple and absolutely necessary things like telegraph, electricity, railway trains -- all these should disappear. Do you think such a man should be left outside into the masses, freely spreading all this poison? And his ideology is not going to solve anything --

it is going to create more trouble. But he was a religious man.... I don't see anything religious in him.

But every country, every race, has its definitions of who is religious. Mahatma Gandhi was religious because he was vegetarian; that means all non-vegetarians around the world are irreligious -- yes, Pope the Polack included. All the religions of the world are irreligious. Gandhi was not in favor of drinking tea or coffee; those are irreligious things. Now this is going too far. Smoking is out of the question, alcohol you cannot even mention.

If people cannot smoke, cannot drink tea, cannot enjoy coffee, what substitutes are you giving them? Their life is already boring. It will become even more boring because there will be no coffee breaks, no tea breaks. People are continuously afraid and nervous. When they start smoking, it helps their nervousness. If you are a smoker, you know perfectly well -- whenever you are nervous, you start smoking. It makes you busy, you forget about your nervousness.

I have heard that one day, early one Sunday morning, a hippie-type fellow entered the biggest church of New York. The bishop asked him, "What are you doing here?" The hippie laughed, he said, "You are asking me what I am doing here? I am Jesus Christ. I ask you, what are you doing here?"

He looked like Jesus Christ -- Jesus Christ must have looked like a pioneer hippie. The bishop became afraid. He immediately made a long phone call to the Vatican to ask the pope, "What am I supposed to do? Jesus Christ has come here. I think he is a hippie, but who knows?"

Jesus Christ also looked like that man -- and what is the criterion to decide? Even when Jesus was there, there was no criterion. Jews crucified him as a criminal! There was no criterion to prove that he was the only begotten son of God. Even then, there was no criterion. What criterion is there now?

The pope was silent for a moment -- could not figure out what to say. And the bishop said, "You must remember that Jesus Christ has promised that he will come again. Perhaps he has come again. But now what should I do?"

The pope said, "You should not do anything. You just look busy so that you can overcome your nervousness -- and I am going to do the same. Just look busy, and meanwhile inform the police."

When you start feeling nervous, your cigarette, your cigar, gives you a certain relief. You start becoming busy without business. But Gandhi was against smoking.

In India, for the farmers -- which are eighty percent of the country -- smoking is a necessity. Otherwise they cannot work so hard in the hot sun. Nicotine is needed, their physiology needs it. And cigarettes, or tea, or coffee -- they all help the poor people to work twelve hours. Their work starts early in the morning, four o'clock. If you take away all these things from them, the whole country will fall flat. People will not have enough energy.

I am not against anything that helps you to live a little more joyously, more intensely. Yes, I would like you to have enough food to satisfy your needs, so that you don't need any nicotine, you don't need any coffee, you don't need any tea. That is a totally different matter. But the basic point is

that you should be provided with rich food. The food is missing.

In India almost ninety percent of the people are living below the survival level. And you stop them even from small, silly things like smoking! And I can't think how smoking can be against spirituality. I have tried hard -- how can it be against spirituality? How can it be against religion? In what way is it going to degrade you?

But Gandhi is their political philosophy, ideology. President Zail Singh should try to look at what Gandhi has been teaching to people. He has made the country poor, he has made the people poor, he has made the people feel guilty about unnecessary things. And if you follow him, then at the spinning wheel -- which must have been invented some ten thousand years ago -- humanity has to come to a full stop there.

The spinning wheel cannot take you to the moon, however hard you spin. It is not going to help create more food; it is not going to help you have more health. But still they are preaching Gandhian ideology to the country. Gandhi was against birth control, Gandhi was against the pill; certainly he was against abortion.

And he never came to know my idea: that if old men want to die, it is their birthright.

I cannot conceive... if I want to die, whose responsibility is it to prevent me? But all over the world, all the laws are against committing suicide. And you can see the insanity of it: if you are caught red-handed committing suicide, then the court will give you a death sentence. Great!

In the first place, if the man really wanted to commit suicide, I don't think anybody could prevent him. If he was

caught red-handed, that means he was fifty-fifty, wavering. Standing on the hill, looking down into the lake, having another thought -- to do or not to do, to be or not to be. That's how he was caught red-handed. He was only fifty percent for death -- now the court sends him to one hundred percent death. Great punishment!

Man is not asked by anybody whether he wants to be born or not in the first place. That is something imposed upon you. You have never been asked, your permission was not needed. You have just been thrown into life. That chance you have already missed, of saying no. But now, if you want to say no -- I don't think any law is legal which prevents you.

And I was not saying that young children should commit suicide, that young people who have responsibilities to fulfill, work to do, should commit suicide. I was saying that a man who has passed at least seventy years, has done everything that he wanted to do, and now there is nothing -- he is a spent cartridge -- now why should he be forced to live?

In America, there are thousands of people in the hospitals, hanging in strange situations -- somebody's legs are up, somebody's hands are up, somebody's bed is in a position that nobody would like to live in. A few are unconscious; a few are in coma for years, and doctors say that there is not any possibility for these people to be conscious again. But tremendous effort is being made to keep them alive -- because of the Hippocratic oath.

The Hippocratic oath should be thrown out of all medical colleges. That man has done enough wrong. All these people are suffering because of his idea.

Now, a person who is in coma and is not going to be conscious again -- what do you think? Is he a man or a cabbage? If he is poor, he is a cabbage. If he is rich, he is a cauliflower. A cauliflower is a cabbage with a college education.

But what are you doing with these cabbages and cauliflowers, when people are hungry and dying on the streets? Thirty million people in America are dying in the streets, living in the streets. And you are taking care of these people who are not going to come back again.

But the law... the doctor cannot stop the artificial breathing that is being given to the man. He cannot breathe by himself, now artificial breathing is being given. That cabbage is keeping at least several people engaged: a nurse there twenty-four hours a day, a doctor coming in the morning, then in the evening; then medicines, then breathing. He is occupying a beautiful room -- and people are dying on the streets, hungry. And he is being forced, by injections; because he cannot eat, so all necessary things have to be directly injected into him.

That's why I say man is a very strange animal.

I was teaching birth control -- and I was teaching death control. And I was teaching that the country should become more scientific, more technological. It should stop all this spinning. Enough! You have done spinning! Now do something else.

But their problem is their prejudice. In India they have seen their days of glory in the past. India is an old country.

And you have to understand a simple law: the child has no past. He looks ahead because only in the future is there

space. He projects, imagines, hopes, desires: they are all in the future.

For the old man who has one foot already in the grave, what future is there? Only the second foot, that's all there is left. He looks backwards. He remembers all those beautiful days that he never lived.

You are young. Are you living something that will be worth remembering when you are old?

You were a child. Is there something worth remembering from when you were a child?

Every child wants to grow up as fast and as quickly as possible because he can see young people are enjoying everything. Ask the young people, "What are you enjoying?" They are passing time by playing cards. In old age they will look backwards and create a hallucination that they have lived a beautiful life. All that is old immediately becomes gold.

The same happens with countries. India is a very ancient country -- perhaps the most ancient country. In the future there is only darkness, death, poverty. The past, you can manage -- nobody is going to prevent you from dreaming that in the past you had everything. And that is what Gandhi exploited. He told India, "Go back to nature, back to the past," without understanding a simple thing -- nobody can go backwards; otherwise nature would have given you four eyes -- two to look backwards.

Man has no reverse gear. When Ford created his first car, it also had no reverse gear -- naturally, because nobody had thought that things can go backwards. But Ford found that this is a very strange thing... if you want to come back to your home, you have to go all around the town, and just by

going back a few feet you would have reached your garage. This is strange! Henry Ford proved more intelligent than your God the father who is in heaven -- he has still not given you a reverse gear!

Man cannot go backwards. Man can only go forwards.

Yes, you can delude people. You can give them great pride that they had a golden past. You can become a great saint in their eyes because you have fulfilled their egos. Now, in return, they fulfill your ego. It is a mutual arrangement.

I was not fulfilling anybody's ego. Naturally, they were against me. In fact, I was trying to destroy the ego that Mahatma Gandhi and people like him had created in them. They were seeing a beautiful dream of the past, going back to nature when everything was abundant -- but how can you go back to nature?

In Gautam Buddha's time, India's population was only twenty million. Now it is eight hundred million. And in this population Pakistan is not included, Bangladesh is not included. If you include those two also, then India has already made the century. It has passed one billion. From twenty million to one billion -- how are you going to go backwards? Eighty million people will have to be killed. And Gandhi was not for violence. But his whole ideology needs great violence -- floods, war -- so the population can be cut. But why wait for nature to do these things, when we can do it very easily?

Just for twenty years, absolute birth control. And within twenty years you will be able to come to one-fourth of your population. Then you can allow every couple to have two children -- so the population never goes again to the same proportions.

President Zail Singh wants to dump the responsibility on me? I can come back to India -- but for that, Zail Singh will have to come here to invite me and accept what I am saying. No politician has guts, because by coming to me he will lose his presidentship. And if he tries to have my ideas implemented in India, he will be assassinated.

The Indian mind is so ancient, so full of nonsensical ideas, like every child is God's gift. Strange -- nobody has seen God, but gifts go on coming. And if it is God's gift, we have every right to return it. What is wrong in it? You cannot impose a gift on me; I can return it with thanks. That's what the pill is doing.

And God has such a big universe -- he can send these gifts somewhere else. Why to this poor earth? And can't he send something else as gifts? Only children? If he is sending children, then send a few acres of land with them, an electricity generator, a car, some vehicle -- it is his duty. Just going on sending children without anything else, not even clothes....

Even if you send a gift to somebody, you package it, you put a beautiful ribbon around it. And these children go on coming without any package, without any ribbon. These are not God's gifts, these are just accidents -- and accidents should be prevented.

But in India they have been preaching that the poor are poor because they have committed bad, evil acts in their past lives. That's why they are poor. And the rich are rich because in their past lives they have done good deeds. But it is very strange: you put your hand into fire -- and it will be burned in your next life? Cause and effect are connected; why this much distance? A man murders

somebody; in his future life he will be punished. Why? Why this distance?

But the distance is needed to deceive people, because those poor people have not done anything wrong in this life. So you cannot say, "Because you are doing wrong things, that's why you are poor." In fact, just vice versa is the case: because they are not doing wrong things, they are poor. Those who are doing wrong things are already rich. That is the reality.

But Indian religions have created a beautiful camouflage. Unless India becomes totally free of its religious superstitions, unless India enters into the contemporary world, it is going to die. And it is going to die a very ugly death.

It is already happening in Ethiopia -- one thousand people are dying every day. When it happens in India it will not be one thousand people every day, it will be fifty thousand people every day. There will be nobody to create funeral pyres for them. From where are you going to get that much wood?

India has destroyed all its forests -- so much so that Bangladesh is suffering in poverty, because India has cut all the trees in the Himalayas. Those trees were preventing too much water from flowing into the rivers, so the water was going slowly. Now there are no trees, so all the Himalayan rivers pour their waters into Bangladesh so fast that the ocean cannot absorb it. It starts flowing backwards and Bangladesh is dying from floods. And who is responsible for that? India will not have enough wood for funeral pyres.

And this is not in their minds at all, what they are doing. Fifty percent of the people are ready to die any moment and India is selling its wheat, exporting it. Why? -- because the Indian government wants nuclear weapons. For that, money is needed. Half the country is ready to die, and you are selling their food to create nuclear weapons!

And what are you going to do with nuclear weapons? You cannot make India a nuclear power. It will take three hundred years for India to become equal to the Soviet Union or America. But in three hundred years the whole of India will be dead. And in those three hundred years America and the Soviet Union are not going to wait for you; they will have gone three thousand years further ahead.

India's problem is very simple: just drop the old religious superstitions. Just forget all about Mahatma Gandhi and his idiotic ideology, and do whatsoever is necessary without any fear of God.

Within ten years I can change that whole country.

There is no problem -- not much. In ten years we can solve all the problems of the whole world; you just have to be more scientific, more logical, more reasonable.

But no, the same is the case everywhere.

Just now Pope the Polack is in South Africa. And in South Africa he is teaching against birth control, against abortion. And South Africans are very efficient in creating children -- perhaps more efficient than anybody else in the world. They are already starving. They should catch hold of this pope and give him to the cannibals -- because there are still a few cannibals. They can have a good breakfast, and a little taste of Christianity too!

What business does this man have to go there? They are dying, and you are teaching them, "Bring more children." But these people are not interested in humanity, its life, its joy, its comfort -- no. Their interests are very different. When they say these things, they give you different excuses, for example, "These are God's gifts." The reality is that the pope wants more Catholics in the world, and the only way is to produce more children.

One of the Christian priests has written a letter to me: "In four years in your commune, not a single child has been born. Then how are you going to survive in the future?"

I said, "You are talking about the future?" He was telling me that children should be born; otherwise soon there will be no sannyasins. He does not know me! We pick up ready-made sannyasins. Why bother giving birth to a child and then raising it up? We catch them from all over the world. There are so many young people Catholics have prepared, Protestants have prepared. We believe in ready-made things.

Sannyasins are not going to disappear.

Catholics, Hindus, Buddhists are going to disappear, and they will disappear because they are creating so many children. We cannot disappear because we are not creating any troubles for ourselves. And we will take ready-made people only if we have facilities for them. They will not be gifts from God. It will be our choice, whether to take them in or not.

Already there are six hundred million Catholics in the world, but nothing satisfies people. More Catholics.... In India Mother Teresa continuously preaches against birth control, abortion, because if there is birth control, and there

is abortion, and children are no longer born, then from where is she going to get all her supply of orphans? And without orphans, who is Mother Teresa? Who is going to give her a Nobel Prize?

And you should understand it, that those orphans come from Hindu families, Mohammedan families, but once they enter into Mother Teresa's orphanages they all become Catholic.

The pope calls Mother Teresa to the Vatican, gives her titles. The Nobel Prize is given to her. All over the world, from every country, Catholic universities are giving her titles and degrees. For what? Destroying India with more population? But the reason is not the orphan, it is not in the service of humanity, of the poor. It is in the service of the church. And why?

Why did Ronald Reagan go to the Vatican? He should have come here!

The Vatican is dead. What advice can the pope give him? And that too, a polack pope. Have you ever heard that Polacks have produced any wisdom? -- or have written any beautiful literature, poetry, music, sculpture? Do you remember anybody becoming enlightened in Poland?

But Ronald Reagan goes for different reasons. America is continuously losing ground to the Soviet Union. The Soviet Union has a certain ideology of communism; America has no ideology. America also wants to have a certain ideology against communism; without it, just nuclear weapons won't help.

Ronald Reagan is trying to enforce Christianity on America more and more. First he wanted prayers to be made compulsory in all educational institutions from the

kindergarten to the university. But the Supreme Court ruled against it unanimously. They said, "This is bringing religion into politics, creating a mixture of religion with the state."

Then he started another thing -- that all Christian educational institutions should receive the same grants that public educational institutions receive. The Supreme Court has again decided against it, because this is against the constitution of America, to give support to a religious institution.

But why is Reagan so interested? And now, see how politicians work. Now he has found a way roundabout. The Supreme Court has decided that no religious institution -- and in America, most of the religious institutions are Catholic or Protestant -- should receive any state support. So what is he doing? Now he is proposing, "We will give grants to the parents, not to the institution. And then the parents are free to send their children wherever they want." The Supreme Court ruling has been cancelled in a very cunning way. "Don't give to the institution, but give to the parent whose child is in a Catholic school." Now it is the parents' freedom to send their children wherever they want.

Reagan is afraid that America has no ideology to present before the world, as the Soviet Union has. But Christianity is not going to give any counter-argument to communism. Communism says, "There is no God."

Christianity has not been able to prove in two thousand years that there is.

Communism says, "There is no heaven and no hell."

Christianity has not been able to prove... in two thousand years of continuous theological and philosophical

argumentation, no proof has been found for heaven and hell.
Communism does not believe in the independence of soul. Christianity has no answer for it.
Christianity will be a poor ideology against communism. If anything can stand against communism, we are the alternative.
I have been in India, continuously arguing with communists, and they were at a loss. Because I say there is no God, they cannot fight on that ground; there is no heaven and hell, so they cannot fight on that ground.
The only thing that remains is consciousness. And I have been asking them, "How much meditation have you done? What right have you to say anything about consciousness? You have not entered into your own consciousness. How can you say that the consciousness that is within you is going to die with the body? While it is alive, you have not made any effort to understand it. So the first thing you have to do is to come to my school of meditation and learn meditation."
And anybody in the whole history of man, who has who has been able to meditate cannot deny consciousness.
It is such a tremendous experience!
It is not a question of logic, it is a question of living it.
It is not a mere argument, it is the answer!
So if Ronald Reagan really wants an ideology which can stand against communism, we have it here.
I have chosen the red color not without consideration. I have taken it away from the communists already; now the red has become associated with me. Communists have only

a red flag. I have colored the whole personality red. My flags are moving all around the world.
Ronald Reagan should understand: it is better to be red than dead! Your nuclear weapons will create only death.
And if he had asked that every institution -- educational, academic -- should have a few moments of meditation, then perhaps the Supreme Court would not have denied him, because meditation has nothing to do with any religion. Meditation is a pure, scientific method. In science you call it observation, observation of the objects. When you move inwards it is the same observation just taking a one-hundred-and-eighty-degree turn and looking in. That's what we call meditation. No God is needed, no bible is needed. You need not have a belief system as a prerequisite.
An atheist can meditate, just as anybody else can, because meditation is only a method of turning inwards. Nobody denies that you have an inwardness -- that you are there, that something is inside. Even the communist cannot deny it.
When I said this to the president of the communist party in India, he said, "Why can't I deny it?"
I said, "Your very denial will be the proof that you are there. Who is denying? A corpse cannot deny, a stone cannot deny. Your very denial will be the proof that you are there. And all that I am asking is, try to find out who is denying, or who is affirming."
I could have fought for Ronald Reagan with the Supreme Court, for the simple reason that meditation has nothing to do with any religion. Meditation is a simple scientific method of observing your own subjectivity. And education is incomplete -- very incomplete, if you know nothing

about yourself. You know everything about thousands of things, and you don't know anything about yourself?
I was talking to a Nobel Prize-winning scientist in India. He was the head of the atomic plant in India. I asked him, "You know everything about atomic energy; for that you have been given a Nobel Prize. But have you ever wondered who you are? Who is it who has discovered? Who has made this atomic plant? Who is it?"
He said, "You always raise strange questions. I have never thought about it, I don't have time."
I said, "You don't have time to know about yourself, and you have time to know about atoms which will only create more Hiroshimas and Nagasakis?"
Meditation cannot be denied by any court in any country, because it has nothing to do with Christianity, nothing to do with Hinduism, nothing to do with Buddhism.
Meditation is the only thing that can transform a man into a spiritual being, without making him Hindu, Christian, Mohammedan.
Meditation can release all his potential and intelligence. Therefore I say, I am the answer!
Forget the Vatican. You are going to a graveyard. Come to the living people who are enjoying, rejoicing, dancing, singing -- who are alive. And aliveness is contagious. If Ronald Reagan comes here and you are dancing and singing, he will start dancing and singing with you. And anyway, he is an old cowboy film actor.....
But the West is unaware of meditation, it knows only prayer. Prayer demands belief in a God which you cannot prove.

Meditation demands no belief. It needs only an inquiring, exploring, adventurous spirit. And that you have -- everybody is born with it, a curiosity to know.
We don't say to anybody, "Believe in this, believe in that." We simply say, "Doubt everything in which you have believed, because doubt is the right method for both science and spirituality."
In three hundred years science has progressed so much -- and nobody gives the credit to doubt. It is because of doubt that science has given us so much in three hundred years. In ten thousand years, religions have not given anything except bloodshed, wars, burning living people -- millions of people. That is the only contribution of your religions.
Prayer is stupid.
Meditation is intelligence.
I stopped moving around in India seven years before I came here. And in those seven years, by and by Indians disappeared from my vision. People from all over the world started coming. We had become, in India, an island where you could find Chinese, Japanese, Koreans, Americans, Germans, Italians, French, English, Swiss, Dutch; even people from Soviet Russia -- even they are here.
But Indians simply disappeared, for the simple reason that I was not consolidating their beliefs. I was destroying their beliefs, and I was creating a totally new vision of meditation which needs no belief system as a support.
That's why people from all over the world who had an inquiring mind, who were fed up with their their religions, with their priests, with their churches, synagogues -- they started coming there. They were ready -- because there was no question of believing anything -- just experimenting.

And the more they experimented, by and by they started feeling a new energy arising in them. Who bothers about God? And who bothers about paradise? We can create paradise here. And when you are in deep silence and meditation, you are a god, not a bit less -- a little more, because God is just a fiction and you are a reality.

But I could see that India had come to a point where perhaps it could not accept any living truth.

Just as people are young, become old and then die, civilizations also are in their childhood.... For example, America is in its childhood. Its whole history is three hundred years. India has a history of almost ninety thousand years. Compared to India's old age, what are three hundred years? Europe is middle-aged. Perhaps India has to die -- except that, there is no way out. And there is no harm; just as people die, civilizations die.

For thirty years continuously touring all over India, talking to people day in, day out, the only thing I realized was, that I was talking to dead people. The civilization is ready to die any moment. I had come to America -- President Zail Singh must know it -- for my own health, which India has destroyed. Thirty years' journeying in India, continuously on the train, on the plane -- even on the camels....

That reminds me about a card a friend has sent from Santa Fe, showing that in Santa Fe there is a rock formation which looks like a camel. It is a printed card, so that means Santa Fe must be promoting the camel. This is strange! My camels have also gone there.

I had come here because my health was deteriorating and I was continuously talking to walls. I thought it would be good to be here for my health. But since I have been here, I

have felt that there are even more important things than my health. And the most important thing is that America is still a child, is capable of learning, is capable of changing, is capable of becoming really the new brave world.
I am going to be here!
And I am going to spread my red people all over America, because this is the place where the new man will be born. In a disguised form, he has already arrived.

From Death to Deathlessness

Chapter #17
Chapter title: Becoming is going away from being
22 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
WHEN I SEE YOU MY HEART EXPLODES, WHEN YOU DANCE I FEEL SO JOYOUS, WHEN YOU SPEAK I ENJOY IT IMMENSELY. SO OFTEN THESE DAYS, WITH ALL THE BLESSINGS YOU SHOWER UPON US, I FEEL SO OVERCOME. WHO NEEDS TO BE ENLIGHTENED, WITH SUCH AN EXQUISITE, OUTRAGEOUS MASTER LIKE YOU AROUND? I'M ENJOYING LIFE MORE THAN EVER BEFORE, AND I DON'T CARE ABOUT ENLIGHTENMENT. AM I BEING IRRESPONSIBLE OR DEPENDENT ON YOU BY NOT WANTING ENLIGHTENMENT? OR SHOULD I JUST KEEP ENJOYING YOUR BEAUTY, YOUR GRACE, AND THE IMMENSITY OF YOUR LOVE?

The first thing to be understood: you cannot want enlightenment. If you want it, you are not going to get it. Wanting is the greatest barrier, because wanting is of the mind -- and enlightenment is the experience beyond mind. So it is good that you don't care about enlightenment. Do you think I care? As far as I am concerned, you are enlightened, you are just not aware of it.

Enlightenment is not something far away, a goal that you have to achieve; it is not that you have to compete with others, that you have to be fast and speedy.

Enlightenment is your very being.

You are born with it, it is your inner luminosity.

So the question of wanting takes you away from your being. Wanting means desiring.

You can desire everything in the world, but you cannot desire enlightenment; because everything else is there outside you, but enlightenment is your very center of being. It is just that you are looking outward, so your own being is not in your consciousness.

The whole art of meditation is just to turn your consciousness inwards, so that you can become acquainted with yourself. You are not yet introduced to yourself. You know what your name is -- but you did not come with that name; that label has been put by others. You know you are a Christian, a Hindu, a Jew -- but you were not born as a Hindu, as a Mohammedan, as a Christian.

You were born as a deep and tremendous luminosity, innocence. You were born enlightened -- but before you could become aware of it, people started putting all kinds of garbage on you. Before you could have a look inside, they turned your eyes outside and focused them on other

things: "You have to become the greatest scientist in the world, you have to become the richest man in the world, you have to become the president."

They managed one thing: they took your attention from being and focused it on becoming. Becoming is going away from being. The more you attain your desires, the farther away you are from yourself. And there is no end to becoming. Always there is a horizon calling you forth. Becoming is unending, so people go on running after shadows for their whole life. And where do they end up? In a graveyard -- presidents and all. The ultimate attainment of all their efforts is the grave. And the grave of a president and the grave of a beggar are not different.

In the East it has been a beautiful tradition that whenever anybody dies, he is burned. The grave is not made, he is not put in a grave but on a funeral pyre. It signifies that this man burned his whole life, this is the ultimate result. Becoming is burning. The funeral pyre is the goal that he has achieved -- all his life burning for this thing, burning for that thing. He had not rested a single moment, he had not relaxed a single moment. The funeral pyre is very significant.

The grave does not give that sense. In the West you make the grave as beautiful as possible, with marble, with beautiful inscriptions on it. You carry the body in beautiful, costly caskets.

Just the other day I saw a book published by the Rolls Royce Company. Of course, we are first in the whole world, but there is a company in Scotland which has two hundred and sixty Rolls Royces; it is a professional company. And in those Rolls Royces a person travels only

one way, he never comes back, he has no return ticket. That company carries people to their grave. Of course those who are rich can afford many Rolls Royces to follow the corpse. That's why they have two hundred and sixty. Up to now, the biggest number used by one man was thirty-three Rolls Royces.

But every day people are dying. They could not use a Rolls Royce in their life, at least give them the joy -- not only of riding in a Rolls-Royce, but of being followed by dozens of Rolls Royces.

But that company is not a competitor to us. Our Rolls Royces are for the living. Their Rolls Royces are for the dead. And of course, they have to keep two hundred and sixty, because in one day they may have a few orders. Sometimes all their Rolls Royces are engaged. Death comes without giving you any warning.

But whether you go in a Rolls Royce or in a municipal corporation truck, it makes no difference to the corpse. It knows nothing; there is nobody there! You are only carrying bones; how you carry them makes no difference at all. The emperor dead and the beggar dead for the first time become communists -- equal. Only in graveyards does communism exist in its authenticity: no hierarchy, nobody above you, nobody below you. There is nobody, in fact. And this is the whole story of becoming.

It is good that you don't care about enlightenment, because your caring about it will destroy the whole thing. That will create a desire, that will create a longing. And enlightenment cannot be an object of your longing and desire.

The basic fundamental of enlightenment is desirelessness.

Here you are enjoying, rejoicing, dancing, singing. Don't be worried about enlightenment. Suddenly one day dancing or singing or listening to me, or just sitting in silence, you will become aware -- "My God! I have always been enlightened!"

That's how it has always happened. That's why down the centuries the first similarity enlightened people have shared, is: they have laughed loudly when they became enlightened. On other points they may differ, their philosophies may be different -- someone may have one kind of theology, someone another kind -- but as far as laughter is concerned, nobody in the whole history of humanity has become enlightened and not laughed!

Life is really so hilarious: you go on trying to find something which you have already -- in fact, even if you want to become unenlightened, there is no way.

So don't think that you are being irresponsible. This is just the opposite; you are being, for the first time, responsible. You have dropped the idea of enlightenment. You are no longer interested in enlightenment. That's a great step.

And don't be worried that you are perhaps becoming dependent on me, that without my help you cannot do it. I go on destroying every possibility of your becoming dependent on me. There were people who became dependent on my words. I stopped speaking for three-and-a half years just to get rid of those camels. They have moved, they are all in Santa Fe.

But there are thousands of ways you can become dependent. And that's the function of the master: not to make you dependent. He wants you to be totally free, independent individuals, having immense respect for your

own integrity. And it comes by being joyous for no reason -- dancing for dancing's sake; singing as an intrinsic value, not singing in a competition to win the award; singing to enjoy, just the way birds sing in the morning.

You cannot ask those birds, "Why are you singing? Have you got the Nobel Prize? Or have you become the president of America? Have you found a treasure?" Nothing. Just the morning sun, the beginning of a new day, the fragrance of fresh flowers, the darkness disappearing and the whole sky becoming available again -- suddenly the song bursts forth for no particular reason.

In fact, it is not right to say that the birds are singing. It will be better to say that singing is happening to the birds. It is simply coming out without any effort, it is not a doing. They are not rehearsing for it. They are not going to a music institute, nobody has ever taught them how to sing. They don't bother whether their singing has any meaning in it. Sheer joy!

And if you feel around me sheer joy -- dancing, singing, rejoicing -- that's enough. Don't be worried: your singing, your dancing, your joy will never become dependent on me. They are yours.

Perhaps in the beginning you will think that it is because of me that you are rejoicing, but that fallacy will not last long. One day, suddenly, sitting in your own room, you may start dancing. In fact everybody does it in his bathroom already. In the room he is a little bit afraid what the neighbors will think. Sitting before the bathroom mirror, have you not made faces? You are again a child.

Soon you will discover my presence is only an excuse, because you cannot laugh without an excuse. That's why.

You need some excuse. The master is here -- that is enough to rejoice. But just a little intelligence is needed. Rejoicing in itself is enough, it needs no reason. Soon sannyasins start finding that they can dance, they can sing, they can rejoice under the sky, under the stars, by the side of the river, on the mountain.

The function of the master is, in the beginning, to give you an excuse, a reason, so that you don't feel embarrassed. Otherwise, if suddenly in the outside world, walking on the street you start dancing, soon you will be in the hands of the police. You will be presented in a court: "This man has been dancing on the road, disturbing the traffic, and he does not say why he was dancing! Either he is mad, or some other reason has to be found."

You cannot do it in the outside world; that's why I insist that all my sannyasins should start moving towards communes where nobody is going to ask why you are dancing. Perhaps, seeing you dance, they may start dancing themselves. Nobody is going to ask you, "Why do you have this Jimmy Carter smile? Have you become the president of America?"

Since Jimmy Carter has stopped being the president of America, that smile has disappeared. I have been looking at his pictures after he was out of the White House. Suddenly that big smile, perhaps the biggest in the whole world -- you could have counted his teeth without any trouble -- has disappeared.

It had a reason: it was not authentic, it was not true. It was not his happiness, his joy. It had a cause. The cause is no longer there -- the smile has died. When he was president, the smile was there all the time. It must have been arduous

for the poor man to keep his lips in that position for the whole day.
I heard that by and by those lips became fixed in that posture, and every night Mrs. Carter had to close his mouth. I don't know how far it is true, but Mrs. Carter is very afraid of rats, and if Jimmy is sleeping with that open mouth, any rat might enter in.
And then there are troubles after troubles. To bring the rat out, you have to send a cat inside! Then there is no end to troubles. It is better to force his mouth and close it, and cover him completely in a blanket, because who knows? -- when she goes to sleep he may start doing his exercise again. But since he has not been the president, his face looks like Jesus Christ crucified.
I said to you that what all the enlightened people of the world have experienced first was a great laugh. Buddha used to call it "the lion's roar" because the laughter was so loud. It has to be, because for thousands of lives you have been searching for it and you never became aware who was searching for it!
The searcher is the sought.
The seeker is the goal.
So don't feel at all that you will become dependent on me. I won't allow it. I go on saying things, doing things which disturb your dependence. You would like me to do certain things so that you can think I am a great master and you are a great follower. Then there is dependence. Now, who wants to depend on an ordinary man like me? To be a follower of an ordinary man makes you an ordinary follower! Could not you get a little better master?

The masters who have helped people to depend on them were not real masters, they were pseudo. They knew the simple strategy, that if they pretend to be great, then they are going to attract many idiots who want to be great without any effort, just by becoming a follower. "Believe in Jesus Christ and you are saved" -- so cheap! Just go on Sunday and listen to a boring sermon in a church, and for six days you can do anything you want to do, but you are saved. Christianity is a Sunday religion. And in that one hour most of the people are asleep.

I have heard that one man was creating great disturbance in the priest's mind, because he was not only asleep, he was snoring. The priest pulled the man aside after the sermon and told him that "There is no objection against sleeping; it is not against spirituality or Christianity. There is not a single sentence in the whole Bible against sleep, so there is no problem. But snoring is too much.

"And the problem is that your snoring disturbs other people's sleep. So many complaints have come to me, `Somehow this man's snoring has to be stopped.' Not that they are interested in the sermon, but their sleep -- just a beautiful morning sleep....

"So you please either stop snoring or stop coming to the sermon, and let people sleep. That gives me also the opportunity to go on repeating the same sermon every Sunday. I need not prepare it again and again, because what is the point? -- people are asleep, nobody is listening. But you are creating double problems: you are disturbing people's sleep and you are forcing me to prepare a new sermon every Sunday. How can I do that?"

It is good that the idea of enlightenment as a desired object is disappearing from you.
Don't be worried, this is not irresponsible. And don't be worried either that you will become dependent on me. You cannot, because I have not been here for thirty-two years! The day I realized my enlightenment -- since then I have been absent.
I laughed, and that was the last act.
You cannot depend on me. I can manage to disturb your dependence in every possible way. Any day you can find me drunk on the streets near your disco. Anyway, I cannot walk straight. Wobbling is my way of walking -- drunk or not drunk.
But I can do anything for you! I can smoke Havana cigars. Sheela has kept a good stock -- because any day I can ask. She has Havana cigars, Mexican cigars, and all kinds of beautiful things. I can do anything to destroy your dependence so don't be worried, that is my responsibility. You simply rejoice. You enjoy each moment. One day -- that day cannot be predicted, because it is going to be different for everybody -- whenever you are in a state of utter relaxation; after dancing, after singing, after listening to me, it can happen. It has happened in all kinds of strange situations.
Jainas -- that is one of the oldest religions in India -- have been very angry with me. In fact, everybody is angry with me. They were angry because in one of their annual conferences I raised a very embarrassing question. Their greatest master was Mahavira, a contemporary of Gautam Buddha. Their scriptures say that he became enlightened in a certain posture, which is called gau dohan.

In India, people sit to milk the cows. Gau dohan means milking the cow. Now that is a very strange posture. Mahavira had no cow, so either he was stealing the milk from somebody else cow -- which does not seem right for a great master....

And I asked the Jainas, "This question has been bothering me very much, What was he doing?" Most probably he was pissing, because in India that is the way people piss all around the country. The whole of India is a big toilet. People defecate, people piss, but the posture is the same -- gau dohan.

I said, "I cannot think that he was stealing milk from somebody's cow. Then there are only two other possibilities: either he was pissing or defecating. And if you have any other suggestion, I am ready to accept it."

It can happen in any moment. Perhaps his bladder was too full, and he had been repressing it -- perhaps he was passing through a village -- and when he urinated there was great relaxation, and he became enlightened.

You can give it a try. Go on and on repressing till you know: now it is going to happen! And then you will know real relaxation -- all worries disappeared, all tension gone.... And it is possible. If it has happened to Mahavira, why can't it happen to you?

Enlightenment has happened in all conditions, all situations, strange... but one thing, laughter, is certain. Jainas are naturally angry that I said Mahavira must have laughed.

The whole thing is worth laughing a great laughter: he was meditating, and he was fasting, and he was reading the scriptures, and doing all kinds of things for forty years --

and then when he was pissing, enlightenment happened! No scripture prescribes it. But you can expect anything from me: I prescribe it.

Don't be worried, I will not allow anybody to be dependent on me.

And a person who is rejoicing, dancing, singing, automatically becomes independent. There is no need for him to make an effort to become independent because soon he finds that the master was only providing excuses. Of course, for that he remains grateful because without those excuses perhaps he would never have known what he had been carrying within himself.

My sannyasins will never be dependent on me, but gratefulness is not dependence. In fact, gratefulness is part of your independence. The master did all kinds of things, said all kinds of things, just to push you into a corner where you have to face yourself.

It is because of this I don't consider Moses, or Jesus, or Mohammed to be enlightened. None of them knew what laughter is.

Why did Jesus choose Judea to be born in? Britain was the right place. Long faces, carrying the whole burden of the world -- the white man's burden.

Why did Jesus have more followers in the world than anybody else? Because somehow he fits with your misery, your suffering. You have a certain synchronicity with Jesus. He fits with you because you are also carrying a cross on your shoulder. Your life is nothing but a cross.

Looking at Jesus -- if this is what is going to happen after enlightenment, then it is better to remain unenlightened. I don't think he ever smiled -- not a single picture, not a

single statue.... He's so goddamned serious! And that is the reason why he has found so many followers in the world. It is very difficult for me to find so many followers because people are in misery, people are in suffering, people are in pain, people are in anguish. And my people are dancing, enjoying, relishing every moment of life. Naturally a great hostility arises in people.

First, they cannot believe what you are doing. They think perhaps you are pretending -- but for whom? We are living isolated, for twenty miles around there is nobody, no neighbor. For whom are we pretending?

Or they think that you all have been hypnotized. If hypnosis make people laugh, enjoy, relish, then what is wrong in hypnosis? They should get hypnotized rather than suffering their whole life. I think hypnosis is not bad... but nobody is hypnotized. Otherwise great hypnotists themselves would have transcended sadness, but Sigmund Freud is as serious as Jesus.

Both are Jews. Jews have given to the world three great men: Jesus, Freud, Karl Marx -- and all these three people are immensely serious. Nobody has seen Freud or Marx.... Jesus, of course, lived two thousand year ago, we cannot be certain -- but about Marx, about Freud....

Freud's daughter, Anna Freud, wrote a letter to me. They were very close. I inquired of Anna Freud, "Do you remember any moment when Freud was not serious?" She said, "Freud -- not serious? He was serious even in his sleep." He was so serious that if you brought him a joke he would not laugh, he would start analyzing the psychology of the joke.

He has written a book, ANALYZING JOKES AND THEIR PSYCHOLOGY. The joke cannot make him laugh. It only creates a great effort to analyze it, give it a psychological color, sometimes far-fetched. Jokes are simple. They are not created by great philosophers -- just ordinary people in ordinary life. They don't know that they are creating a great psychological thing.

But Freud was unable to laugh. Not only that, it was an undeclared rule amongst his disciples that when he was present nobody could laugh.

I was also a teacher in the university. And every day complaints were coming from other professors whose classrooms were next to mine: "What is going on? We hear so much laughter. Our classes are disturbed, we are disturbed. And what kind of things are you teaching to these people that they go on laughing?"

It was understood between me and my students that if you start being a little less serious -- the whole of life is so ridiculous -- everything is a joke. Laughter is the only reality!

Jesus says, "Everybody has to carry his cross on his shoulders."

I say, "Everybody has to carry his jokebook on his shoulders." It is light. It is enlightening.

Just look at people carrying crosses on their shoulders all around. What kind of a world will that be?

Even Christians, even the pope, who represents Jesus, they don't carry the cross on their shoulders. They have golden crosses hanging around their necks. Jesus never said to make golden crosses and hang beautiful golden chains

around your neck. These people are deceiving their own master. Crosses are not made of gold.

The cross on which Jesus was crucified was so heavy that he fell three times on the road. He was a young man, thirty-three, and he was a carpenter's son, who was accustomed to carry logs, wood, from the forest to his father's carpentry shop. If that man fell three times, what about me? -- I have never entered any carpenter's shop, and I have never carried anything, what to say about a cross?

But these so-called Christians, if they are really Christians, should make great, heavy crosses, so when they are going from the house to the office, at least three times they should fall. And rather than reaching the office, they would be carried in an ambulance to the hospital. Then they would be real Christians.

Jesus never laughed, never smiled; he was utterly serious -- obviously, because he was the savior and he had come to save the whole world. But he could not save himself.

My approach is totally different. I cannot consider Jesus a man of enlightenment because the first proof of enlightenment -- the laughter -- is missing. He is a miserable creature. In fact, masochistic, torturing himself and teaching others to torture themselves. Moses is not enlightened. They are all serious people and these people have made the whole world serious. Can you laugh before Moses, who has seen God face to face? Even as far as I know, looking at Moses, God also could not laugh.

In the East we know thousands of enlightened people, but one thing is absolutely characteristic of enlightened people, and that is their joyousness, their laughter, their dance, their singing.

Krishna's flute is far more spiritual than Jesus' cross. Krishna is dancing. Can you conceive Jesus dancing? With the cross it will be difficult.

Krishna is dancing and playing on his flute, and all the beautiful girls run towards the place where he is playing on his flute. And those girls start dancing around him. Can you imagine Jesus, with his cross, dancing, and beautiful girls running towards him?

Only those twelve fools, who Christians think are apostles -- they will be there. And none of them is capable of dancing. Somebody is a fisherman, somebody is a woodcutter -- all uneducated, illiterate. And of course, Jesus moved with this gay company his whole life. Somehow he seems to be the founder of the gay people. What the hell was he doing with these twelve stupid boys! No, I cannot believe that this man is enlightened.

No enlightened person has said that he can save another person, because in saving somebody, you are making him dependent on you. And if I can save somebody, I can throw him back into his miserable world. It was my work....

It happened... I was sitting on the bank in Allahabad, where the Ganges is really beautiful and vast like an ocean. I saw a man jump. I thought he was enjoying a swim, but then he started shouting, "Save me!"

I was a little puzzled, but there was no time to think it over, so I jumped in and carried him out.

The man said, "What have you done? I was trying to commit suicide."

I said, "This is strange. Then why did you call, `Save me!'?"

He said, "Because of the fear."

So you know what I did? I pushed him back! I said, "Now go on your way. Even if you shout `Save me!', I am not going to come. And we are the only two here."
If somebody can save you, he can throw you back in the river.
In the East, enlightened people have always emphasized one thing: that you can save yourself; nobody else can do it for you.
There are things one has to do for oneself. In one of the existentialist novels there is a story, which I don't think is ever going to happen, but -- looking at the stupidity of human beings, sometimes I become doubtful -- perhaps it can happen. A rich man sends his servant to kiss his girlfriend. Now, would you like a servant to go and kiss your wife on your behalf? Or your girlfriend? There are things you have to do. You cannot rely on servants.
And this is the greatest thing in life: to know oneself. You cannot depend on somebody else.
Nobody can enter in the very center of your being, except you. This is the dignity of consciousness, that there is no way to trespass it.
And that's what Jesus is trying to say, that he is going to trespass everybody's consciousness. He is going to save the whole humanity.
I am not your savior. I am at the most your friend. It is just your kindness to call me your master.
As far as I am concerned, I am not anybody's master. That word is connected with the slave, with the servant, with dependence. I am just a fellow traveler. Just a little bit of difference, of course -- that you go on walking with closed eyes and I go on walking with open eyes. Any moment you

can open your eyes, nobody is preventing you. It is your decision to keep them shut. It is going to be your decision to open them.

All that I can do is go on gossiping to you. Mind the word `gossiping' -- I don't use the word `gospel'. That I leave for Moses and Jesus and Mohammed. I go on gossiping to you about the beauty of the world, of the stars, of the sun, of the moon. Perhaps, listening continuously to my gossips about beauty, you may open your eyes, saying "Let me see...." Perhaps there are no stars, no sun, nothing, but your eyes will be open. You will be grateful to me, but not dependent on me.

Just two days ago, one beautiful person, a journalist, was asking me, "People in the outside world think that you are not truthful, that you are not honest, that you are deceptive, that you cheat." He was thinking I would be offended.

I said, "They are saying exactly the right things. I cheat people into enlightenment."

I am not honest, because if I am honest you are going to sleep forever. I am deceiving you. I am talking about glories, and blissfulness, and blessedness.

Sooner or later you are bound at least to open one eye and see, just out of the corner, whether these things are there or not. My work is done!

You may not find the things that I have been talking to you about, but you will find far more glorious, far more blissful experiences.

And I am not truthful because truth cannot be expressed in words. What can I do about it? At the most, I can use lies which will make your eyes open. One thing I am certain of: once your eyes are open, you will know why I was lying.

You will be grateful that I lied to you, that I was not truthful, because you will know that truth cannot be expressed in words....
The journalist looked at me: he could not believe that I would accept all these condemnations. But they are not condemnations -- they are simply descriptions of a real master.

Question 2
BELOVED OSHO,
AFTER LISTENING TO YOU TALK ABOUT THINKING, FEELING, AND BEING, AND HAVING TO LET GO OF THE ONE IN ORDER TO REACH THE NEXT, THE QUESTION AROSE IN ME, "DOES THIS MEAN I WILL HAVE TO LET GO OF LOVE TOO?" IS LOVE A FEELING OF THE BEING THAT WILL ALWAYS BE THERE? CAN YOU PLEASE SAY SOMETHING ABOUT FEELING, LOVE, AND BEING?

I can say much, but first I want to ask you, "Do you know what love is, that you are afraid that love will be lost?" People go on imagining things.... In a court there was a case. Two friends, old friends, had beaten each other very badly. They were brought into the court. The magistrate could not believe it. It was a small place -- everybody knew that those two persons were always together and they were great friends. He asked, "What happened? What caused the fight?"
One said to the other, "You tell it." The other said, "No, you tell it."

The magistrate said, "Anybody can tell it. There is no question of etiquette, of who should tell it first. But let me know."

But both were silent. The magistrate had to be hard. He said, "Speak or I will throw you into jail."

Then one said, "It is so embarrassing. In fact we both were sitting on the sands by the side of the river, and my friend said that he is going to purchase a buffalo.

"I said, `You drop that idea, because your buffalo can enter into my farm and that will be the end of our friendship. I will kill the buffalo.'

"My friend said, `You have some nerve! I am perfectly free to purchase one buffalo or ten buffaloes. And buffaloes are buffaloes -- sometimes they may enter into your field. And I will see what you do: if you can kill my buffalo, I can burn your whole crop.'"

One thing led to another. Finally, the man who had the farm drew a picture of the farm on the sand with his finger and said, "This is my farm. Let your buffalo enter into it and I will show you."

And he said, "Your honor, this man, with his fingers, brought five buffaloes into my field, and said to me, `Now do what you want to do.'

"Then we started beating each other -- because there was no buffalo, there was no farm; so I could not beat his buffaloes, he could not burn my farm. We are very embarrassed, that's why we were insisting, `You tell.'"

The magistrate said, "This is sheer stupidity! He has not purchased the buffalo yet; your farm is empty, you have not sown the seed yet -- and you both have fractures."

You ask me, "When the mind is transcended, when emotions, sentiments, feelings, are transcended, will I have to lose my love too?"

Do you have it? First purchase the buffalo!

I know you don't have it, because if you had it, the question would not have arisen. That's why I am saying with such certainty that you don't have it.

Your question is still significant.

There are three layers of the human individual: his physiology, the body; his psychology, the mind; and his being, his eternal self.

Love can exist on all the three planes, but its qualities will be different. On the plane of physiology, body, it is simply sexuality. You can call it love, because the word `love' seems to be poetic, beautiful. But ninety-nine percent of people are calling their sex, love. Sex is biological, physiological. Your chemistry, your hormones -- everything material is involved in it.

You fall in love with a woman or a man. Can you exactly describe why this woman attracted you? Certainly you cannot see her self, you have not seen your own self yet. You cannot see her psychology either, because to read somebody's mind is not an easy job. So what have you found in the woman? Something in your physiology, in your chemistry, in your hormones, is attracted to the woman's hormones, her physiology, her chemistry. This is not a love affair; this is a chemical affair.

Just think: the woman you have fallen in love with goes to our doctor, Leeladhar, gets her sex changed, starts growing a beard and mustache. Will you be still loving her? Nothing

has changed, only chemistry, hormones. Where has your love gone?

Only one percent of people know a little bit deeper. Poets, painters, musicians, dancers, singers have a sensitivity that they can feel beyond the body. They can feel the beauties of the mind, the sensitivities of the heart, because they live on that plane themselves.

Remember it as a ground rule: Wherever you live, you cannot see beyond that. If you live in your body, if you think you are only your body, you can be attracted only to somebody's body. This is the physiological stage of love. But a musician, a painter, a poet, lives on a different plane. He does not think, he feels. And because he lives in his heart, he can feel the other person's heart. That is ordinarily called love. It is rare. I am saying only one percent perhaps, once in a while.

Why are many people not moving to the second plane because it is tremendously beautiful? But there is a problem: anything very beautiful is also very delicate. It is not hardware, it is made of very fragile glass. And once a mirror has fallen and broken, then there is no way to put it together.

People are afraid to get so much involved that they reach to the delicate layers of love, because at that stage love is tremendously beautiful but also tremendously changing. Sentiments are not stones, they are like roseflowers.

It is better to have a plastic roseflower, because it will be there always, and every day you can give it a shower and it will be fresh. You can put some French perfume on it. If its color fades you can paint it again. Plastic is one of the most indestructible things in the world. It is stable, permanent;

hence people stop at the physiological. It is superficial, but it is stable.

Poets are known, artists are known to fall in love almost every day. Their love is like a roseflower. While it is there it is so fragrant, so alive, dancing in the wind, in the rain, in the sun, asserting its beauty. But by the evening it may be gone, and you cannot do anything to prevent it.

The deeper love of the heart is just like a breeze that comes into your room, brings its freshness, coolness, and then it is gone. You cannot catch hold of the wind in your fist. Very few people are so courageous as to live with a moment-to-moment, changing life. Hence, they have decided to fall into a love on which they can depend.

I don't know which kind of love you know -- most probably the first kind, perhaps, the second kind. And you are afraid that if you reach your being, what will happen to your love? Certainly it will be gone -- but you will not be a loser. A new kind of love will arise which arises only perhaps to one person in millions. That love can only be called lovingness.

The first love should be called sex. The second love should be called love. The third should be called lovingness -- a quality, unaddressed -- not possessive and not allowing anybody else to possess you. That loving quality is such a radical revolution that even to conceive it is very difficult.

Journalists have been asking me, "Why are there so many women here?" Obviously, the question is relevant, and they are shocked when I answer them. They were not expecting the answer.

I have said to them, "I am a man." They looked at me, unbelieving. I said, "It is natural that many more women

will be here, for the simple reason that whatsoever they have known in their life before was either sex, or in rare cases, perhaps a few moments of love. But they have never come to know the taste of lovingness." I have told these journalists, "Even the men you see here have grown many feminine qualities in them which have been repressed in the outside society."

From the very beginning a boy is told, "You are a boy, not a girl. Behave like a boy! Tears are okay for a girl, but not for you. Be MANLY." So every boy goes on cutting his feminine qualities. And all that is beautiful is feminine. So finally what is left is just a barbarous animal. His whole function is to reproduce children.

The girl is not allowed to have anything with manly qualities. If she wants to climb a tree she will be stopped immediately, "This is for boys, not for girls!" Strange! If the girl has the desire to climb the tree, that is enough proof that she should be allowed.

All old societies have created different clothes for men and for women. This is not right; because each man is also a woman. He has come from two sources: his father and his mother. Both have contributed to his being. And each woman is also a man.

We have destroyed both. The woman has lost all courage, adventure, reasoning, logic, because those are thought to be the qualities of a man. And the man has lost grace, sensitivity, compassion, kindness. Both have become half. This is one of the greatest problems we have to solve -- at least for our people. My sannyasins have to be both: half man, half woman. That will make them richer. They will

have all the qualities that are available to human beings, not only half.
At the point of being, you simply have a fragrance of lovingness.
The journalists have asked me, "Do you love Sheela?"
I said, "Of course. But I love so many women that I don't know even their names. And not only women -- I love so many men, because they are also half woman."
In one million sannyasins around the world, I cannot point to a single person and say, "This is the person I love."
I can simply say, "I love."
Whoever is ready to receive my love... it is available.
So don't be afraid. Your fear is right: what you think of as love will be gone, but what will come in its place is immense, infinite. You will be able to love without being attached. You will be able to love many people because to love one person is to keep yourself poor. That one person can give a certain experience of love, but to love many people.... You will be amazed that every person gives you a new feeling, a new song, a new ecstasy. Hence, I am against marriage.
In my vision, marriages in the commune should be dissolved. People can live together their whole life if they want, but that is not a legal necessity. People should be moving, having as many experiences of love as possible. They should not be possessive. Possessiveness destroys love. And they should not be possessed, because that again destroys your love.
All human beings are worthy of being loved. There is no need to be tethered to one person for your whole life. That is one of the reasons why all the people around the world

look so bored. Why can't they laugh like you? Why can't they dance like you? They are chained with invisible chains: marriage, family, husband, wife, children. They are burdened with all kinds of duties, responsibilities, sacrifices. And you want them to smile and laugh and dance and rejoice? You are asking the impossible.

Make people's love free, make people non-possessive. But this can happen only if in your meditation you discover your being. It is nothing to practice. I am not saying to you, "Tonight you go to some other woman just as a practice." You will not get anything, and you may lose your wife. And in the morning you will look silly. It is not a question of practicing, it is a question of discovering your being. With the discovery of being follows the quality of impersonal lovingness. Then you simply love.

And it goes on spreading. First, it is human beings, then soon animals, birds, trees, mountains, stars.

A day comes when this whole existence is your beloved. That is our potential. And anybody who is not achieving it is wasting his life.

Yes, you will have to lose a few things, but they are worthless. You will be gaining so much that you will never think again of what you have lost.

A pure impersonal lovingness which can penetrate into anybody's being -- that is the outcome of meditativeness, of silence, of diving deep within your own being.

I am simply trying to persuade you. Don't be afraid of losing what you have.

I am reminded of a story. A woodcutter used to go into the woods every day. Sometimes he had to remain hungry

because it was raining; sometimes it was too hot, sometimes it was too cold.
A mystic lived in the woods. He watched the woodcutter growing old, sick, hungry, working hard the whole day. He said, "Listen, why don't you go a little further?"
The woodcutter said "What am I going to get a little further? More wood? Unnecessarily carrying that wood for miles?"
The mystic said, "No. If you go a little further, you will find a copper mine. You can take the copper into the city, and that will be enough for seven days. You need not come every day to cut the wood."
The man thought, "Why not give it a try?"
He went in and found the mine. And he was so happy... he came back and fell at the feet of the mystic.
The mystic said, "Don't rejoice too much right now. You have to go a little deeper into the woods."
"But," he said, "what is the point? Now I have got seven days' food."
The mystic said, "Still...."
But the man said, "I will lose the copper mine if I go further."
He said, "You go. You certainly will lose the copper mine, but there is a silver mine. And whatsoever you can bring will be enough for three months."
"The mystic has proved right about the copper mine," the woodcutter thought. "Perhaps he is also right about the silver mine." And he went in and found the silver mine. And he came dancing, and he said, "How can I pay you? My gratitude knows no bounds."
The mystic said, "Don't be in a hurry. Go a little deeper."

He said, "No! I cannot. I will lose the silver mine."
The mystic said, "But there is a gold mine just few steps deeper."
The woodcutter was hesitant. In fact, he was such a poor man, that having a silver mine -- he had never dreamed of it.
But if the mystic is saying it, who knows? -- he may still be right. And he found the gold mine. Now it was enough to come once a year.
But the mystic said, "It will be a long time -- one year from now you will be coming here. I am getting old -- I may not be here, I may be gone. So I have to tell you, don't stop at the gold mine. Just a little more...."
But the man said, "Why? What is the point? You show me one thing, and the moment I get it, you immediately tell me to drop that and go ahead! Now I have found the gold mine!"
The mystic said, "But there is a diamond mine just a few feet deeper in the forest."
The woodcutter went that very day, and he found it. He brought many diamonds, and he said, "This will be enough for my whole life."
The mystic said, "Now perhaps we may not meet again, so my last message is: now that you have enough for your whole life, go in! Forget the forest, the copper mine, the silver mine, the gold mine, the diamond mine. Now I give you the ultimate secret, the ultimate treasure that is within you. Your outer needs are fulfilled. Sit the way I am sitting here."
The poor man said, "Yes, I was wondering... you know all these things -- why do you go on sitting here? The question

has arisen again and again. And I was just going to ask, `Why don't you get all those diamonds lying there? Only you know about them. All that gold! Why do you go on sitting under this tree?'"
The mystic said, "After finding the diamonds, my master told me, `Now sit under this tree and go in.'"
The man dropped all the diamonds there, and he said, "Perhaps we may not meet again. I don't want to go home -- I am going to sit here by your side. Please teach me how to go in, because I am a woodcutter. I know how to go deeper into the woods, but I don't know how to go in."
The mystic said, "But all your diamonds, gold, copper, silver -- all that will be lost, because all these things are valueless for one who goes in."
The woodcutter said, "Don't be bothered about that. You have been right up to now. I trust you, that you will be right in this last stage too."
The function of the master is basically to persuade you by and by to move from the physiology to the psychology -- move from the mind to the heart: then move from the heart to the being.
From the being opens the door of the ultimate being of existence. It is impossible to describe it; it can only be pointed at -- the finger pointing to the moon.
But don't be worried: you will be losing only your poverty, your misery. You will not be losing anything that is valuable, and you will be gaining the whole kingdom of the universe.
Just a little courage, a little trust.... I am not using the word `belief', not using the word `faith'. I am not saying that you

should believe in me. I am not saying, that you have to have faith in what I am saying.
Belief is about theories, theologies, dogmas.
Trust is nothing but pure love.
It is purified love, just pure fragrance. The flower is not there anymore. The petals of the flower have fallen -- dust unto dust. Only the fragrance.
If you can feel my fragrance -- and you must be feeling it; otherwise there is no need to be here. Trust is because of that fragrance.
If you can see in my eyes that I have known something which you do not know, that I have experienced something which you are also capable of experiencing....
Trust is just a little courage to move towards the source of the fragrance. And you will be amazed: the closer you come to the master, the closer you are to yourself. Finally, the master and the disciple disappear. There is only fragrance left. That's what I call paradise -- when all separations, all walls have fallen, and you have found the oceanic vastness.
Up to now you were just a dewdrop on the petals of a lotus. Beautiful -- in the early sun it shines like a pearl, but soon it will be gone. As the sun becomes hot, it will evaporate. Our ordinary lives are just dewdrops.
Before death destroys your dewdrop, have courage.
Slip down from the lotus into the ocean.
Certainly it is risky. The lotus is so beautiful, the place is so velvety; the sun is so warm, the wind is so beautiful. And I am telling you, "Take a jump -- fall into the ocean!"
You will say, "The lotus will be lost, the warmth of the sun will be lost. My boundaries will be lost."

Yes, you will be lost, but it is not a loss:
You will become the ocean.
The dewdrop will not be found again, but it will remain spread all over the ocean forever and ever.
So don't be afraid. With me, just have a little guts and go on moving. Everything that you think is precious will be lost, but you will find something more precious. And ultimately you will find that all that you have been thinking precious was nothing.
That is enlightenment. You don't seek it, you are doing something else: trying to find your innermost core. The moment you touch your innermost center, enlightenment follows automatically. It is not an object of desire, it is your very subjectivity.
Enlightenment is you; it is your very being.
And whatever I am saying to you, I am not saying according to any scripture. I am not saying something that I have not experienced. Yes, it is true that what I have experienced is beyond words, although I try to bring words as close as possible to the experience. But the moment you experience it, you will say that I was lying. But you will be immensely grateful that a man was ready to lie, to deceive you, to cheat you.
Get ready to be cheated, deceived!
The relationship between a master and a disciple is a very strange phenomenon. The disciple wonders whether to believe or not, whether to trust or not. The master's problem is how to create in language that which is found beyond words. But once you have known it, it becomes impossible for you not to give it expression! The experience starts expressing itself, although no word can

contain it. But words can point towards it, they can become fingers.
Don't cling to the finger, because the finger is not the moon.
Forget the finger and look where the finger is pointing.
That's where all the religions have missed. Somebody is carrying the Bible, somebody is carrying the Koran, somebody is carrying the Gita, and these are only fingers -- and dead too! And they have all forgotten about the moon.
With me, the finger is alive, and I am not going to allow you to cling to the finger.
I am going to push you again and again to look at the moon.
And once you have looked at the moon, my work is finished.

From Death to Deathlessness

Chapter #18
Chapter title: Man's monkey mind
23 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
WHY DON'T YOU ADDRESS YOUR AUDIENCE?

There is a certain basic foundation for it: there is no audience to be addressed. As far as I am concerned, we are not separate. To you, I am separate from you; hence the question. But to me, you are just part of a vast continent of

consciousness -- in the same way that I am part of it. Who is going to address whom?

There is a famous story of a Zen master. Every day, waking up in the morning, he would shout his own name. His disciples were very much puzzled. Finally they gathered courage and asked him.

The master said, "Because only I am, there is nobody else to be called for. So I declare as I wake up, `Aha! So I am here again!'"

I cannot address you because I am part and parcel of you -- and not a mechanical part. The commune is an organic unity.

The right hand never calls for help from the left hand; it comes of its own accord. The body is an organic whole. There is no need for any part of the body to address any other part of the body. The body functions in a tremendous unity. A commune is an organic body; hence, forgive me, I cannot address you.

And what is there to use as an address? People address the audience as "Ladies and Gentlemen." Both words are bogus. The gentleman has not yet arrived. Civilization is still a dream. If you scratch the so-called gentleman a little bit, you will find the animal there -- not even a human being.

And gentle, certainly man is not; otherwise, who has been fighting all these wars? Who has been killing millions of people? Who has been torturing the whole humanity and pushing it towards the ultimate global suicide? You call these people gentlemen? Then what will be the definition of a barbarous man?

And have you ever met a lady? -- full of jealousies, full of ego. What is there? Just look inside a man or a woman and you will find only two biological animals. Do you want me to address you, "Dear Biological Animals"? -- because that will be the truth.

I am reminded that the first Hindu sannyasin to come to America was Swami Vivekananda. He was the disciple of Paramahansa Ramakrishna. He had come here to participate in a world religious conference. Christian priests spoke, Jewish rabbis spoke, Mohammedan imams spoke -- and they all addressed the people, "Ladies and Gentlemen." Vivekananda was very young, so his turn came last. And do you know what happened? He addressed them as, "My brothers and sisters of America."

The whole audience stood up. For two minutes there was tremendous clapping. He had not even started saying anything; he had only addressed them. It was miraculous. People immediately felt that "Ladies and Gentlemen" is not the truth. And there comes a man who calls you, "My brothers, my sisters of America." Immediately there is a tremendous connection with the man. Something transpires immediately, and thousands of people are aflame. It was difficult for the chairman to persuade people to stop clapping and sit down and listen to the man; this was only the beginning.

But I cannot even call you my brothers and my sisters. To call any woman sister is humiliating her. She could be my beloved; the moment I call her sister, I have created a wall between her and me. Just think, visualize a woman who is addressed by everybody as sister. She will commit suicide.

This commune is not for brothers and sisters. It is not a family, it is a freedom. Here, people are lovers. And who knows? -- the woman you are addressing as sister today, tomorrow will be making love to you. Then there will be great guilt inside.

And why should you be addressed as brothers? It has deep implications you may not be aware of. Men are called brothers because god is the father -- naturally all men are brothers. I don't have any god to offer to you; the father is a fiction. And when the father disappears you cannot be brothers, you can only be lovers. You can be friends but not brothers.

And to me, friendship, friendliness, is the highest fragrance of love. That's why I don't address you.

Moreover I am not a messiah, not a prophet. You are not to think of yourselves as my followers -- because I am nobody's leader. We are all fellow travelers, seeking, searching, enquiring. Nobody is higher and nobody is lower.

I start my talks without addressing you because these are not gospels, or sermons, or lectures. I simply love to gossip, and in gossips you don't address anyone. I enjoy talking to you, you enjoy listening to me. There is a synchronicity.

Without you, who am I?

Without me, who are you?

There is no separation. We cannot exist separately, we are an organic whole.

And my talks are just friendly talks, the way you talk with your friends. Do you address them first, "Ladies and Gentlemen"? There is no need. That creates a distance, a formality. You simply talk. You open your heart. And

remember, the talker is not higher than the listener. They are two polarities of one phenomenon. They are absolutely equal, because neither of them can exist separate from the other. So if I address anyone, I will be addressing myself. That looks a little silly.

And one point more: I don't like the word `gentleman' and the word `lady.' These are plastic. There are men and there are women -- and I want my people to be just that, your natural selves.

The raw woman has a beauty. The raw man has a strength. The moment you make him a gentleman, you have taken all his strength, all his power, all his potential for growth. You have encased him in a certain word. You have made him dependent on you because now he will hanker for respectability, and he will try in every way to fulfill your expectations of his being a gentleman.

I don't have any expectations of you.

I want you just to be yourself.

The word `lady' is even more ugly. It is an invention of man. And he has certain qualities in mind which the lady has to pretend to have.

For example, while he is making love, the lady has to lie down almost like a corpse. She is not supposed to be active; only prostitutes are active -- ladies simply lie down silently. Why did man create ladies? There is a biological reason. A woman has the capacity for multiple orgasms. Man is very poor; he can have -- God willing -- only one orgasm. No man can satisfy a woman. In fact, the woman has a chain of orgasms. So it was a very cunning strategy that the woman should not be active; she should behave corpse-like, so that her orgasm is not triggered.

Millions of women have died without knowing a single orgasm. Even today, in a country like India, I have not found a single woman who knows what orgasm is. In Indian languages there is no word for orgasm. In the West, only within these fifty years have women started liberating themselves, asking for their birthright. And if a woman has many orgasms, then the man will feel very impotent after only one orgasm.

In a more scientific society, a woman will need at least four, five men. A husband has to invite all his friends, so when he is finished the second begins; when the second is finished, the third begins -- until the woman starts screaming with joy, shouting meaningless words, and is aglow from head to toe. But man's jealousy has prevented it. And my suggesting anything like this makes me condemned as an immoral person.

In fact, all the religions have been immoral. And all those people who have created monogamy, marriage, fidelity, are criminals. It is time that they should be exposed.

It is not my fault that the woman has the capacity for multiple orgasms. It is a gift of nature. But she can have an orgasmic experience only if she is active, if her energy is also moving. If your wife suddenly jumps on top of you, you will think, "My God! Is she my wife or a prostitute?" She is not behaving like a lady. If she starts biting your earlobes, starts scratching with her nails, you will forget all about orgasm and will immediately phone to the hospital to send the ambulance. "My wife has gone mad!"

Vatsyayana, the first sexologist of the world, wrote five thousand years ago everything that I am saying: that a woman is dangerous when she comes to the peak.

To avoid this danger, the male chauvinists all over the world -- to pretend they are the real powerful people, not women -- say the woman is "the fair sex." My foot! In sex, man is "the fair sex." The woman is tremendously powerful.

And out of fear, for centuries the man has made love to a woman as quickly as possible. The reason is that if he delays, if he makes love a little longer, perhaps he may trigger the woman. And then he will prove simply impotent. Because of this fact, for thousands of years women have been denied their birthright, the most precious experience.

Hence, I hate the word `lady'! It means "a good lay." But that is not the raw, natural, authentic woman.

The world has to drop all these hypocrisies. Man has to accept the truth that he can have only one orgasm. And in fact, by denying women their multiple orgasms, he has also sacrificed his own orgasm. Ejaculation is not orgasm. Ejaculation is good as a sleeping pill. Ejaculation is good -- you will not die of a heart attack. But ejaculation is not the real thing. You have simply thrown your energy without gaining any experience out of it. It is sheer wastage.

Even if you don't die of a heart attack, you are not going to live eternally; some other attack will kill you. Perhaps you may live two, three years more than others, but what is the point of living?

Orgasm is one of the most significant facts, not only sexually, but spiritually too, because a man or a woman who knows the orgasmic experience has taken the first step towards spiritual revolution.

If bodies can give so much, what about the meeting of beings?

But the past and its religions have all been against sex. Their theologies are different, their philosophies are different, but on one point they all agree: they have been against sex. Why? It is simple logic: If sex does not satisfy you -- and it cannot satisfy you unless it becomes orgasmic -- then in frustration, misery, suffering, dragging your life somehow towards the grave, you will need the priest, you will need God, you will need the church, the synagogue, the temple.

You are in such a misery, you need consolation. But consolation is not the goal of existence. Existence wants you to know the ultimate blissfulness. And the first step is becoming orgasmic.

You will be surprised to know that in India the sexual posture of the woman underneath a heavy and barbarous animal is known as the "missionary posture," because India became aware of this when Christian missionaries entered India. Otherwise, the woman is fragile: it is simple courtesy that she should be on top of you. It needs no argumentation. You are muscular, taller, stronger -- at least in your bones. Let the woman be on top of you. Please, try being a lady! Allow the woman freedom to act, and you lie down like a corpse. Then you will know what you have done for centuries, for millennia.

The woman is erotic all over her body. Man's eros is local, just confined to his genitals. Man is very poor. If you really want to have an orgasmic experience, you have to play with the woman's body -- foreplay -- so that you can make her

body throb with joy, with excitement, with the expectation of what is going to come now.

Until you have made your woman's whole body thrilled, don't start making love. Because your -- I mean men's -- eros is confined to the genitals, he is finished within seconds. Foreplay is a necessity so that you can both come at the same moment to an orgasmic unity.

And after the orgasm, I cannot believe that the husband will turn his back and go to sleep and start snoring. With such a beautiful experience -- something otherworldly -- he will feel grateful. It is ugly not to have afterplay. The woman has given you so much that she deserves afterplay.

But I know husbands make love and that is nothing but a sexual sneeze. Yes, a kind of relief -- when you sneeze it feels good. The tension that was making you uncomfortable in the nose is gone.

The same is the case with your lovemaking. Some tension in your genitalia was hankering to sneeze. Once the sneeze is finished, you go to sleep and start snoring. And nobody looks at the woman, who is crying by your side because she has not attained anything. She has not gained anything. She has been used!

And to use any human being is the worst crime one can commit; to use a human being as a means.... Then why bother about a real woman? -- just a plastic woman will do. It will give you a good sneeze -- and no trouble: no nagging, no fighting, no pillow throwing, no problem.

But if you want a real woman, allow her to slip out of the hypocrisy of being a lady. She is a woman, alive. You both have to be active together. Then only can you come to a

point where suddenly time stops, thoughts stop. A moment of such luminosity -- that is the beginning of spirituality. My own understanding is that man started being spiritual only because of sexual orgasm -- that is the original source. Once he has known such a beautiful experience, he wants more, he wants to go higher. But the poor people of the earth who don't know what orgasm is, are praying in the churches, in the mosques, in the synagogues, asking God that what they are missing here be given to them in paradise.

There is no paradise anywhere else.

You have to be natural. And if it is natural for a woman to have multiple orgasms, then what is wrong in sharing your woman with your friends? And they will be sharing their women with you. It should be simply understood as a human, compassionate action. It is not immorality. What is happening is immoral: depriving millions of women of their natural right. But remember, when you deprive somebody you are also depriving yourself.

Men and women will never to go the churches. Sunday morning will be the orgasmic morning. Who bothers to go to the church to listen to a stupid priest who knows nothing? In my vision, churches, synagogues, mosques, temples, gurudwaras, should become places of love where people can go and have orgasmic experiences. That is the first step, and it is sacred.

Sermons are not needed. Orgasms are needed.

And a man or a woman who has a simple, natural feel of orgasmic experience will be a totally new man, a new woman. All boredom will disappear. The world will be full of rejoicings, laughter, dances, songs, music. And the

experience of orgasm makes everybody creative, because you have experienced so much that you would like to sing a song, compose poetry, play on your guitar, or just dance -- existence has been such a benediction.

And sexual orgasm is the lowest experience -- but you are denied even that. The first rung of the ladder is denied to you; how can you reach to the top -- what we call meditation, samadhi, ecstasy?

So there are reasons why I don't address you as ladies and gentlemen. Those are dirty words. I cannot call you brothers and sisters, because that will create guilt in you. In fact, you call a woman `sister' only when she is so homely that you want to get rid of her.

When I was a lecturer in the university.... For some unknown reason, people have always been asking my advice. I have never been a friend to anybody -- they won't allow! -- I have always been some wise guy. They would come to me only when they had a problem, and they trusted that I would keep their problem secret.

A professor approached me one day, and he said, "I cannot say it to anyone, but any woman I meet starts calling me `brother'."

I said, "You are simply stupid. There is no reason to come to me. Just stand before a mirror and you will know why they are calling you brother. Your face is so ugly, that making love to you will be a tremendous exercise in torturing oneself. You simply forget it!"

And you must be approaching the most beautiful women in the university. You find a woman who is addressed by everybody as sister; perhaps she will not call you brother. That is the only possibility. More than that, I cannot help

you. But if I come across a woman -- which is very possible -- who is being called sister by everybody, I will inform you."

I cannot address you as brothers and sisters. This is not a family. The very words `brother' and `sister' have become so much associated with anti-sexuality that I would not like to use them. Thousands of years of conditioning....

Why, in the hospitals, are nurses called sisters? It is a simple technique to prevent the patient... because nurses are beautiful people, and this creates a psychological barrier in the patient's mind that she is a sister. He will not dare to approach her. He will keep himself -- reluctantly -- away from her. The word `sister' is an iron wall.

Why is Teresa the Terrible called `mother'? She has not given birth to a single child, how has she become mother? The same strategy.

Why are your priests called `father'? The same strategy. It works both ways. You call the priest father, and the taboo arises immediately between you and him. And the moment you have called him father, now you have prevented him also.... Otherwise all those fathers are celibates, they would like some contact.

Of course they cannot have contact with women, they are not allowed. Buddhist monks are not allowed even to see a woman. They have to keep their eyes four feet ahead so that even if a woman passes by, they can only see her feet. But these fathers, these monks, are full of sexual energy. Homosexuality is a religious phenomenon. It was born in monasteries where women were prevented from entering, only men... and man is not that stupid, he will find some

other way, perverted, unnatural. And when one looks around the world....

Just the other day one beautiful journalist was asking me, "Some Christian religious leader has stated that AIDS is the punishment from God for homosexuality." Great! Most of the homosexuals are in the monasteries.

And the Christian God himself is gay. In the Christian trinity there is not any space for a woman, so God is hanging out with two gay fellows. And in such an eternity, do you think he will not like once in a while to sneeze?

This homosexual God is punishing homosexuals on the earth for their homosexuality. In fact, he should be punished. The pope should be punished, the Catholic priests should be punished. The monks of all the religions should be punished: they have created homosexuality.

In the wild, animals never become homosexual. But in a zoo they have to. If the female is not available, then those poor animals -- what can they do? You may be surprised that in the wild, no animal masturbates, but in a zoo they start masturbating. They become homosexuals.

I am sometimes surprised -- have we turned this whole earth into a zoo?

Come back to nature.

Your religions have corrupted you, your so-called cultures have destroyed your natural potential. Your civilizations have given you masks to wear and you have forgotten your real, original face.

So I am not going to address you as brothers and sisters, no. And there is no need to address. The people who are lecturing have a need, because that gives a good start. The greatest problem for speakers is from where to start and

where to end. I am not a speaker, I am not an orator -- I just love talking. So in the middle I start, in the middle I end. In fact, that's how it should be, because in life everything is in the middle.

You don't know the beginning, although idiotic theologians have been trying to figure out when the world began. Something is itching in them. They cannot conceive a world without a beginning. It is as if you are reading a novel and the beginning pages are missing. You will find the itching..."How did the story begin?"

Christians say God created the world four thousand and four years before Jesus Christ was born. Certainly it must have been the first of January, Monday -- I just presume. Most probably it was the first of April, because such a foolish world...! And what was the need to create it? For eternity he had not been creating, so why suddenly six thousand years ago did this great urge arise in him?

God has nothing to do with it -- there is no God. This is the theologians' problem: the story must have a beginning! And then it must have an end: the last judgment day -- that is the end. When I think about our projections, our psychological needs, I can understand that you feel satisfied with a beginning, you feel satisfied with an end -- but both are fictitious.

Just think of the last judgment day. A day consists -- if we include the night also in it -- of twenty-four hours. In twenty-four hours millions and millions of people who have lived will be standing before God, and half of them will be women. There will be so much yakketty-yak, yakketty-yak! -- I don't think that any judgment is going to happen.

And there will be so much trouble, because you find a woman who has been your wife in one life, and now she is somebody else's wife. And she will be puzzled, because in thousands of lives she had thousands of husbands. With whom is she going to stand, with the first or with the last? Or she is going to follow the middle course?
But theologians are exactly Don Quixote-type people. There is no beginning -- existence has always been here. And there will be no end -- existence will always be here. And we are always in the middle.
I follow the existential path.
I don't start my speech by addressing you. That's why the question has arisen. I suddenly start, I suddenly end. But that's how life is; to be true and authentic to life, I have to be the same way.
So my talks with you start in the middle and end in the middle. They are closer to existence. They are real, they are not fictions. I am saying to you only that which is my own experience.

Question 2
BELOVED OSHO,
IS THERE ANY EXISTENTIAL QUESTION IN EXISTENCE? ARE ALL EXISTENTIAL QUESTIONS MAN-MADE?

Existence knows no questions. All questions are man-made. And not only questions, but all answers also are man-made.
It is a very stupid game. First you create the question, then you have to create the answer; otherwise the question

tortures you. It goes on knocking in your head, "Find the answer!" So you look in the holy scriptures, in the philosophical treatises. You go to your so-called wise people -- whom I call `other wise.' And they supply you with answers -- with a condition: you have to believe them. All the religions are called faiths. Why? Science is not called a faith. But why are religions called faiths? -- because the answers are man-made. And if you are not repressed in the very beginning, there is no end to the questions.

You bring one question, you ask, "Who created the world?" The priest says, "God the father who lives in heaven, he created the world. Believe it. Doubt is a sin!" Why is he insisting on belief? -- because he knows soon you will come and ask, "Who created God?"... the same question. And the priest does not have the guts to say that God needs no creator. If he says that, then what is the need of God? Existence can exist without any creator. If God can exist without being created, then where is the problem? Why bring God in? Their answers are all invented. And to prevent you asking more and more, their insistence is that doubt is sin, and belief is virtue.

Just the opposite is the reality: belief is the sin, and doubt is the virtue.

In three hundred years, science has progressed so much because it accepted doubt as its method. In thousands of years, religions have not contributed anything to the world, because their very foundation is fictitious. From belief you can never reach to the truth. In fact the moment you believe in something, your inquiry dies; now there is no need, you

already know the answer. This is killing man's enquiry, the adventure of becoming acquainted with life's mysteries.
All the religions have been doing one thing: they are de-mystifying existence by forcing belief on you, playing on your greed and fear that if you don't believe you will fall into eternal hell. If you believe, you will have an eternal life of rejoicings. In paradise there is no work except playing on your harp, "Alleluia, alleluia." That's the only work, all seven days are holidays.
I am sometimes surprised that all your saints, mahatmas, the great souls, have been doing this stupid thing continuously for eternity now: playing on the harp, "Alleluia, alleluia." They must be bored to death! In fact, hell seems to be more exciting. At least there is much to be done. And you will find all the colorful people in hell.
In heaven, you will find only long faces, carrying their crosses on their shoulders. You will not find a Picasso, a Van Gogh, a Byron, a Mozart. All the beautiful people you will find in hell, because they never believed. They lived their life spontaneously, without ordering it according to a certain religion or dogma.
If there is a heaven and hell -- just for argument's sake I am saying that; there is no heaven, no hell. But if there is heaven and hell, please choose hell! All the great painters, all the great poets, all the great artists, all the great sculptors you will find there.
Michelangelo, Leonardo da Vinci, Kalidas, Rabindranath, Albert Einstein.... What a great joy to say, "Hi, Socrates! Here comes Plato!" They are bound to be there, because both were homosexual.

In heaven you cannot even say "Hi" to Saint Francis. That will look profane. You cannot say, "Hello, Mahatma Gandhi!" That is not acceptable. You have to fall at their feet and kiss their feet.

So if by chance I am wrong and heaven is there, before going there please catch the disease, AIDS. Touch the feet, kiss the feet of all the sages. Don't leave anybody out, because through kissing AIDS is transferred. There is no need to have any sexual intercourse with those saints. Existence has no question.

It is man's monkey mind. Monkeys cannot sit silently. They go on jumping from one tree to another for no reason. Man's mind has come from the monkeys. Now it cannot jump from one tree to another tree, but it can jump from one thought to another thought, from one question to another question.

D.H. Lawrence, one of the most beautiful men of this century, was having a morning walk with a neighbor's little boy. They had become very friendly. The boy asked Lawrence, "Why are the trees green?" Now this is how the monkey-mind starts. Now what business is it of yours why the trees are green? Let them be, it is none of your concern. But the little boy asked why the trees are green.

Fortunately, there was no pope the polack; otherwise he would have said, "Because God made them green -- and believe in it. You cannot question God, why he made them green; that will be sacrilegious."

But Lawrence was a beautiful man, very authentic. He looked at the trees and he said to the boy, "The trees are green because they are green."

The boy said, "Aha! Trying to cheat me? Is this an answer: The trees are green because they are green? I also know that -- I am asking WHY!"
Lawrence said, "I don't know. I have always seen they are green. You can ask the trees."
Now Lawrence is ready to accept his ignorance; and that is one of the most significant things about a wise man. He said, "I don't know. All that I know is that they are green."
But philosophers, religious preachers, thinkers-they cannot accept Lawrence's statement. They have to find why they are green. No tree is bothering. No tree is asking the question, "Why am I green?"
In existence there is no question. It is whatever it is. The question comes from the monkey-mind. Monkeys are very curious and very imitative. These two things you should remember, because these two things are deep-rooted in your mind too.
Monkeys are very curious -- always looking all around. Never for a moment sitting in silence, doing nothing and letting the grass grow by itself, no. And they are very imitative. If you laugh at them, they will laugh at you. If you show an angry face to them, they will show an angry face to you.
I have heard.... An old man used to sell Gandhi caps in India; and particularly at election time, there is great demand for Gandhi caps, because unless you are a follower of Gandhi, nobody is going to give you their vote.
The elections were coming near, but the old man was sick and he told his son, "I will not be able to go and sell the caps. You will have to go this time."
The boy said, "I will go. Any instructions to be followed?"

The old man said, "There is nothing. The price is written on the caps. If you can sell them at a higher price, good, but don't sell them at a lower price. The price is written in a code language so nobody will understand except you."
The boy went. It was a hot day, he was feeling tired. He found a big bo tree with great shadow, coolness, underneath it. He thought, it will be good to have a little afternoon nap. He put his bag of caps by the side and lay down on the roots of the bo tree, using them as the pillow. He was not aware that the bo tree had hundreds of monkeys in it, and he was so tired that he fell asleep immediately.
Now, the monkeys saw the man wearing a white Gandhi cap. They also saw that in the bag there were hundreds of caps exactly like that. Slowly slowly, the monkeys came down, took a cap, one by one, put it on his head and went back up. By the time the young man woke up the bag was empty. He could not believe -- where had all the caps gone? At that moment he heard great laughter. He looked up: hundreds of monkeys were wearing his caps!
He said, "My God! Now what am I going to do? How am I going to explain this to my father? And it is impossible to get the caps from these monkeys. They don't understand my language, I don't understand their language. They don't have any money to pay." He was in a real fix.
He ran back to his home and asked his father, "What has to be done, because I had never expected such an experience?"
The father said, "Don't be worried, I have also experienced it. But it is very simple. You just go back, sit under the tree and throw your cap!"

The boy said, "What is that going to do? Only one cap is left and you are saying throw it?"
His father said, "You simply go and do what I am saying."
The boy threw his cap, and all the monkeys threw their caps. They are imitative.
All these religions are teaching you to imitate. Imitate Jesus Christ, imitate Gautam Buddha, imitate this, imitate that. By imitation you will become a saint, a holy man.
I would like to say to you, "You will only become a monkey again." All your saints and all your holy men have fallen backwards in the Darwinian evolution. Darwin says monkeys became man, but he was not aware that all the religions are trying to make monkeys out of man. They have succeeded! "Just imitate. Believe without doubt and follow."
My work is just the opposite. Doubt is the most precious thing you have got. Don't lose it. No belief is worth anything.
Doubt everything with your totality, and doubt will take you to the point where you discover the indubitable, that which even if you want to doubt, you cannot doubt: it is there!
And then of course the question of belief does not arise -- neither before nor afterwards. Before, it was dangerous; it will kill your doubting capacity. Afterwards, it is futile; you know, there is no need to believe.
Do you believe in the sun? Do you believe in the moon? Do you believe that I am here? You know it -- there is no question of belief. You believe only in fictions. So whenever somebody says, "Believe it," he is keeping you retarded, he is destroying your intelligence.

Doubt, and doubt with intensity and totality.
It is everybody's right to discover the truth.
Existence has the answer. It has no questions.
The mind has only questions. It has no answer.
To summarize: put the mind aside so all questions are put aside, and encounter the reality -- and you will know the answer. Not that somebody will give you a statement about the answer. It will be not explained to you, it will not come as a linguistic statement. It will come as love comes to you. You will feel it, your heart will start dancing with it. You will be able to see the luminosity of it. And all monkey questions, the monkey-mind, you will have transcended.
Darwin says a few monkeys became man. Certainly there are still millions of monkeys, only a few monkeys became man. They dared, they tried to walk on two feet. All the monkeys must have laughed, must have thought these monkeys have gone mad. And those monkeys gave birth to the whole of humanity.
But the mind of the monkey is still there. If you can drop that too, then you reach to the ultimate flowering of your being.
I call it enlightenment. It is simple -- just a little courage....

From Death to Deathlessness

Chapter #19

Chapter title: Belief is a dirty word
24 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,

WHAT EFFECT ON SCIENCE WOULD BE FELT IF PEOPLE STOPPED BELIEVING IN THE OLD RELIGIONS?

The fact of believing is the greatest barrier in the progress of science. In three hundred years science has done much in spite of all the religions, their superstitions, their beliefs. In these three hundred years, there would have been at least a hundred times more progress if religions had not come in the way at each step. Science has been struggling inch by inch.

If people stop believing in the old religions there will be a tremendous explosion of wisdom, creativity, affluence. All the things that religions have been promising people in paradise are now possible here on this earth.

We have the know-how, we have high technology to do it -- but there are two barriers. One is our religious beliefs; the second is our political divisions.

Religions and nations: these are the two barriers.

It has to be understood that politics gives direction to scientific research to be more destructive. The politician is in the service of death. He does not want this earth to become a paradise, for the simple reason that if people are utterly contented, fulfilled, blessed, then who is going to bother about wars, nations, ideologies? These are things you think about when you are miserable, suffering.

The second great barrier, far bigger even, is our attachment to the dead past and its religions.

I am reminded of Galileo. He was almost on his deathbed -- old, tired, spent. He was dragged to the court of the Christian pope because in his book, which he was

completing, he had written that the sun does not go around the earth, but the earth goes around the sun.

This is against biblical faith. The Bible says just what you see -- you see the sunrise in the morning, sunset in the evening, and again next day. To our perception the sun is going around the earth, but this is not the fact. The Bible simply states the common layman's viewpoint. It is not science.

Galileo was told that he had to change the statement because it goes against the Bible. He said, "There is no problem. I am a dying man, and if I don't change it, you are going to burn it, ban it. I will change it, but one thing you must remember: that my changing the statement does not change the fact. The earth will still go around the sun. My statement has nothing to do with the earth going around the sun or the sun going around the earth. I am simply stating a fact."

But the pope said, "You will have to change it. Don't you worry about the sun and the earth -- God takes care of it."

Galileo finally asked, "I have a question. Why is a single statement creating so much disturbance in you, hostility in you?"

And what the pope said is significant. He said, "The question is not your one statement. The question is, if the Bible is wrong about one thing, then what is the guarantee about other things?"

The Bible has to be true as a whole. A single statement going against the Bible will destroy people's belief. And if the belief is gone, the religion is gone.

Religion -- whether Christian, Hindu, Mohammedan, Buddhist -- any religion is based on your ignorance, is a

cover-up. You don't know, but the belief gives you a certain knowledge which helps you to feel knowledgeable. It does not make you wiser; on the contrary, it keeps you stupid, unintelligent.

Ignorance has to be accepted, not covered. You have a wound -- it has to be accepted, its cause has to be found. The medicine has to be searched for, to remove the cause; only then will the wound heal. But that is a long process which needs intelligence.

The simple way is just to cover up the wound and believe that there is no wound at all. But doing such a thing means you will remain retarded, and the wound will go on growing bigger and bigger. And as the wound goes on getting bigger and bigger, you will have to stretch your belief bigger and bigger, to the point where it becomes absolutely absurd.

All the religions of the world have kept humanity in ignorance. Only an ignorant person can believe.

Nobody asks you, "Do you believe in the sun, in the moon? Do you believe that you have eyes, that you are alive?" Nobody asks these questions because you know. You are alive; you cannot deny it. Even the denial will prove your existence: who is denying it?

There is a story in Mulla Nasruddin's life. He was sitting in the coffeehouse with his friends, bragging about his generosity. But the friends said, "You talk always about great things -- generosity, humbleness, hospitality -- but you have never even asked us to come to your home for a cup of tea."

Mulla got agitated and he said, "You are all invited for dinner. Come with me!"

In his excitement he forgot that his wife was there in the house. As they started coming closer to the house he started becoming worried, because in the morning his wife had sent him to purchase some vegetables, other foods. And the whole day he had wasted, playing cards, drinking coffee, meeting friends.... He had completely forgotten all about why he had gone to the city.

But now he was in a dilemma: twenty friends with him, one wife -- and one wife is far stronger than twenty friends! He started trembling. The friends asked, "What is the matter? Have you got a fever?"

He said, "You don't understand; this is a far bigger disease. If you are really my friends, do a small, kind act."

They said, "We are always ready. What is the problem?"

He said, "I have not informed my wife that I am bringing twenty friends for dinner. Seeing you all, she may get mad. You just remain outside. First I will go and persuade her, and then I will call you in."

He went in the house, closed the door, and told his wife, "Twenty idiots are following me, because by mistake I used the word `generosity.' And you know me, that I am a bragging type of man. So they have come for dinner. Now only you can save me!"

The wife said, "What can I do? -- because there is no food in the house. You had gone to purchase vegetables... the whole day I have been waiting. And now you turn up -- without vegetables -- with twenty friends for dinner?"

"No," Mulla said, "that is not a problem. You simply go, open the door, and ask the people, `Why are you standing here?' And they will say, `Mulla has invited us for dinner.'

You simply say, `Mulla is not in the house. I have not seen his face since this morning.'"
The wife said, "But this seems to be very illogical. You have brought them; you have left them in front of the house, you have entered the house in front of them. And now you are trying to dump the whole problem on me."
Mulla said, "Don't be worried, I will manage. You just do what I say."
The wife had to concede because there was no other way. She went; she asked, "What is the matter? What are you doing here?"
The friends said, "Your husband has asked us to come to your house for dinner."
The woman said, "But I have not seen him since this morning. He is not in the house."
Those twenty friends laughed. They said, "This is too much! He has brought us here, and we know that he is in the house because he has entered the house before our eyes -- twenty eyewitnesses." And they started arguing, "If he is not in the house, let us come in, and we will find him. He must be hiding."
The wife said, "He is not there."
They started arguing. Mulla opened a window and said to the people, "You seem to be just barbarous! You are arguing with my wife? Twenty men arguing with one simple woman! Can't you understand a simple thing? Mulla may have come with you, but he has gone from the back door. So now get lost!"
Those twenty people could not believe this, that Mulla himself was saying that he must have gone out from the back door!

You cannot deny yourself.
Your very denial will be the proof. You cannot say, "I have gone out from the back door" -- because then who are you? Who is making this statement?
All the religions have been befooling humanity.
One thing they all know: man is born innocent, knowing nothing. Soon he is going to question. That's an intrinsic quality of human intelligence. No animal questions anything. No tree questions or believes. No mountain has a philosophy, an explanation of the world.
It is man's prerogative, his privilege. The question mark is your dignity. You are the only one on the earth who can ask a question.
The parents are afraid. The priests are afraid. The politicians are afraid. All the vested interests are afraid because they don't know the answer either.
But the parents have to pretend before the child. It is against their ego... they cannot say, "We do not know. You will have to inquire. We have been inquiring, we have not found any answer yet. If, by the way, you can find the answer first, please inform us. Or if we find it first, we will inform you. But right now, we are both in the same boat."
But no parent has proved so loving, so compassionate. The child asks, "Who has created the world?" Nobody knows, but the parents cannot accept ignorance. That will be a kind of humiliation. They say with certainty, "God created the world." They even give the date, the time, the year, when God created the world, how he created the world.
The child is innocent, a tabula rasa, a slate; you can write anything on him. And he trusts you, he loves you. Love cannot distrust.

These are the complexities of life. Love cannot distrust, and you are the most intimate, the most close. You are bringing up the child. He depends on you. The human child is the most helpless child in the whole of existence. You should understand that.

In my garden... I used to think there were one hundred peacocks. Now Mukta has informed me, "You are continuously making a wrong statement. There are three hundred peacocks."

Six small kids have lost track of their mothers. And, of course, in peacocks you cannot find a Mother Teresa. Peacocks don't care about Nobel Prizes. So those six orphans hang out with each other. And they are growing! They have not bothered about the fact that the mother is lost, although it would have been easier for them to grow in the protection of the mother.

But the human child is so helpless, so weak, he cannot survive without the mother and the father. This helplessness has been exploited. It hurts that parents are doing it to their own children. Perhaps they don't know what they are doing. Their intentions are not suspect, but their actions are stupid.

They think they are giving the child the right answer. And by the time the child is grown up enough, he is full of garbage: the Bible, the Koran, the Gita, Krishna, Buddha, Christ. And for a long time he has been conditioned and programmed. This is the ugliest crime against an innocent, helpless child. You have killed him. You have destroyed his curiosity, you have murdered his inquiry. Now he will live with all this garbage his whole life. And he will believe that this is knowledge.

Religion is based on belief. Belief is a dirty word -- four-letter or not, it is a dirty word. Belief simply means your ignorance has been covered -- but that which has been covered is still there, it has not been removed.

It is like a doctor who covers your cancer and tells you, "You are perfectly healthy -- no need to worry about the cancer. There is no cancer." The cancer is not listening to the doctor. The cancer cells will go on multiplying, and you will remain ignorant of your own death that is growing within you. The doctor was not a friend. In fact, he was more dangerous than the cancer that you have. There is a cure for your cancer, but there is no cure for that doctor.

Every child is born innocent and every child is being exploited. The parents do exactly the same to the child as was done to them by their parents.

Your parents are not to be condemned -- the same has happened to them. You can go as far back as possible -- to Adam and Eve, the original human beings on the earth -- and in their story you will find the same story that is yours.

God, the father in that story, tells Adam and Eve, his children, that they are not to eat from two trees: one is the tree of knowledge and the other is the tree of eternal life.

This story is not history, but it is certainly psychology. It is about every father. It is the very essence of all that has happened to humanity. I think of this story as being of tremendous importance.

Can a father prevent his child from becoming wise? Can a father prevent his child knowing the eternal flame of life? And if a father can do this, then what is left to destroy in the child. He has destroyed everything.

And still you go on saying, "God the father." He should be hanged! If you can get hold of him, kill him immediately! He is the worst criminal. But your priest will say just the opposite. They say it was the serpent -- who was nothing but the devil taking the form of a serpent -- who persuaded Eve to disobey God.

This story has many implications. Why did he try first on the woman and not on the man? That can explain why there are so many women and so few men here. The man is argumentative; he functions through his head. The woman has a loving heart; she functions from there.

Eve accepted the advice of the serpent. It was absolutely clear: "Why should you live in ignorance? Eat the fruit of the tree and be wise. Wisdom is not sin." But that's what your religions are telling you: wisdom is sin. Then to be an idiot is virtue. And in your churches, in your synagogues, in your temples you will find all the idiots. You cannot find a single wise man there.

To me, the serpent is the first rebel, the first assertion of human intelligence. God was simply behaving in a dictatorial way, preventing Adam and Eve from knowing. The word `science' means knowing. If the Bible has to be written in contemporary languages, the tree was the tree of science. And the second tree was the tree of eternal life. Knowing opens the door for eternal life, for the second step.

Adam and Eve could not reach the second tree, because God became afraid. They had already eaten from the tree of knowledge; now it was only a question of a little time and they would reach the other tree. He drove them out of the

Garden of Eden, closed the doors, and condemned them as sinners because they had disobeyed the father.

This God seems to be even less intelligent than Sigmund Freud. It is simple psychology that if you prohibit somebody from something, you are creating an urge, a desire to get exactly that same thing.

In my childhood it was an everyday problem. I saw somebody smoking, I loved the way he was making rings of the smoke. I went to my father and I said, "I need some money to purchase cigarettes."

He said, "I know children sometimes smoke, but not like you -- asking your own father. They hide, they lie -- and you are asking me for money!"

I said, "Certainly, because I don't want to hide anything, and I don't want to feel guilty. And the desire has arisen; it is better to have a taste. If it is not worthwhile, it is finished forever. And if it is worthwhile, then you have to supply me." He knew me perfectly well....

I said, "You remember, that if you don't give me the money, I will steal, and for that stealing you will be responsible. I could have stolen money, there was no problem. I have not done that. I always go through the proper channels."

He looked at me, and he said, "Okay." He sent a servant to bring a packet of cigarettes, and he said, "You smoke."

Certainly the experience was not worthwhile. I started coughing. And it looked silly -- taking the smoke in and out when you can have fresh air, dirtying, polluting the air with the smoke. And for that you have to pay money too!

I said to my father, "Now, you rest assured; this is my first and last cigarette. But if you had prohibited me, things

would have been different. Your prohibition would have given me a challenge; I would have stolen money. You would be responsible for my being a thief. I would be smoking, hiding behind the house. For that kind of secrecy you would have been responsible.

"I want to remain an open book. I don't want anything secretive, it is always a burden. And you would have made me guilty because I have disobeyed you. I love you and I trust you, I don't want to disobey you. So you would have been responsible for all that.

"And one thing more: when one takes a challenge, then it is very difficult to get out of it. Your prohibition would be there; I would have argued with myself, `Perhaps one has to learn how to smoke, perhaps one has to learn the taste of the tobacco. Perhaps it will take a little time for me to get accustomed.' And if I had turned into a smoker, the whole responsibility would have been yours. You did well -- I am grateful to you."

He used to go to the temple, and he would ask me to come. I said, "The day I feel like coming, I will ask you to take me with you. But I don't see anything in that temple. In fact, the statue in that temple is neither a work of art nor what you believe it is -- God's statue. And you go on touching the feet of the statue and praying to God to help you, and I know he cannot."

He said, "How do you know that he cannot?"

I said, "He cannot help himself. I have seen a mouse pissing on the statue, and he could not do anything. I cannot believe that he can do anything for you. At least he would have thrown the mouse out! But he remained sitting there, and the mouse enjoyed sitting on his head. I cannot

touch the feet of this statue. The mouse seems to be more powerful.
"And I feel ashamed that you go on praying to a dead stone. I am finished," I told him. "The moment I saw what the mouse was doing to your god, the doors of your temple were closed for me. I really like the mouse -- he has much more courage than you! At least he was not praying, he was pissing, he gave a good bath to your god."
Every child feels that what you are saying does not seem to be right, because you have not seen God. Somebody has told you -- and that somebody has not seen God, somebody else has told him.
I used to ask my father, "Please find out the first man who saw God." There is nobody in the whole history of humanity who has seen God. And almost the whole humanity believes in God. There must be some psychological reason in it.
The reason is: if there is no god, existence becomes a mystery. Life becomes meaningless. You become an accident. God has not created the world, he has not created man in his own image. In my birthplace there was a small church, because there were not many Christians -- only two, three families -- but I used to go every Sunday to create trouble for the priest. He was a nice man.
I used to ask him, "Have you seen your face in the mirror?"
He said, "Why? Why are you asking that question?"
I said, "Come with me and look at your face in the mirror."
He said, "Okay, if you want, I will come. But what is the point?"
I said, "The point will be soon clear to you. This morning in the sermon you said God created man in his own image.

Just look at your face -- so this is God?" And he was not a man you could call handsome, no. He was really ugly. Standing before the mirror he said, "I have argued about the point with many people, but with you there is no question of argument. It is certain at least God did not create me in his own image! About others I cannot say."

I said to him, "Just the opposite is the case: man has created God in his own image. And the proof is everywhere available."

The Chinese god does not have the face of an Indian god, the Chinese god has the Chinese face. The Chinese god has the Chinese beard -- just a few hairs, you can count them. He cannot have a beard like me. He has high cheekbones -- in China that is thought to be beautiful. Nowhere else in the world are those bones thought to be beautiful.

The Indian god has the shape of the Indians, even the color. Krishna is not black nor white, but in between. Indians cannot make their god white. They cannot make their god a negro -- they cannot make their god's hair like the hair of a negro!

Around the world there are thousands of images of God. That simply shows that everywhere man has created God in his own image.

But from the very childhood, you go on reinforcing again and again continuously for years... they call it religious education. They are making you civilized, cultured. All that they are doing is crippling you, crippling your intelligence, destroying your immense capacity to inquire. And by all this, they are preventing you from knowing the truth!

If all these religions disappear from the earth you all will become inquirers. And there is so much to inquire -- life is

such a deep mystery, almost fathomless. And to enter into that exploration will make you for the first time a human being. It is a tremendous journey, the real pilgrimage, but it has to start with doubt.

These two words have to be remembered: `belief' and `doubt'.

All the religions are against doubt, obviously, because if they accept doubt all their beliefs will be found to be man-made. All the religions say that those who doubt will fall into hell; believe and you are saved. The helpless child does not want to fall into eternal darkness. He chooses to believe.

Science starts with doubt. It is just the polar opposite of religions -- by religions I mean those that have existed up to now. Science starts with doubt. The most fundamental thing in the scientific approach is: doubt everything unless you come to a point which is indubitable, which cannot be doubted. Even if you want to doubt, you cannot doubt it, it is there.

Science is true religion because it leads you to truth.

Your religions are nothing but superstitions. They prevent you from reaching towards the truth, they don't allow you to inquire on your own. They fill your mind exactly the same way as a computer is filled -- with information, scriptures, theologies. They don't leave even a small space. They are so afraid that if even a small space is left in you, your natural potentiality will assert itself as a question, as a doubt.

Let me say to you that beliefs are given to you by others; doubt is your nature. Nobody gives you doubt; you come with it, you are born with it. You can see every child asking

embarrassing questions -- embarrassing because you don't know the answer, embarrassing because you cannot say, "I don't know the answer."

By and by, the child also starts believing. He loves his mother, he loves his father, he respects his teacher; and because all these respect the priest, he starts believing in the priest. And fear is there: "If you don't believe, you will suffer, and suffer badly." And just for believing, you will get the eternal joys of paradise -- just for believing. Paradise is sold so cheap, who would not like to buy it? So out of fear everybody has stopped asking, and out of greed everybody has started believing. The whole world is full of believers, but what is their contribution to human life? Religions have existed for at least ten thousand years -- that is the minimum, perhaps they have existed longer than that. In ten thousand years what have religions given to you?

In three hundred years science has given you everything that you have. Just try to figure it out. Your clothes, your medicines, your glasses, your watches, your trains, your planes -- all are contributions of science. And within three hundred years! And that too, fighting against traditions thousands of years old. If there had been no fight, in three hundred years we would have created paradise. And now we can do it very easily.

But religions don't want this earth to become a paradise; it is against their vested interest. They want this earth to remain poor, suffering, hungry, because only those people who are hungry, suffering, miserable, are their clients.

They cannot make me a client. They cannot make anybody who has a little intelligence their customer. It is a question of business....

When the first train in London moved, all the churches of London called their congregations and told them, "Don't sit in that railway train." The journey was not long, it was the first experiment -- only eight miles. And the railway company was going to give free tickets, good food on the way.

Churches were telling their congregations, "Don't enter that train, because in the Bible there is no mention that God ever made a train. If God has not made the train, that simply means it is the devil's work. And we want you to be aware that the devil is very cunning: once you are in the train it is never going to stop!"

You will be surprised... there were thousands of people on the platform but nobody was ready to sit in the train. The Bible has to prove that God created trains.

If everything had to be found in the Bible, you would be still monkeys in the trees with your Bible of course.

You are a human being, and the whole dignity that you have attained is because of scientific inquiry.

You have asked, "If all these religions with all their nonsense disappear, what will be the state of science?"

There will be a tremendous explosion of joy, celebration, of health, longer life. You can imagine anything; all dreams can be fulfilled.

There are hundreds of discoveries which are not being used, because they go against established businesses. For example, if a scientist discovers that cars can move without petrol, just by atomic batteries-which is possible and very

simple. If your watches can move with a small battery for the whole year, it is simple arithmetic that batteries with atomic energy can be created, and your car can move for one year continuously without bothering about petrol.
But the problem is, there are thousands of cars, factories, investments: what will happen to them? They will go bankrupt. What will happen to the oil kings in Texas, in Saudi Arabia? Their petrol will be worthless. No, this kind of battery cannot be allowed to be made.
The politicians will force the scientist not to do such a thing. They are engaging the scientists, on the contrary, to make nuclear weapons. Strange world -- millions of people are engaged around the earth in creating weapons to destroy humanity, life, everything. If all these people are allowed to serve life, not death....
If there is any heaven and if all your saints are there, they will start hankering to come back to the earth -- because what can you get in heaven?. Not even the morning newspaper!
I don't think laughter is ever heard in heaven. Saints cannot laugh, of course. They have to keep their faces as British as possible. All saints are British -- it does not matter where they are born -- long faces with no smiles. And what are these saints doing there? -- because they have to be there for eternity. They have to do something; otherwise it will be utter boredom. Even death is no solace, because in heaven nobody dies. You cannot commit suicide there, remember. Before you enter heaven, remember, you cannot get out!
Jean-Paul Sartre has written a small book, NO EXIT; it is about hell. But I say to you, it is about heaven. In hell, if

there is no exit, the people who are there will make one because you will find there all the scientists who have doubted. Albert Einstein will be there, Galileo will be there, Copernicus will be there, Columbus will be there. Great mathematicians like Godel, Whitehead, Russell -- they will be there. Over millions of years... all people of genius will be in hell. Do you think they cannot create an exit?

Jean-Paul Sartre's title is right, but whatever he is writing in the book is about heaven, not about hell. In heaven you will find all the idiots of the world, because a believer is an idiot. They will be sitting there almost dead, because there is no entertainment available. You cannot go to the movie, no such thing exists in heaven -- at least, it is not mentioned in the Bible. You cannot go to a football match, because who will play football? Saints? Saint Augustine? Jesus Christ functioning as the referee? Who is going to play football there? And who is going to see it? The whole stadium will be empty. Olympics don't happen there, they are not mentioned in the Bible.

What happens there? Nothing! So what is the difference between life and death? A dead saint and a living saint -- how are you going to differentiate? No love affair, no sickness, no hospitals... no roads, because you are not supposed to go anywhere else, you have reached the full stop. Now remain glued to the full stop forever and ever.

I don't think any intelligent man would like to go to heaven. At least, I am not going.

If there is a hell, then that is the place where I am going. It is going to be really juicy there! All the film actors, all the film actresses.... Everything that you wanted here will be available there -- all the people who have some color,

colorful people: dancers, singers, poets, painters, lovers. You will find hell full of genius.
But fortunately there is no heaven and no hell. All that we have got is this moment.
Religion promises, but never supplies the goods.
Science never promises, but always supplies the goods.
Science cannot promise because it is an inquiry.
Science had never promised that there would be electricity. The man who created the first electric bulb was Thomas Alva Edison. Three years he was working to create an electric bulb. All his colleagues by and by left, thinking that he was a crackpot -- nobody had ever heard of such a thing! A few young students remained with him. But by and by, they were also getting bored, because every day the same experiment starts and every evening they find it has failed. Finally they were also ready to leave. Before leaving, just out of gratitude to the old man, they said to Edison, "Forgive us. We cannot be so patient as you are in your old age, when death can happen any moment. You come every morning so excited: `it is going to happen today!' Sometimes we think either we are mad, or you are mad." The answer Edison gave is worth remembering. He said, "For three years we have experimented in hundreds of ways. To me, it means that we are coming every moment closer and closer to the right method, because wrong methods are being eliminated. We have knocked on hundreds of doors: yes, we have not found anything, but the number of doors is less every day. One day we are going to knock on the right door. When everything is eliminated, what is left is truth. Doubt is the method of eliminating."

The night he discovered the first bulb, he was so enchanted.... It is understandable. An old man -- his eyes becoming weak, death could take him before the experiment is over -- ultimately found... at three o'clock in the morning, because he had been working the whole night. Now even the students had left, so there was no need to close the lab at a certain time. Now he was alone, and he was so absorbed at three o'clock he saw the first bulb radiating with light.

His wife was getting upset and bored and angry, and she shouted from the other room, "Are you going to sleep tonight or not? Put that light off!"

Edison said, "This is not the old light! You just come in and see! Doubt has succeeded." The wife could not believe her eyes: a new light, with a new source of energy!

But religions go on insisting, telling people not to doubt. Every scientist has to doubt his predecessors. You should see the difference: every religious man has to believe in the predecessor. The more ancient the book is, the more true -- that is the religious attitude. So every religion tries to prove that their holy book is the most ancient.

When Christian missionaries reached India for the first time, they were very puzzled, because there they came across the Hindu scriptures, which -- according to Hindus and with enough rationality to prove it -- are ninety thousand years old. The RIGVEDA, the Hindu holy scripture, is ninety thousand years old.

The difficulty for the missionaries was that in RIGVEDA there is a description of a certain constellation of stars which happened, according to astronomers, exactly ninety thousand years ago. Since then that constellation has not

happened. So one thing is certain: whoever was writing it was an astronomer, and what he was writing was present to him -- the constellation, a certain state of stars which has not happened again.

The missionaries were in difficulty, because according to them, God created the world four thousand and four years before Jesus Christ, so only six thousand years ago.... Now what to do with the RIGVEDA? Then cities were discovered -- Harappa, Mohanjo Daro, which are now in Pakistan -- which have enough proof, solid proof according to science that those cities existed at least seven thousand years ago.

I have been to Harappa and Mohanjo Daro, both the places. And it is an experience to see those places, because in Harappa the roads are as big as in New York. They had a running water system, they had attached bathrooms. You will be surprised.... Just let me drift a little bit.

Just one hundred years ago in America there was a great controversy, because to have the toilet attached seemed very dirty. The toilet used to be an outhouse, far away from the house -- a dirty place. And you are putting it inside the house!

In Harappa there were attached toilets, swimming pools. So that city was not only seven thousand years old; it must have been far older, because to attain to such civilization that even in the twentieth century.... In India an attached toilet is a luxury. Ninety percent of the houses don't have any toilet -- attached or unattached. In the most holy Hindu place, Varanasi, the roads are so small that cars cannot be used.

The people who lived in Harappa and Mohanjo Daro were not just primitives: they must have attained to a high civilization -- and to attain to that civilization needs time. Seven thousand years is a very orthodox estimate; perhaps those cities existed fifteen thousand or twenty thousand years before. To have roads that big means they must have had vehicles; to have running water, they must have found some kind of plumbing system.

And you will be surprised... the missionaries became very puzzled, but they came up with a solution. The solution was that God created the world exactly four thousand and four years before Jesus Christ -- as it is written in the Old Testament. But how to account for the RIGVEDA? How to account for Harappa and Mohanjo Daro? Those missionaries came up with an amazing solution. They said, "God made the world" -- and for God everything is possible if he can make the world."He made the ruins of Harappa and Mohanjo Daro also. He made the RIGVEDA also and described in it a constellation of stars which should have happened."

But why should God take such trouble? The missionaries still say that he took all this trouble to test your faith. Can you see the cunningness? He creates Harappa and Mohanjo Daro -- their ruins, with all the facilities that are available in the twentieth century -- to test your faith.

These people have dominated the whole world up to now with all kinds of stupid arguments. They are hindering in every way, millions of things that can become available to you immediately.

There is no need for any Ethiopia, one thousand people dying every day of hunger, thirst. Fifty percent of India is

ready to become Ethiopia any day. And all this is because of your priests and your politicians. They are in a deep conspiracy against humanity.

The politicians don't want nations to disappear, because with the nations disappearing, politicians will disappear too. The world is one, the earth is one; it is divided nowhere. But America would like to remain America, and Russia would like to remain Russia at any cost -- even if the whole earth is destroyed! Because if the boundaries of the nations -- which exist only in the maps -- disappear, there is no reason for war.

Seventy-five percent of the income of all the countries goes into creating destructive weapons, atomic plants, nuclear weapons. Seventy-five percent of human energy just to destroy! This seventy-five percent energy can be changed into the direction of creativity.

The same atomic energy can supply you light, can supply you fuel, can supply you all that is needed.

And all the scientists are employed by the governments, because science has come to a point where no scientist can work alone. It is such a big investment that only governments can manage. So it is really a great problem. Three hundred years ago, every scientist had his own lab; Edison could work on the electric bulb in his own house. But you cannot make atomic energy in your own house. So much money is needed that no individual can afford it -- only governments. Naturally, all the scientists have become slaves of certain political systems.

You must have heard about the Russian scientist, Sakharov. He was the director of the Academy of Sciences -- the highest scientific post in the Soviet Union -- and he is

thought today to be the world's best physicist. But he accepted the Nobel Prize, and the Soviet government was against it; not bothering about the Soviet government, he accepted the Nobel Prize.

He was immediately removed from his directorship, and now that best mind in the world is rotting in Siberia. What a wastage! And he is not the only scientist there in Siberia, wasting. There are three other Nobel Prize winners; the same had happened with them.

So now scientists are almost in the hands of the politicians. Whatever the politicians want, they have to create. And whatever politicians don't want, of course, they cannot create because they don't have any means. Politicians are preventing them from being creative.

Just look at the stupidity of going to the moon, how much money is wasted. For what? The first man who stood there must have felt silly, because there is nothing -- no water, no trees, no life. It is a dead planet. But a political race between the Soviet Union and America.... Both were wasting their energy, their scientists, their money to reach to the moon -- nobody bothering to ask, "What are you going to do there? What is the point?"

We already know from here that there is no life and no possibility of life. Even if we want to make a colony there of human beings, it is an impossible job. Everybody will have to carry large equipment around their bodies to supply oxygen, to supply this, to supply that, because on the moon these things are not available. How much water do you have to carry every day with yourself? And everything has to be sent from the earth. What is the point?

You cannot grow anything there. You cannot even come out of your space suit. Even if you want to hug your wife, two space suit will be touching each other! Human touch is impossible. You cannot take your hand out of the spacesuit, because the hand also needs oxygen, it breathes. Your whole body breathes.

But they did that nonsense, and now they are doing another nonsense: piling up nuclear weapons.

Just the other day I saw the petition of fifty American scientists -- the topmost -- who are involved in making nuclear weapons. They have made a petition to the president: "Please stop." They are the founders of nuclear energy, and they are begging, "Please stop, because we have already seven hundred times more energy then is needed to destroy humanity. What is the point now?"

But the politician is in a political race with the Soviet Union; the Soviet Union cannot stop because America will go ahead. They are now completely balanced, and both are trying to be a little ahead of the other. But even if you are a little ahead, a nuclear war will be destructive of all -- Americans, Russians, all the trees, all the birds, all the animals.

You want this earth to become a dead planet?

This earth is unique. In the whole solar system, this is the only place which is alive!

Not only alive, but this is the only place where man has reached to consciousness.

Not only that, a few men have reached to the ultimate peak of consciousness -- which I call enlightenment.

If religions are removed and politicians can be persuaded... and if the scientists rather than being slaves of the

politicians, make a world academy of sciences... I offer them our commune. We have enough land -- one hundred and twenty-six square miles. They can have a world academy of scientists here. And if all the scientists of the world, the intelligent people of the world -- artists, painters, poets, singers, dancers, actors -- if they all support it, there is no need for any government support.

Science can make this earth perhaps the best place in the whole universe.

It is calculated by scientists that at least on fifty thousand planets some kind of life exists. They are far away, there is no possibility right now to reach to other solar systems.

In the night when you see the stars, they are not stars, they are suns. But they are so far away that they look to be small stars, twinkling stars. Your sun is a very mediocre person. It is very big in comparison to the earth -- sixty thousand times bigger. But in comparison to other solar systems, other suns -- and up to now they have discovered at least two million solar systems -- this sun, our sun, the only begotten sun, is just mediocre. They are millions of times bigger than this sun, and they have their planets.

But no scientist has been able to work out whether consciousness exists anywhere in the whole universe. Life certainly -- perhaps there are trees, perhaps some kind of animals, but there is no indication that consciousness exists. And certainly there is no indication that people like Gautam Buddha, Lao Tzu, Chuang Tzu, Bodhidharma exist -- people who have attained to their self, who have realized their truth. Without consciousness this is not possible.

This earth is the richest in the whole universe, and the universe is not small, it is infinite. There is no boundary to

it. Life has only come to such a beautiful space here, where there is consciousness. And consciousness has discovered methods to reach to the peak, to the Everest of consciousness.

And these fools -- popes and politicians and shankaracharyas and the Ayatollah khomeiniacs -- these people are bent upon destroying the only place in the whole universe which has something of immense value.

This conspiracy between the politicians and the priests has to be stopped.

And I would like my sannyasins to wake people up, wherever you are.

Make people aware what religions have done and are doing, and what the politicians have done in the past and are still preparing to do.

Things have come to such a point that it is possible to awaken the whole humanity. And if people stop going to the churches, stop going to the synagogues, stop calling themselves Americans, Russians, Indians, burn their passports, visas, green cards -- all over the world.... If they declare that the whole earth is one, and that the whole earth is going to provide the scientists with means to work for creating better life, more life, better consciousness, more consciousness, we can fill the whole world with such enlightened people that even flowers will not be so fragrant.

Man is capable of doing it, somebody just has to shake people, throw cold water in their eyes and tell them, "It is time to wake up, you have slept enough!"

And that is the work of my sannyasins.

I am giving you a tremendous challenge. Wherever you go, wherever you are, make every effort that the earth is one and that science should be given absolute freedom from politics.

No scientist is interested in destruction. A scientist is as much a creator as the poet, as the musician, as the dancer.

It has been estimated by biologists that man can very easily live three hundred years without becoming old. Just a little work of changing the program in his cells is needed. And the basic principles are available, but scientists are engaged in destroying life rather than prolonging it.

There are a few scientists who believe that death is an accident. It need not be, because man's body has a certain system of rejuvenating itself continuously. If it can rejuvenate itself for seventy years, why not seven hundred years? Why not seven million years? Death will be only if somebody wants to die. This is possible.

Your question is significant.

Science can create the paradise, but the priests will be of no value anymore. The politician will not be able to exploit. The world has to be one, and it has to be governed by creative people, not by politicians. We have such beautiful musicians, such beautiful dancers, such beautiful scientists, who have contributed to making life more joyous. They should be the people to govern. They should be the people to manage the world.

Politics is the only profession in the world where no qualification is needed. Even if you want to become a clerk, they ask for qualifications. But if you want to become the president of America, no qualification is needed. You have to be just cunning enough -- that is the only qualification --

more cunning than other politicians, more stubborn than other politicians, more capable of cheating people than other politicians, more capable of promising things which you cannot manage.
Politicians should be part of history, a nightmare that we have suffered too long. And it has to be done fast, because we don't have much time -- not more than fourteen or fifteen years. By the end of this century it is going to be decided this way or that. Either the earth will be freed from the priests and the politicians, or there will be no earth, no life.
It is up to you, up to everybody else who is living on the earth, to decide.
And I don't think anybody is going to decide for a global suicide.

From Death to Deathlessness

Chapter #20
Chapter title: There is a bigger universe within you
25 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
THE SCIENTIFIC VISION OF OBJECTIVE REALITY AND THE SUBJECTIVE EXPERIENCE OF EXISTENCE SEEM TO BE TWO COMPLETELY SEPARATE AND UNBRIDGEABLE DIMENSIONS. IS THIS BECAUSE OF THE NATURE OF THINGS, OR IS IT ONLY AN ILLUSION OF OUR MIND?

The scientific approach to existence and the religious approach have been in the past separate and unbridgeable. The reason was the insistence of old religions on superstitions, belief systems, denial of inquiry and doubt. In fact, there is nothing unbridgeable between science and religion, and there is no separation either. But religion insisted on belief -- science cannot accept that.

Belief is covering up your ignorance. It never reveals to you the truth; it only gives you certain dogmas, creeds, and you can create an illusion of knowledge through them. But that knowledge is nothing but a delusion.

Anything based on belief is bogus.

Because religions insisted continuously on belief, and the basic method of science is doubt, the separation happened. And it became unbridgeable. It is unbridgeable if religion does not arise and face the challenge of doubt.

The whole responsibility of the religions has been to keep these two as two.

In my vision, there is only science, with two dimensions. One dimension approaches the outside reality, the other dimension approaches the interior reality. One is objective, the other is subjective. Their methods are not different, their conclusions are not different. Both start from doubt.

Doubt has been condemned so much that you have forgotten the beauty of it, you have forgotten the richness of it.

The child is born not with any belief, but he is born with a very curious, doubting, skeptical consciousness. Doubt is natural, belief is unnatural.

Belief is imposed by the parents, society, the educational systems, religions. All these people are in the service of

ignorance, and they have served ignorance for thousands of years. They have kept humanity in darkness, and there was a reason for it: if humanity is in darkness, knows nothing of reality, then it can be exploited easily, enslaved easily, deceived easily, kept poor, dependent. All these things were involved.

The old religions were not concerned with truth. They talked about it, but their concern was how to keep people away from truth. And up to now they have succeeded. But now those religions are all on their deathbed and the sooner they die the better.

Why do you need a belief in the first place? You don't believe in a roseflower. Nobody asks you, "Do you believe in a roseflower?" You will simply laugh, you will say, "The question of belief does not arise; I know the roseflower." Knowledge needs no belief.

But the blind man believes in light, has to; he has no eyes. You will be surprised that the blind man not only believes in light, he also believes in darkness. Ordinarily, people think that a blind man must be living in darkness. That is not true, because to see darkness you need eyes. Without eyes you can neither see light nor can you see darkness. Darkness and light are not two things, but two poles of one reality.

You can define darkness as less light, you can define light as less darkness; the difference is of degree. Our eyes have a certain capacity -- very limited. All our senses are very limited. Below that limit you cannot see, above that limit you cannot see. For example, right now thousands of radio waves are passing, but you cannot hear them. You have to use a radio; a mechanism which is more sensitive than your

ear can catch those sounds which you cannot catch. The same is true about all the senses.

The blind man is forced to believe in light, is forced to believe in darkness. And his belief keeps him blind. If he was not given the belief, and if he was told that he is blind and needs his eyes to be cured, that he does not need a philosophy, he needs a physician -- perhaps he would be able to see. And the moment he sees light, the question of belief does not arise: he knows it.

Any belief indicates your ignorance, your blindness, but gives you a false sense -- as if you know.

Just a few days ago the American Scouts leaders rejected one of their best scouts -- a fourteen-year-old child, the topmost amongst all other scouts, winner of many prizes. They were promoting him to a higher post, and he had to fill in a form.

This is one of the basic beliefs of the Scouts: God exists. The boy refused. He said, "I don't know. And unless I know, how can I say God exists? You are forcing me to lie."

In the twentieth century in America, the boy is thrown out of the Scouts because he does not believe in God! I don't see the point. What does God have to do with the Scouts? And why should this be a fundamental for every scout?

I hope that the parents of the child take the case to the court. And if they cannot, then we are ready to take the case to the court for the child, because it is simply inhuman. He was the best cadet, and just a stupid thing.... And on that ground also he is more right than all the leaders of the Scouts who have determined their constitution.

All that he said was, "I don't know. How can I can say God exists or not? First I have to know."
Knowledge is punished.
Inquiry is punished.
Darkness, blindness, obedience, are rewarded.
The case must be decided by the Supreme Court of America in the favor of that little boy who has asserted the very birthright of man: to inquire and to find.
And the clause about God, should be removed from the Scouts' principles.
In the first place God has nothing to do with the Scouts. The Scouts have nothing to do with God. This is an unnecessary hypothesis imposed on children. But behind this whole facade are your politicians, your religious leaders. In a very roundabout way they are forcing on small children the idea of God.
They are afraid, they are very much frightened of inquiry. Why one should be afraid of inquiry? -- the answer is clear. He knows perfectly well that it is only a belief. If you inquire deeply, you are not going to find God. If God is a reality, then all the religions should insist on inquiry.
I insist: inquire, meditate, go deeper into yourself. You will find a tremendous reality, but not God. You will find consciousness in its ultimate flowering, eternal. But you will not find an old man with a long beard -- and the beard must be by this time really long, miles long; for centuries he has been sitting there. You will not find God.
All religions are frightened of inquiry -- that's why the separation happened. And all the religions have been against science, because sooner or later science is going to prove -- it has proved already-that its method of doubt

brings you closer to reality. It opens secrets of life; it makes you really intelligent, alert, knowing what the truth is.
But science up to now has remained concerned only with the objective world that surrounds you.
I condemn the religions because they have kept humanity in darkness.
And I condemn the scientists because they are doing such a stupid thing: they are aware of everything, and inquiring about everything in the world except themselves.
The scientist in his lab is the only person who is left out of inquiry. Everything else he inquires about and inquires deeply, without any prejudice. But he forgets who the inquirer is. And is there any inquiry possible without an inquirer? Is there any possibility of observing objective reality without an observer? And that's what science has been doing for three hundred years.
The religions are criminal, but science has also to take the burden of that crime -- not that big, because science is only three hundred years old. But science cannot say anything about the subjective world for or against, because it has not inquired.
Religions have to disappear completely -- they are a kind of cancer on the human soul -- and science has to extend its inquiry, make it complete. It is only half. You are just looking at the object and forgetting the person who is looking at it.
Science has to grow a new dimension that goes inwards. Doubt will be the method for both, so there is no question of bridging. Doubt is the center. From that center you can move into objective reality -- that's what science has been doing up to now. You can move from the same doubt into

your interiority, which science has not done up to now. It is guilty of that. And because science was not doing it, it left the subjective world in the hands of religions.

Religions pretend to inquire into the subjective world, the world of consciousness; but it is a pretension, because it starts with a belief. Once you believe in a thing your inquiry is finished. You have already destroyed the question, you have killed the quest. From belief you cannot move into investigation.

Every inquiry, either objective or subjective, needs an open mind -- and doubt gives you that tremendous quality of an open mind. Remember -- because there is a possibility to be confused -- doubt does not mean disbelief, because disbelief is again belief standing on its head.

Karl Marx and his followers, the communists, say there is no God. This is their belief. Neither Karl Marx nor Lenin nor any other communist has ever bothered to inquire whether God really does not exist. They have accepted it in the same way as Christians and Hindus and Mohammedans and Jews have accepted that there is a God.

I don't make any distinction between the atheist and the theist; they are traveling in the same boat. I don't make any distinction between a Christian, a Hindu, and a communist. On the surface there seems to be a great distinction. The communist does not believe in God; religions believe in God. That is very superficial; if you look just a little bit deeper, scratch just a little bit, you will be surprised: belief is as ignorant as disbelief. Both have accepted without any inquiry. Hence I say communism is an atheist religion.

Mohammedans have their Mecca, Jews have their Jerusalem, communists have their Kremlin. And it is very

amusing to see a picture of the Kremlin -- it looks like a church! Perhaps it was a church before the revolution. It is not made by communists, certainly. It may have been the biggest church in Soviet Russia. They have captured it and they have made it their central office. But the architecture shows simply that it is a church.

Not only the architecture of the Kremlin but the minds of people who are dominating from the Kremlin are exactly the same as the popes, as Ayatollah Khomeinis, as the shankaracharyas -- no difference! On the fundamentals they agree. Communists believe in DAS KAPITAL, Christians believe in the Bible, but where is the difference? Those books are different, but the person who believes, the mind who believes, is the same.

Because science has denied -- strangely -- the very existence of the scientist, it goes on playing games with white rats, experimenting. Strange... why not black rats? There too, the color difference. The negro rat is bound to be stupid -- that is their idea -- and the white rat is very intelligent.

I have been to many universities in India, lecturing to the students, to the professors, and I have visited many scientific labs in India. I have always asked them, "Why? At least in India you should not experiment with white rats. Let them experiment in England, in America, but in India...!" And the scientists had no answer to why they are experimenting on the white rat. Just imitators. Strangely, they work on rats, they work on monkeys... from India thousands of monkeys are exported every day to all parts of the world for scientific experimentation.

Hindus are very angry in India, because to them the monkey is a god, and to export their god for scientific experimentation is certainly unacceptable. But India is poor; the government consists of Hindus -- they are against exporting the monkeys, but they get such a good price. And they don't have much to export; they cannot fulfill their own needs.

Monkeys are there in millions, and they serve no purpose. On the contrary, they destroy crops, they destroy fruits, vegetables. Of course, they have to eat too. But there is a movement in India by fanatic Hindus that this export should be stopped.

The scientist goes on working on rats, on monkeys, on everything in the world. He has reached to the molecules, to the atoms, to the electrons. But in all this search, he has forgotten one thing: that he exists too. Without him, the lab is meaningless.

Who is experimenting? Certainly there is a consciousness, a certain awareness, a certain entity with the capacity to observe. This is such a simple fact; but for three hundred years science has not accepted this simple fact.

I find them guilty because, if they had accepted this fact and made it a scientific inquiry, religions would have died long ago. If religions are still in existence science has to accept the responsibility.

To me the very word `science' explains my approach. Science means knowing. Any knowledge, any knowing, needs three things: an object to know, a subject to know it, and between the subject and the object arises knowing.

If man is not on the earth, trees will be there, rose bushes will be there, but they will not know that they are rose

bushes. The clouds will come, but nobody will know that this is the rainy season. The sun will rise, but there will be no sunrise because there will be nobody to describe it.
A knower is the most valuable phenomenon in existence and, because science denied it, religion had absolute freedom to go on insisting on all the old beliefs.
My work is to help all the religions die peacefully.
The area that they have been occupying should be occupied by science. We can keep two names: science for objective reality and religion for subjective reality. But there is no need for two names. It is better to have one name -- science -- with two dimensions: one moving outward, one moving inward.
Scientific method starts with doubt. It goes on doubting till it comes to a point where doubt is impossible. When it faces reality, doubt falls.
Religions have been repressing doubt. I have not come across a single religious leader who does not have, deep down in him, doubt still alive. All his beliefs may have repressed it, but they cannot destroy it.
You can look into your own mind. You believe in God, but don't you have a doubt about it? In fact, if you don't have a doubt, why should you believe? You don't have the disease, then why are you carrying the whole load of medicines?
The belief proves the existence of doubt; and the belief remains only on the surface; it pushes, forces the doubt deeper into your unconscious. But it cannot destroy doubt.
Belief has no power, it is impotent.
Doubt is immense energy.
Belief is already something dead, a corpse. You can carry the corpse as long as you want, but remember, the corpse is

an unnecessary burden on you. Soon you will start stinking just like the corpse. And finally the corpse is going to make you also a corpse. It is not good to keep company with the dead. It is dangerous.

Belief has to disappear from all languages. Doubt should be enthroned. Belief should be dethroned.

Doubt immediately bridges the objective and the subjective. They are two poles of the same reality, and doubt is the bridge.

Why do I praise doubt so much? -- because it leads you into inquiry, it raises questions, it takes you into new adventures. It never allows you to remain ignorant. It goes on and on moving till you have found the light.

People have asked me again and again, "Do you believe in this? Do you believe in that?" And I have been telling them that this is a nonsense question.

Either I know something or I don't know.

Belief has no place in my being anywhere.

If I don't know, then I will try to know -- that's what doubt is, that's what inquiry is. And if I know, then there is no need to believe; I know it on my own authority. Why should I believe in Jesus Christ or Gautam Buddha? There is no need.

But the strange thing is, Jesus Christ goes on believing in the old prophets. He has no experience of his own. God is his faith, it is not his experience. Mohammed believes in God.

I am simply surprised that these people never thought that belief simply proves you are ignorant, you don't know. You are simply carrying borrowed knowledge from others. Perhaps they were also carrying borrowed knowledge from

somebody else. You cannot find the original source from where the belief arose. It arose, certainly, because it exists all over the world. There must be something in human psychology that has given birth to it.
First, man's ego does not want to accept ignorance. It wants to pretend to know; and it is very easy too to believe and become a knower.
There is a story in the UPANISHADS, which contains a few very beautiful existential statements about life.
There was an old seeker of truth; his name was Uddalak. His son was Shvetketu. He sent his son to well-known masters in the country to learn everything that is possible to learn.
The son was learning with one master, then another master. And when he acquired all that was available, with great pride he came back home to say to his father, "I have fulfilled the task."
Uddalak looked from his window and saw that his son was coming with many scriptures. And he could also see the proud look, the proud walk.
Shvetketu came in and told his father, "I have done it!"
Uddalak must have been a man like me. He asked him, "Have you known yourself?"
Shvetketu said, "But nowhere in all the schools I have been was this part of the syllabus. No -- I know everything about medicine, I know everything about language, grammar; I know everything that is taught there. But to know oneself? Even the question is not raised."
Uddalak said, "Burn those scriptures and go back. Find out who you are, because if you don't know yourself, what is

the value of all the knowledge that you are burdened with? You have missed the central point."

Shvetketu was very much hurt and shocked, because he had come with so much pride, thinking that his father was going to reward him. Instead, he is condemned, utterly condemned: "You wasted so many of your years. Go back!" Uddalak did not allow him even to rest.

Shvetketu went to the greatest master that he had come across in his search for learning, and told him, "My father has demolished me completely! And he has sent me back for a single thing. He says unless you know yourself, all your knowledge is useless."

When your own house is in darkness, what is the point of knowing that the whole world is full of stars and light? The light is needed first in your own house.

That master said, "I was afraid of this, because I know your father; in our youth we have been disciples of the same master. I was afraid that this was going to happen. You were going with so much pride, and I know your father -- he is not interested in borrowed knowledge. He wants to know himself. He is not interested in beliefs. His only effort all his life has been to come to a certainty, to an experience which is not borrowed, which is his own, authentically his own. I was afraid that this was going to happen to you."

Shvetketu asked, "Then what am I supposed to do?"

The master said, "All that I knew, I have taught you. As far as knowing oneself, I am as ignorant as you are.

"But I can suggest one thing. I have got one hundred cows in the ashram. You take these cows into the hills, and when they have become one thousand, giving birth to calves....

You remain in the mountains, you forget all knowledge that you have learned. In fact you will not need it there; the cows are not interested in any kind of knowledge. You will not even encounter another human being. Language will not be needed. Grammar and all the subtleties of grammar will be useless."

Shvetketu asked, "But how is this going to help me to know myself?"

The master said, "You simply go. Help the cows to grow. Take them to fresher fields deeper into the mountains, and wait till they are one thousand. Then you can come. And everything else we will discuss afterwards."

Masters have their own devices. As far as I understand this story, I know the man knew -- but it could not be told. He created a situation, a device.

Shvetketu went to the mountains. For a few days the mind went on with all the knowledge that it had gathered, but what use was it? The cows were just munching grass, and Shvetketu was sitting amongst those one hundred cows waiting for the time when they will become one thousand.... Days passed, months passed. And the story is really beautiful, because Shvetketu forgot everything: knowledge, language, arithmetic. There was no need... by and by everything became useless.

He almost became as innocent as a cow. What else to do? A man is known by his company. Now, if you live for years amongst cows, just listening to their munching the grass.... He was sitting under the tree taking care of them. They became one thousand.

And here is a beautiful point: one cow spoke to Shvetketu and said, "We have become one thousand, now it is time to

get back home. It seems you have forgotten counting too!"
And really he had forgotten.
He brought those cows back to the master's house. Other disciples were also amazed with this experiment. It looked so strange -- that to know oneself one has to take one hundred cows into the mountains and wait and wait till they become one thousand!
The disciples looked: the cows were coming. They rushed to the master in the house, and they said, "One thousand cows are coming."
The master said, "No, one thousand and one."
The disciple said, "But you had asked for one thousand."
He said, "Yes, I had, but what about Shvetketu?" He was coming just in the middle of the cows, so innocent, so utterly childlike.
The disciples of the master were very excited, because the master had promised, "When Shvetketu comes, then everything will be discussed. For the time being you do this, and ask the question later."
Shvetketu came, handed over the cows to the master, and said, "Now can I go? My father must be getting very old, and I don't want him to die disappointed in me."
The master said, "But what about those other things we were going to discuss afterwards?"
Shvetketu laughed. He said, "Forget all about it! Living with cows, slowly slowly... there was no other excitement, entertainment. Waiting under trees, sitting under trees doing nothing, slowly slowly a silence started happening on its own accord. I was not meditating, but meditation was happening to me. And a moment came when all my

thoughts disappeared, all my feelings disappeared -- just a pure is-ness remained.

"I could not even say, `I am,' because there was no I. Then I knew that the whole grammar was wrong. `I' does not exist. All that I can express is that I felt and experienced a certain am-ness; not `I am,' but am-ness, a deep existential experience. Now I know what my father wanted me to know, and there is nothing to discuss."

The master said, "I knew it. If you had come and started asking the same question again, that would mean the device had failed. With my blessings you can go to your father."

He came back home. The father was really very old; he was waiting for the son. He could see again from the window, and this is what he was expecting -- Shvetketu, so humble, so simple; no scriptures, just coming like a cool breeze.

He came into the house. You could expect that he would have declared, "Now I have fulfilled your desire." No, he simply touched his father's feet, kissed his father's feet, tears flowing from his eyes.

The father said, "So, it has happened. Now I can die peacefully. I have fulfilled my duty; I am not leaving behind me an ignorant man full of rubbish knowledge. I am leaving behind me a pure space, a being, alert, aware, knowing himself -- which is the greatest knowing in the world."

Science should open the doors of devices which religions have been keeping closed.

There is a vast universe outside you -- infinite. You can go on and on exploring it, there is no end. But there is a bigger universe within you, and so close -- just within you! And you can go on exploring it. You will come to know who

you are, but that is not the end: that experience goes on deepening infinitely.
A man can be both, and that will be the total man. I have defined the new man in many ways, from different angles. Let this also be included in the definition of the new man: he will be complete, entire, acquainted with the outside world, acquainted with the inside world.
And the moment you know both, you know they are not two; it is the same energy extending into two polarities. One becomes the object, the other becomes the subject. I would like to call it the science of the inner. And whatever is known as science today, I will call the science of the outer.
But the inner and the outer are two sides of the same coin. The outer cannot exist without the inner, the inner cannot exist without the outer. So there is no separation and there is no question of bridging.
The question has arisen in you because you are thinking of a science which is half and you are thinking of bogus religions, which depend on belief and not on inquiry.
My sannyasins have to be inquirers.
And it should be your only responsibility: to know yourself. You have been taught so many responsibilities, but not this one. You have been told to be responsible to your parents, to your wife, to your husband, to your children, to the nation, to the church, to humanity, to God. The list is almost endless. But the most fundamental responsibility is not in that list.
I would like to burn that whole list!
You are not responsible to any nation, to any church, to any God.

You are responsible only for one thing, and that is self-knowledge.
And the miracle is, if you can fulfill this responsibility, you will be able to fulfill many responsibilities without any effort.
A man who knows himself will be really loving to his children, to his wife, to his friends. His love will have a totally different flavor. It will not be a mixture of hate, anger, jealousy, lust, love.
If you look at your love you will find it is so many things. And in those so many things your love is polluted, because many of them are against love. Jealousy cannot be part of love. Hate, anger, possessiveness, cannot be part of love. Love knows no jealousy.
Love knows no possessiveness; on the contrary, love gives freedom.
It is so simple. If I love a person, I will give him absolute freedom. If love cannot give absolute freedom, then who is going to give it? If I see the person whom I love being happy with somebody else, I will be happy in his happiness. Love cannot be jealous, it can only be happy. It knows only one taste, the taste of happiness.
In fulfilling this one responsibility, you will not be resentful of your father, of your mother. Everybody is, because every child has been disciplined against his will, has been forced to go to the school....
When I was in my primary school, my house was very close to the school. So when the school bell would ring, that was the time for me to enter the bathroom. My whole family would be knocking on the doors, and I would remain silent, not even answering anything.

It was a daily routine that the headmaster used to come to pick me up, because I was not going on my own. He would come, and my father would say, "What to do? Stop ringing this school bell, because the moment you ring it, he immediately goes into the bathroom and closes the door! And then it is absolutely pointless, because whatever you say he does not answer."

Finally, the school decided not to ring the bell, and the headmaster used to come first to catch hold of me -- and then the bell was rung for all the other children.

Every child has to be forced to do many things for his own sake. I am grateful to the headmaster. He was really generous -- just for a single student he changed the whole routine of the school.

I am grateful to my parents -- their patience with me... the whole family standing before the bathroom and persuading me, "Come out! If you don't want to go to school, there is no need. We will ask the headmaster to give you leave for today." But I remained silent.

And I am also grateful because those moments of silence have given me so much. And everybody was shouting and running around -- amidst that cyclone I was the center, just simply sitting under the shower and enjoying it!

Every child is bound to have some resentment, some anger repressed. But the moment you know yourself all resentment melts away, all anger disappears, because for the first time you have eyes to see things that you were not able to see before. Now you can see that if your father was dragging you to the school he was not against you, he was not your enemy. If he was asking you to come back home,

not to go on wandering in the middle of the night, he was not against you; he was taking every care.

In my village where I was born, there was a colony of potters. And the potters in India carry their pots on donkeys; that is the only thing in India donkeys are used for. The colony was just near my house, and there were so many beautiful donkeys, but they were engaged in carrying things the whole day. Only in the night were they free and I was also free, so I would catch hold of a donkey.

Nobody rides on a donkey in India, because the donkey is thought to be something untouchable. Riding on a donkey... My whole family was embarrassed, because neighbors were telling them, "We have seen your son going towards the market, sitting on a donkey. Don't let him in till he goes to the river and takes a bath."

My father used to persuade me, "We can arrange to buy a horse for you if you are so much interested in riding."

I said, "I am not interested in horses at all, my interest is in the donkeys. They are very philosophical people, unpredictable. A donkey may stop at any point, and whatever you do he will not move. You cannot figure out why he has stopped. And against the common knowledge that donkeys are idiots, my experience is that they are very cunning, clever politicians."

My father said, "Do you want to write a thesis on donkeys, or what?"

I said, "I can write one, because my experience with donkeys perhaps is more than anybody else's."

Riding on a donkey is a difficult job -- riding on a horse is not. The donkeys are so cunning, they will never go in the middle of the road. They will always go left or right,

rubbing your leg against the side of a wall. Naturally, you will jump off! It was so difficult to keep them in the middle of the road; either left or right, but they will never be in the middle.

So I told my father, "Donkeys are rightists, leftists, but they are not Buddhist." Buddha used to teach his disciples, "Follow the middle way." Donkeys are the only people Buddha has not been able to convince.

And I don't think that they are stupid people, because when nobody is riding them, they walk in the middle. They are clever! And on a hot day you can see them standing under a tree. The very face of a donkey is philosophic, as if they are brooding upon great things. Just look at the face of a donkey, and you will always feel that he is thinking too much.

Finally, my family decided that I should not be allowed to enter the kitchen, "Because we don't know exactly whether you have been riding on a donkey or not." So I was always sitting outside the kitchen; I was not allowed to enter the kitchen, particularly my grandmother would not.... I was an outcast!

Naturally one feels against these people; they are disturbing all your joys. Things in which you are interested, they are not interested; and things in which they are interested, you don't see any point.

For example, I asked my father, "Why should I read history? Why should I read geography? What is the point of knowing that Ashoka ruled India at a certain time? I don't see the point. I am not going to rule India, I am not going back to meet Ashoka. He never bothered about me, and I have to read about him!

"And geography -- what have I to do with Constantinople? Timbuktu? I am never going there! This is my promise," I told my father. "I am never going to Constantinople or Timbuktu, so why should I bother about their geography, where they are?"

He said, "Don't you argue, you simply do what every other child is doing."

I said, "I will do it, because you are forcing me. But remember that you are creating anger in me, resentfulness. I am helpless, I am weak, I am small. You can do anything, but remember: one day you will be old and I will be young; you will be weak and I will be strong. That day we will settle -- and you know my memory is not bad."

He used to hit his head and say, "What to do with you?! You are a trouble, a continuous pain in the neck. But still, I respect your honesty. No child will say this to his father, `In your old age we will settle the account!' You are honest."

It is bound to happen. The child wants to eat only ice cream, but the parents know that you will get sick. They have to force you to eat things which nourish you. Now, ice cream is just junk! It tastes good, but taste is not the point.

The moment you come to your own being, a revolution happens in your vision.

Your resentment becomes gratitude.

You even start feeling grateful to your enemies, because whatsoever you are they have also contributed to it. Without them, you would have been somebody else.

Your whole outlook about life goes through a radical change. You start feeling new responsibilities -- not as

something to be done, not as duty to be fulfilled, but as a joy to do.

My grandfather loved me so much, but about one thing we never agreed. That was that he would do everything for me, but in the night when he would be going to sleep, he wanted me to massage his feet. And that....

I said, "Everything you do for me you can stop, but this massaging your feet I am not going to do. I have never massaged anybody, and I have never allowed anybody to massage me. I am simply against it."

He would say, "I do everything for you: I protect you from your father, I protect you from your mother, I protect you from your teachers, I protect you from the neighbors -- otherwise you would be continuously beaten. And still you cannot do a small thing for me?"

I said, "That is not a small thing. It is a question of principle."

But after my enlightenment, the first thing I did was massage his feet. He said, "What are you doing?"

I said, "Just please forgive me -- I never knew how old you are, how hard you work. Your feet must be hurting. Perhaps you cannot sleep unless somebody gives them a massage."

"But," he said, "it was against your principle."

I said, "That is true, but the man whose principle it was against is no longer alive. He has died with all his principles, with all his ideas. Now you are facing a totally new man. And don't think that I am doing it as a duty, I simply want to do it out of my happiness."

And it became such a problem for him. He said, "You will always remain a problem -- old or new. Before, you were

against massage; now you don't let me sleep! You go on massaging, and I am saying `Stop!' Now I am falling asleep and you go on massaging. That keeps me awake!"
I said, "That is your problem, but all those twenty-one years that I have refused, I have to compensate for. And you are getting old, any day you may kick the bucket; I don't want to remain in any kind of debt. So whether you can sleep or not, that is your problem. Learn to sleep! And I am going to compensate completely for twenty-one years of denial."
He would call my father and say, "Take your son away from here! Now he says he is enlightened -- perhaps he is enlightened, but his creating troubles for others continues."
I said, "Yes, in an enlightened way I will continue. I cannot drop things I have loved. I will do them, but in an enlightened way."
Since then, I have never done anything out of a sense of duty, out of feeling a responsibility, that it is expected from me. But I have done everything out of my happiness. I have done everything that I felt was coming out of my own sense of love, compassion.
Why am I talking to you? Why have I created a whole worldwide movement of sannyas?
I could have lived silently and peacefully without any trouble from Wasco County, without being in this Big Muddy Ranch. I could have lived somewhere in Kashmir, in the Himalayas, without any trouble.
I have taken on so many troubles unnecessarily.
I have never been in Germany, but there are cases pending in the courts against me. Strange world! I have only flown over Germany. I cannot conceive how, flying over

Germany, thousands of feet above, I may have done some wrong so that arrest warrants are waiting for me.
I have never had any bank account, because I always spend the money before I get it. I am very optimistic about it: it will be coming, spend it! So there was no question of having a bank account. But just now, I have been informed that some government agency from America has opened a bank account in Switzerland in my name with my signature -- just to put a case against me.
Now, my signature is public. Anybody who knows a little art can copy my signature, it is not private property. I have signed one million names for sannyasins -- you can get my signature anywhere, and it is very easy to open an account in my name.
This is a strange world. I was thinking I am the poorest man, but now I have a Swiss bank account! I hope they put a few billion dollars in it, because when you are so generous, then be really generous!
I have lived for these three decades just out of pure love. I have suffered, but without any complaint. Attempts on my life have been made, but I don't have any grudge against those people who wanted to kill me. I can understand -- I have the right vision, I can see. Those people were feeling offended because I was continuously destroying their belief systems, destroying their traditions, their conventions.
I was doing that out of love.
I wanted them to be free from all kinds of garbage that centuries have poured into their being. But they did not think it was garbage, they thought it was treasure. Naturally they were offended and they wanted to kill me, because if

this man remains alive, he is going to destroy many people's treasures. I can understand.

Religions teach you to forgive. I say that is not the right thing to do. To forgive means first you have be offended; otherwise, why are you forgiving?

I have never forgiven anybody, for the simple reason that I have never been offended by anybody. I understand their situation, their problem. I can see deep down in them. They are not doing harm for harm's sake; they are doing it to save their religion, their culture, their civilization. And of course everybody has a right to save his religion, culture, civilization.

Out of self-realization a great understanding arises. There is no need to forgive. There is no need to make an effort to love your enemy.

I don't agree with Jesus. He says, "Love your enemy," but to love your enemy, first you have to accept him as your enemy. My understanding makes the enemy disappear. Whom am I supposed to love now? -- the enemy is not there.

Jesus says, "Love your neighbor." I find myself absolutely alone in this whole crowded world. Nobody is my neighbor, because nobody can trespass my being, nor can I trespass anybody's being. Every man is an island in himself. I cannot accept the idea that you have to love your neighbor.

And why does Jesus say that? -- because nobody loves their neighbors; neighbors are really the worst enemies. Everybody hates the neighbors, is jealous of the neighbors -- thinks they are enjoying, are rich, have this, have that -- and feels miserable comparing himself with them, feels

competitive. And how can you love someone you feel competitive with?

It is a cutthroat, competitive world. Everybody is trying to cut your throat. You may be trying to take the money from somebody else's pocket, forgetting that somebody else is taking your money from your pocket.

Once George Bernard Shaw was asked, "Can a man just live relaxed, with both of his hands in his pockets?" Bernard Shaw said, "Yes, but the pockets must be of others. The hands, of course, will be mine, but the pockets must be of others. And then one can live relaxed -- there is no problem."

I love you.

And it is not that I am obliging you.

You need not be even thankful for my love, because my love is its own reward. Instead of you being obliged, I am obliged that you accepted my love and did not reject it. You could have rejected it, you have the right.

Once I knew myself, I knew a totally different meaning of responsibility. It is not a question of duty: it is a question of sharing. You have so much love and so much bliss, you would like to share it.

So I teach only one responsibility, and that is towards yourself. Everything else will follow on its own accord without any effort on your part. And when things happen effortlessly, they have a tremendous beauty to them.

When you love somebody because she is beautiful, your love is not much. Tomorrow the woman will become old, tomorrow she may fall sick, tomorrow she may become ugly. Perhaps an operation has to be done on her nose -- what will happen to your love? It was her beautiful nose

that had provoked your love. Now that nose is gone, your love will disappear. The woman will become a burden to you.

No, when out of your self-realization love comes, it is not dependent on the object of love. It has nothing to do with the person's beauty or intelligence or any other talent. You are full of love and you want to share it. And whoever is ready to receive it, you are thankful to the person. It is a gift, and it has no cause in the person to whom you are giving it. You are giving it out of your fullness; you are overflowing.

When your responsibilities are just an overflow of your experience of your being, of your center, of your eternal life, then they have a totally different quality.

I repeat again: I teach you only one responsibility. I have been condemned for that all over the world; they say that I am teaching people selfishness. In a way it is right, but not in the sense they are using the word `selfishness'. But I am certainly teaching you responsibility towards yourself -- if that is selfishness, I accept it as selfishness. But it is not against altruism.

The moment you know your self in its totality, for the first time you will be able to be altruistic, compassionate, loving, kind, helpful. Not that service is your motto....

I used to go to Rotary Clubs to give talks to them, and they had on the table: "Service is our motto." The first thing I used to do was to throw that off the table. When I did it for the first time, a very beautiful man who was the president of the Rotary Club.... He was a friend of mine and also my doctor, the best doctor in the city. He had invited me, and

when I threw that board from the table, he could not believe it.

He said, "What are you doing?"

I said to him, "I am making a place to sit, because I will speak sitting on the table, not standing; that is not my way" -- before I started using a chair, I was sitting on tables. "So don't be worried, I am making space for myself to sit." And then while I was talking, I made it clear that I am not only making a place for myself to sit, I am making a place for myself to be responsible to myself.

Service should not be a motto. Service should be a sharing, a rejoicing.

You will not serve anybody for any motive -- not that by service you will reach heaven, not that by service you will become a saint. If your service is a means to some end, it is simply business, it is not service. And what a bargain! -- just serving a few sick people, you will enjoy paradise for eternity. It is almost a lottery!

No, my vision is you share your joy, you share your love, you share your blissfulness. If in that sharing somebody is served, helped -- it is not an end, there was no motive. You have enjoyed it already.

When your actions become rewards in themselves, you are really a man alive, awakened.

Science has to accept that it has been neglecting the most important part of existence: human consciousness. And once science starts moving into man's interiority, religions will start disappearing on their own accord. They will become meaningless.

When knowledge is available, who is going to believe?

When experience is available, who is going to read it in a Bible, in a Koran?
When you have food available to eat, I don't think you will choose a book on cookery and read it. That you can do later on, or perhaps you may not need to do it.
You have within you the secret key, and now it is science's responsibility to help you to find the key.
My religion is scientific. That's why we don't have any belief system. We have methods, just as science has methods. They explore objects by their methods; we explore our consciousness by our methods.
Our methods are called meditations.
They are absolutely scientific.
No prayer is scientific, because first you have to believe in a God. And only then can you pray, because a prayer has to be addressed.
Meditation is not to be addressed to anybody; it is just a method of digging within yourself.
And you are there! -- there is no need to believe that you are. In fact, even if you want to deny, you cannot deny yourself. The very denial will prove your existence.
This is the only thing which is undeniable. Everything else can be denied. Perhaps it is a mirage in the desert, perhaps it is a dream, perhaps you are hallucinating, perhaps you are hypnotized and you are seeing things which are not there.
Everything in the world can be denied, except you.
You are the most fundamental reality -- undeniable, indubitable.
And finding it is a scientific experience.

In the coming world, the new humanity, the new man will not have to bother about how to bridge religion and science, how to bring them closer, how to stop them fighting and destroying each other-there is no need.
We are creating a science with the same methodology as all other sciences are created. Once we have established meditation as a scientific method -- which is not difficult, everybody can do it.... It does not need a big lab -- you are the lab! And nothing else is needed: no tubes and no stoves and no chemicals -- nothing is needed.
Everything that you need to know yourself is provided for from your very birth. Just a little one hundred and eighty degree turn....

From Death to Deathlessness

Chapter #21
Chapter title: Science has to be religious
26 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
CAN SCIENCE ITSELF BE RELIGIOUS?

It has been one of the greatest misfortunes that science is not religious. It can be religious and it should be religious. Science is only a method. It has no direction, no values; it is just a method. It can be used for destruction, it can be used for creativity, because in itself it is only a neutral methodology.

Science has not been religious up to now because religions will not allow it to be religious. It is a question of a large vested interest.

No religion would like science to be religious.

It will mean religions will have to commit suicide. They cannot go on exploiting people, giving them superstitions, beliefs -- all that will have to stop, because science has no belief system, it does not create superstitions. If science knows something, it is knowledge. If it does not know something, it accepts the ignorance but takes the challenge, that "One day we will know it."

Science is very humble in comparison to your religions. They are arrogant. They are claiming things they don't know. They are fighting for things which nobody has ever seen -- Mohammedans fighting Christians, Hindus fighting Mohammedans, about the attributes of God. Nobody has seen God ever, and they are fighting and killing thousands of people in such stupid inquiries: What are the attributes of God?

Theology is a contradiction in terms. Theo means God and logy means logic -- logic about God. There is no logic about God and if there is logic there is no God. They both can't exist together.

But the priest was having a good time. He was selling invisible commodities. They need not be produced, no work is involved, they don't exist at all; but he has proved himself to be the best salesman.

I have heard about a store which announced at Christmas time that they have finally invented invisible clips to keep your hair in place so nobody will see the clips and you can make any kind of hairdo. Immediately there was a great

line and a queue of women, and they were selling invisible clips. Women were looking in the boxes; of course the clips were invisible, so there was no question of seeing them. One woman, who had been waiting at then end of the queue, could not refrain from saying, "I don't see the invisible clips. I know because they are invisible I cannot see them, but at least I should be able to touch them. But I don't see them -- the box is empty. I move it, but there is no noise."

The salesman laughed and he said, "Lady, we have been out of stock for three weeks! But because it is an invisible commodity we thought there is no problem. Even I cannot tell any difference between the empty box and the box full of invisible clips."

God, heaven, hell, angels -- all the religions depend on these commodities. And they have immense power; for centuries they have been exploiting people. And from the side of the people it was almost inevitable to be exploited. Each child is born in a family, and when he is small he thinks his father knows all, naturally. The father is so strong, can do so many things, and he is so small and cannot do anything. A psychology is created in him, a father figure is created in him, and because the society... most of the societies of the world are man-made, man is superior, the woman is inferior.

In China for centuries it has been thought that the woman has no soul. So if a husband kills his wife it is not a crime. It is just as if you want to destroy your chair, it is nobody else's business. The woman is a thing. Nobody in the whole history of China -- which is the biggest nation in the world,

one fourth the population of the world -- never has a man been even punished for murdering his wife.
So naturally, societies which are ruled by man cannot accept God as a `she'. He cannot be so inferior as to be a woman.
In the biblical story God created man first, which looks not very reasonable because man in himself cannot give birth. It would have been far more reasonable to create the woman first because she is capable of creating. She has the womb, she is going to be the mother. Man is secondary. His function in creation is nothing more than that of a syringe which is used for injections.
Man is a syringe!
Strange, God created the syringe first -- but it is a story written by a man -- and then he created the woman because man was feeling alone. The woman is just an entertainment to help the man not feel bored, not feel alone. That is her function.
God created man in a different way than he created the woman. He created the woman by taking a rib out of man's body. This is insulting, humiliating; the woman is nothing but a rib. Man is really the master -- ribs cannot be masters.
In all the religions the woman is humiliated in different ways. In Jainism, no woman can attain to enlightenment. All that she can do is -- if she is virtuous, disciplined, follows the creed, the ritual -- all that she can attain is birth as a man in the next life. More than that she cannot achieve as a woman. Yes, when she becomes a man, then she can attain to enlightenment.
Now poor Mahavira was not aware that soon there was going to be plastic surgery. A woman need not wait for

another birth; she can become a man right now. And Jainism believes that Mahavira is omniscient -- he knows everything, past, present, future -- but he does not know about plastic surgery.

He is omnipresent -- but for twenty-five centuries he has not been seen anywhere. He is omnipotent, he can do anything. All the qualities of God are attributed to Mahavira because Jainism does not believe in God.

It makes one thing clear: that there is some inner psychological need -- if you remove God, then all the qualities of God are deputed to somebody else. And the reason is that man is born in a family where the father is the master.

Just the other night I was telling a journalist from Sweden that God is man's creation. All the religions say God created man in his own image. It is a lie! The truth is, man has created God in his own image. Of course, he could not make God a woman.

But there are a few small, primitive societies around the world where God is not he, God is a she. And that seems to be more logical because `she' includes `he', but `he' does not include `she'. `She' is vaster, bigger; it has a womb. Those small primitive societies where God is thought of as a woman have not been able to achieve weapons, destructive methods. They have not been fighting; there have been no wars in a matriarchal society. The fact has to be considered. The man-made society has been doing only one thing, continuously fighting.

In those societies where God is a mother, the psychology is the same. It seems the child, because he is brought up by a mother and a father... whoever is more powerful becomes

his idea of God. In matriarchal societies the woman is powerful. She works, she creates, she goes to the farm, she goes to the garden. She does everything that you have been told the woman cannot do because she is weak, she is "the fair sex," she is delicate.

But in matriarchal societies just the opposite is the case. The man looks after the children and for centuries that has been his work, babysitting. Naturally he is smaller than the woman, his height is not that of the woman.

You will be surprised, in those matriarchal societies.... I have visited two. In India there are a few, just small tribes living in the deep forest. The woman has muscles, not the man. Muscles are not something natural and the birthright of somebody. Whoever works is bound to create muscles. A man like me, who is bone lazy, cannot have muscles! And for centuries, if man has been just looking after children, cooking food... The woman has grown taller, stronger, because she is cutting wood, she is sowing the seeds, reaping the crop, doing everything that man is doing in our societies. Naturally, the child creates a mother figure.

One of the ancient scriptures in India MANUSMRITI has dominated Indians for five thousand years. And by the way, you will be surprised that in the modern world only two men outside India were immensely impressed with Manu's ideas: one was Friedrich Nietzsche and the other was Adolf Hitler. Both are male chauvinists. They both praised Manu because Manu has given the whole moral code to Hindu society. He is still followed.

He must have been really macho, because he says every husband has a duty once in a while to beat the wife. Find any excuse and beat her to keep her in her place, to prove to

the children that she is weaker and the father is the strong man. Five thousand years ago, Manu was creating a father figure in the child.

When the child grows up he starts suspecting and doubting that his father knows all. And he is right. He starts finding that his father is not infallible, that he commits mistakes, that he is not the strongest person because there are many people that are far stronger than him.

Up to now he has trusted in the father and he was at ease. Now a great dis-ease arises in him. He has become dependent on a father figure for protection. He needs a father who is all-powerful, present everywhere, who knows everything.

This is the root cause of the projection of God -- whether as man or woman doesn't matter; whoever is powerful here the child will project one day. And the priest has been exploiting this situation. He becomes a mediator. He says God is far away, and to know God needs tremendous discipline, hard effort, continuous prayer, so only a very few people who can go through all those austerities come close to God. They have a direct communication line to God.

You will be surprised that here in America, in the twentieth century, there is a sect of Christians, the Mormons.... They believe -- and they are educated, very efficient in every way, but they believe that their leader has a direct telephone line. God gives the message to the leader and the leader gives the message to the people; it cannot be disobeyed. And it is believed!

In Wasco county there were three judges who decided the legality and the incorporation of Rajneeshpuram as a city.

Two were in favor, one was not in favor, but he was a minority; hence Rajneeshpuram became an incorporated city -- legally, constitutionally.

But of those two judges one was a Mormon. As Rajneeshpuram became a legal city the leader of the Mormons received an immediate urgent call from God that this judge has to resign and go to Nigeria to spread the message of Christianity.

And you won't believe it -- the man resigned! He is a judge, but if God orders and sends him to Nigeria -- which is the worst place in the world to go... In Nigeria there are still cannibals. This poor fellow is sent to Nigeria to convert people to Christianity.

This is not God's message! And out of all the Mormons in America, this poor fellow is chosen. It is a message from the White House, not from God. It is politics, not religion.

But religions can exploit in this way because man has a weakness: dependence. As he becomes a young man, he finds that the people he was dependent upon are just as weak, as unintelligent, as anyone else. Now he feels a vacuum and that vacuum, frightens him. Up to now he was confident, he had a certain strength. Now all strength disappears, all confidence disappears. He is almost on the point of a nervous breakdown!

When he sees his father does not know everything, that his father is not all-powerful, when he sees that a neighbor has beaten him and he could not do anything... when he sees that not only the neighbor, but his mother in fact dominates the man -- by throwing tantrums, throwing things, screaming, crying....

The child is very observant. He can see that the mother is wrong, but the father is asking to be forgiven, he is saying that he is sorry. The child can see that the mother is wrong, but she has created such insanity in the house that the father has to cool her down, even if he has to apologize. He knows perfectly well that he is right, but without an apology neither he can sleep nor can the neighbors sleep; and everybody will come to know what is happening. He just wants things to cool down.

The child is watching: this father is not dependable; he is not so strong as he had supposed. He is not fulfilling his expectations. As he grows, he comes to know more and more -- and a deep emptiness arises inside. The priest has exploited that emptiness. He has projected a father figure. It is not a coincidence that you call God the father. You call the priest also father. Why?

In India, I have heard.... two children were playing on the street. One was a Hindu, another was a Christian. The Christian priest was on his daily round, going to Christian families, and the Christian boy saluted him and addressed him as "father."

The Hindu boy simply laughed when the father had left. He said, "This is strange -- this man is celibate, he has no wife. In what way has he become a father?" Hindus cannot understand that this man is `father'.

And the same is the situation of the Christian trinity -- the father, the Holy Ghost, the son. Not a single woman is included in the trinity. Strange! How is God the father and how is Jesus Christ his son? Where is the mother? And what was the need of this Holy Ghost? A woman would

have been perfectly logical, but the Holy Ghost is absolutely absurd!

He is also male, because the Holy Ghost made Jesus' mother, Mariam, pregnant. Strange -- Holy Ghost? Then what do you mean when you say unholy ghost? If this is the Holy Ghost, making virgin girls pregnant, then what will the unholy ghost do? This trinity is a gay group.

But the woman was not to be accepted because all the priests were men, all the founders of religion were men.... Even a man like Gautam Buddha, who is certainly the most compassionate out of all the founders of religion, was not willing to initiate women into his commune.

For ten years continuously he denied thousands of women who had come to be initiated and wanted to be his disciples; he said no. All his compassion simply evaporated. It was only for men, not for women.

And what was the fear? The fear was that once the woman enters the commune, he could not trust his disciples to remain celibate. That was his fear. On the one hand he does not trust his disciples; on the other hand, deep down he knows celibacy is unnatural. If a woman is there, sooner or later the unnatural will be dropped. But a man of his intelligence could not see that his disciples could turn to homosexuality -- they did.

Homosexuality is a religious disease -- a sacred disease, I should say.

It started in the monasteries, in the ashrams, where no woman was allowed in. Man is intelligent enough -- there is a limit to repression, then it becomes too heavy. His whole mind becomes a sexual orgy. The burden is too much -- he would like to be relieved of it.

Just the other day, Sheela brought me a news item that a few scientists have found three monkeys in South Africa having the disease AIDS. And these scientists are propagating the idea that the disease AIDS has come from the monkeys. Man is very clever at dumping things, and the poor monkeys will not protest.

But I told Sheela that it is such a simple thing -- and she was amazed because she had accepted the story. If scientists say that it is a disease created by the monkeys and transferred to man.... And it can be transferred without sexual contact -- through the saliva of the monkey, through the tears of the monkey, through any liquid coming out of the body of the monkey. If somebody comes in contact with it, he will get the disease.

I told Sheela, "You have fallen into the same trap as all women have been falling into for centuries." As far as I am concerned, those three monkeys must have been given AIDS by men. It is a known fact that in lonely forests, mountains, man has been known to make love to animals -- and the monkey comes very close, he is a cousin. This seems to be a simple explanation, that a few men suffering from AIDS have made love to the monkeys.

And sodomy, making love to the animals, is not a new thing. It is as ancient as the Old Testament. In the Old Testament there were two cities, Sodom and Gomorrah. `Sodomy' comes from the name of the city, Sodom, because in Sodom people were making love to animals. God became so angry that he destroyed Sodom, and he destroyed Gomorrah, because Gomorrah was turning gay. Now Christian priests are saying that AIDS is a punishment from God for those people who have not listened to

religious teachers, doctrines -- and people go on believing. In fact, God and his priests are responsible for homosexuality. They separated man and woman, with no possibility of contact; naturally the nuns became lesbians, the monks became homosexuals.

One journalist was saying to me that a very famous preacher of America who has a tremendous hold over American Christians, therefore has a great hold on the American parliament, because he controls a large number of voters. Even the president has to listen to him. That man is saying -- his name is Falwell... it seems to be meaningful. He is saying it is God's punishment.

I asked the journalist, "If that is true, then what about lesbians? -- because no lesbian suffers from AIDS. Is God in favor of lesbianism? You go and ask Mr. Falwell."

Homosexuals are punished, but what is the difference between homosexuality and lesbianism? Lesbians should also be punished in the same way, but no lesbian has been found to have AIDS.

In fact, sometimes I think that if we want to save humanity, all women should turn into lesbians and leave the men and their God and their priests to die with AIDS! Now it is very dangerous to love a man, it is risky. He can be a carrier of ultimate death from a disease which knows no cure.

If the women are intelligent, this will be the step they should take. They should simply say, "We are finished with you!"

Yes, there are men who are not suffering from AIDS; their semen can be collected in banks, so when a woman wants to give birth to a child she can be injected. But the old-

fashioned injection, the man, is out of date. That syringe is dangerous!

The religions have been exploiting man's psychology in every possible way. Man of course is weak, unprotected. In a vast world he is so tiny. Life is so short, diseases are millions, and even if he somehow manages to dodge cancer and tuberculosis and all the diseases, he cannot dodge death; that is going to come anyway.

Death, disease, weakness, the unknown universe create so much fear -- and nobody to protect.... It was a simple step to give God the father as the protector. And man's inner space was in such a need, he accepted it. He was not capable of doubting it, because to doubt means to live almost on the verge of a nervous breakdown.

And with God comes the priest; he becomes the mediator. He becomes more powerful than politicians. In religious countries like India, politicians go and touch the feet of Hindu priests -- of course, only before election time. Then for five years they don't bother about the priest, about the temples. But as the election comes near they start going on religious pilgrimages to temples far away in the Himalayas, touching the feet of any stupid priest, asking for blessings. The priest holds more power; the politician's power is mundane. The priest's power has entered in the very spirit of man.

That's why religions did not allow science to move into their territory. First they did not allow science even to move into the objective world -- the subjective world was out of the question. They did not want them even to explore the objective world, the material world.

Strange, because religions are not concerned with matter, and if somebody is exploring matter, why should they be disturbed? There was a reason: if the scientist succeeds in discovering the mysteries and the secrets of matter, his second step is bound to be to explore the subjectivity of man. It is better to cut it from the very roots, rather than to wait.

So for three hundred years religion has been fighting continuously against every invention, every discovery. But because science is based not on belief, but on doubt -- it accepts something only when there is no doubt possible about it. And then too it accepts it only hypothetically. That has to be understood. That shows the humbleness of scientific effort.

Hypothetical acceptance means: "Tomorrow new facts may be discovered, and we may have to change the theory. So for the time being we accept. Remember, for the time being -- not forever. All that we know up to now is in agreement with the discovery, but who knows about tomorrow? People may invent more subtle instruments, and tomorrow new facts may arise and the theory will not be able to stand those new facts. Hence, it is only hypothetical, for the time being."

This is true humbleness. They are not arrogant about things which are absolutely proved! Still they will not say that this is absolutely proved, because infinity is waiting.

So all scientific statements are relative, never absolute. Religious statements are always absolute. It does not say, "Perhaps God exists."

Science, making every discovery, says, "It is hypothetical, perhaps tomorrow we will have to change it." And in three

hundred years we had to change many times -- that is enough proof.

What Newton has found, Albert Einstein has to discard, because he penetrated deeper. Naturally, he is grateful to Newton. Without Newton, Einstein would not have been able to penetrate deeper. He is standing on the shoulders of Newton; that's why he can see a little far away, which Newton could not. But he is aware somebody someday will be standing on his shoulders and he will be able to look even farther. That's why he called his theory, the theory of relativity.

Now in science there will be no absolute statement. Everything will be relative to the knowledge, to the time, and we will remain open to change it if reality reveals new secrets, new facts.

Religion was afraid of two things: one, the basic method of science -- doubt. Religion is against doubt, it is all for faith. And if doubt succeeds in revealing objective reality, then the day is not far away when somebody will start using the same methodology to explore consciousness. That's what we are doing here. Using the same methods which have proved solid in the objective world... now we have to take those methods to the subjective reality.

Religion tried in every possible way, but could not succeed -- nobody can succeed against truth. The religions had the whole world with them; the scientists were individuals, they had no power. But truth gave them such immense power that millions of people who were in favor of religion could not prevent their truth. They could not prove that it was not true, they had to accept it -- reluctantly, unwillingly.

Now a greater step has to be taken, which will be fought by all religions everywhere. If they fought about objective reality which is not their concern.... I am trying to enter their territory, challenging their territorial imperative.
I am trying to introduce scientific methods where religion has ruled for millennia.
I have been challenging religious leaders to open discussion. In the beginning, a few accepted because they had no idea what kind of man I am. But now nobody accepts my challenge. They cannot prove anything, because all that they think is true is only a belief, and I can expose the belief very easily. They cannot disprove me, because whatever I am saying is my experience. And I am not teaching a doctrine, a philosophy which can be argued about. I am teaching only a method. Meditation is only a method.
And not a single man in the whole history has been able to prove that meditation does not lead you to the ultimate truth of your being.
Without exception, whoever has meditated has arrived at the same experience.
Science has to be religious. It will be a curse on the scientists if they don't invade the territory of religions. Enough exploitation has happened. It has to be stopped completely.
You will be surprised to know that trees, birds, animals -- science has improved upon God very much. There are so many beautiful dogs which God had not created in those six days. They have come through scientific breeding, crossbreeding.

In Soviet Russia there are fruits which were not available in the Garden of Eden, because Soviet scientists are continuously crossbreeding trees. When you crossbreed a mango with an apple, naturally something absolutely new is born which has never been there. It has more richness than both the mango and the apple. It has a new taste -- something of the mango, something of the apple, and something absolutely new because of the mixture. In the Soviet Union, there are many fruits available which were not created by God.

In animals we know crossbreeding has brought stronger, better generations. For example, in India the bulls are imported from outside. I told Indira Gandhi, "This is strange. You can import bulls because Spanish bulls are of course the best. And to those bulls are given your cows, which you have worshipped for centuries as mothers. Have you ever thought," I asked her, "what is going on? A Spanish bull making your mother pregnant!"

She said, "You always come with strange ideas, but you are right!"

I said, "If Spanish bulls can create better cows, better bulls, then why not do the same with man? Why not find better men, better women to produce children? And it is a well-known, established fact that if a man and woman belong to very different races, their child is going to be healthier, will live longer, will be more resistant to diseases, will be more intelligent."

It is because of this fact that all the religions have prohibited marriage to your own sister, because that is the closest relationship. In fact, your sister would have been far more caring towards you, less of a pain in the neck. You

have grown up together, you have already loved, played, been friends together. This should be the logical step, that you should marry your sister.

But it was felt -- thousands of years ago -- that if you marry your sister your children will be weak, will not have stamina, will not be intelligent. Most probably they will be crippled, blind. The closer the woman to the man, the poorer the child.

This will be perfectly good, to import men from faraway countries, women from faraway countries.

You can see the fact in European royal families. They create only idiots. Have you seen a picture of the prince of Wales? He looks so retarded. Have you ever thought about the queen of England? We have hundreds of women better than the Queen of England. She is just an ugly duckling. But the reason is because those royalties go on marrying amongst themselves. They don't allow anyone to move out of the royal families. Now royal families are limited -- in the whole of Europe, there are perhaps twenty royal families. So they go on rotating, and they produce the prince of Wales, the queen of England. This is bound to happen, it is absolutely certain to happen.

The science of human engineering should come into existence. Up to now, man has been just accidental. If somebody is beautiful, it is just accidental. If somebody is intelligent, it is just accidental. That's why millions of people are below the mental age of fourteen. Their physical age may be eighty, but their mental age is somewhere between thirteen and fourteen.

It is a very strange situation. Your mind stopped when you became sexually mature, because biology needs no more

intelligence. Biology needs you to reproduce children. Now you are capable -- at fourteen years you are capable of producing children. Now what is the need of intelligence? Just find a woman and start reproducing. Intelligence is just superfluous, luxurious, unnecessary.

We can manage if we drop all stupid ideas about morality, sin... old ideologies. If we can create better cows, we can create better human beings.

The Indian cow does not give enough milk, even enough to purchase grass for her. The Indian cow is just a burden. The Jersey cow can feed many families, the whole neighborhood. It is such a simple fact, it needs no argumentation, that if we have succeeded in fruits, in animals, proving ourselves better than your God... and in fact, the poor God -- just in six days, how much could he do? Whatever he did in six days is really too much.

I had a Christian tailor who used to make my clothes. I was going on a journey, and I told him, "You have to make my clothes just in one week's time."

He looked at me and he said, "I can do that, but then don't complain."

I said, "What do you mean?"

He said, "You can look at the world God created in six days: it is all in a mess! Your clothes will be all in a mess. I need time. Six days are not enough even to create a dress, and God created the whole universe."

Everything needs improvement, and everything can be improved. But religions come in the way, because if more intelligent people are born, people who never fall sick, people who are creative of wealth, art, who is going to the poor priest? His whole business will go bankrupt.

They are against me for the simple reason that I am making every effort that they should go bankrupt. They will have to go bankrupt, it is only a question of time. They cannot postpone their bankruptcy for long, because man -- howsoever unintelligent -- can see simple facts.

Science has to become religious. And the scientists should start moving into the world of religion.

Don't bother about the churches and the synagogues -- they will disappear on their own accord. You just do something better! And that which is not able to compete with you will have to disappear. And don't care about popes and Ayatollah Khomeiniacs. The days of these people are finished; they are living posthumous lives. But it is natural to cling to your vested interests as long as possible.

I am all for science.

The world needs a religion which is scientific, and we are creating it.

Nobody can have any dispute with my religion, for the simple reason that I don't give him any grounds to dispute. There is no God, so we don't have to be worried about proving the existence of God. Nobody has been able to prove it. Thousands of theologians and philosophers wasted their life in proving the existence of God. Strange -- even his existence is not proved, and you are searching for somebody whose existence has not been proved in thousands of years. You are praying to somebody who is not even a hypothesis.

We don't have any God. We don't have any heaven and hell. We don't have our sannyasins walking on water and.... So there is no way to have a dispute with us. We are simply

inquirers going deeper into our silence, into our joy, into our blessings -- which are our birthright.
Now, joy needs no proof. Or do you think it needs any proof? Your peacefulness needs no proof. This silence, here... as if there is nobody... is a proof unto itself. It does not need any proof from outside.
I have condensed the whole religion into a single word: meditation.
And anybody who wants to dispute will have to go into meditation, because that is our religion. If he does not succeed, that is his failure. If he succeeds, we succeed. Both the sides are ours. If he succeeds in reaching to his innermost core, he will find that what we were saying is true. And I don't think that a man of meditation will lie. It is impossible.
Just the other day, Sheela brought a newspaper cutting from India....
I have never said anything about a certain man, Goenka, who teaches the ancient Buddhist meditation method of vipassana. I am absolutely certain about the method, its rightness. Many of my sannyasins have practiced vipassana. I have practiced vipassana. It leads to the ultimate core of your being.
Goenka has been teaching vipassana. I have never criticized him, I have never even mentioned anything about him. Even a few of my sannyasins asked me if they could go and have a seven-day or twenty-one-day session with Goenka.
I said, "Just go, because vipassana is a perfect method. There are one hundred and twelve methods, vipassana is

one of them. You go. And it does not matter who gives you the method."

Many of his disciples have become my sannyasins, because vipassana is just one method. It is enough, but my attitude towards life is of abundance -- if one method can give you so much, try some other method too, because they all move from different angles, pass through different sceneries, reach into different qualities.

Ultimately they reach to the center in the same way, but sometimes the way is even more beautiful than the goal. You can go through a desert; somebody else can go through beautiful gardens and reach the same spot. These one hundred and twelve methods are moving towards the same center, but they all have their beauties, their joys, their rejoicings.

So when people from Goenka came to me, they became aware that there are one hundred and twelve methods, so why be poor and just have one method? Why not be rich? I am all for richness in every dimension of life. Those sannyasins are still here.

In a newspaper Goenka has given an interview in which he talks about me, and says that I had gone to him to learn vipassana. I have not even seen his picture -- and he says in the interview that he has taught me vipassana!

He must have thought that now that I have gone out of India, this small third-class weekly in which he is giving his interview is not going to reach me. Everything that is concerned with me is bound to reach me from all the countries, because everywhere my people are there, alert.

Now I feel sad that I allowed my sannyasins to go to this man. Perhaps he knows the method; he has been in Burma

as a businessman, and in Burma vipassana is practiced just as in other religions people do prayer. It is a common thing, and the method is very simple. You need not do it, but you can be acquainted with the method.

Now it is absolutely clear that this man has never done what he has been teaching. A man who knows meditation will not lie so blatantly. I have never met him! In fact, before he came to India I was teaching meditation to people. My first book was published in 1960 when he was still in Burma, and nobody knew about him. And my first book is about vipassana!

I have not used the name vipassana because vipassana is a word from a dead language, Pali. Nobody speaks it. It was used in Buddha's time, and when Buddhism disappeared from India, Pali -- the language of the Buddhists -- also disappeared.

Vipassana simply means witnessing. And that has been my whole life's effort: to teach you awareness, witnessing, alertness, consciousness. I am using contemporary words. And now this man says that he is my master, he taught me vipassana. One thing is absolutely certain: this man knows only the method, but he has never practiced it. And I feel sad that I allowed my people to go to him. But sometimes it is possible... the man may not have gone into meditation himself, but if he knows the method accurately, you may enter into meditation. The disciple may arrive when the master has not even started the journey.

But it is absolutely impossible to lie! That's why I say when a person goes deep into meditation -- and that's what I will tell pope the polack if he accepts my challenge....

We will give him every facility, we will make him as comfortable as he has never been. We will surround him with as many beautiful women as he may have been dreaming to have in paradise. But he will have to go into meditation, and only then can he be in an argument with me.

If he does not succeed, then he is not qualified to argue with me. If he succeeds, I am already victorious because he will have to say humbly, "I was living in fictions," and he will be grateful for his whole life for the taste of reality.

Scientists perhaps may not dare to enter into the religious field, because there will be political pressure on them. All the scientists are employed by governments now, and all the governments depend on religious support -- it is a very complicated game.

Now, the Indian government will not allow any scientist to trespass into the area which has always been that of priests, prophets, messiahs. And scientists are all government servants. Science has become so complex and so costly that no individual can afford to have a lab of his own. He needs immense support from governments: he is just a slave.

The politician is going to prevent him from entering into the arena of religion because the priest is there, and if the priest is not listened to by the politician, then in the next election the politician will be gone. So I don't expect that scientists will have guts enough now.

But we can do it; we are nobody's servants.

We are not interested in anybody's votes. We are not ambitious to become presidents or prime ministers.

We are so contented in ourselves, so utterly happy with ourselves that nobody can pressure us or dominate us. We can do anything that we want to do.
And the scientific methodology is simple. For objective exploration science needs billions of dollars, but for inner exploration you don't need even a single dollar. So there is no problem at all. Meditation is individual, and does not depend on anybody's support.
Doubt all the dogmas, because doubt is just like a sharp sword. Cut all the ideologies from the very roots. Use doubt for clearing the ground, and then use any method of meditation. You can choose from one hundred and twelve methods.
This is for the first time that anybody is making one hundred and twelve methods available to his disciples. Buddha had one method, Mahavira had one method, Lao Tzu had one method, Patanjali had one method.
I am not a man who is linear; I am multi-dimensional. Those single methods were enough for self-realization, but if you move through different methods, you will come across different spaces, different wonders, different experiences, different flavors, fragrances.
But perhaps you may not be able to do all the methods. Then look into the methods and choose ones that you feel have a certain attraction for you. Even if you can manage ten methods, you will be ten times richer than Gautam Buddha!
I have tried all one hundred and twelve methods. Hence I can say I am both the poorest man on the earth, with not a single cent, and the richest man who has ever existed -- because I have seen myself from every possible path. And

each path had its own richness, its own music, its own poetry, its own colors.
I would like you to try as many methods as possible. But whenever you do a method, go to the very end. Don't start changing from one method to another unless you have reached to the very end.
And it is something to be remembered, that if you can manage to reach your inner self through one method, the other one hundred and eleven methods will become very easy to you, because now you know exactly where you are going. And now you can go with a deep trust -- which was missing in the first method. Now you can avoid all the mistakes that you made in the first method. You can avoid all the pitfalls which prevented you, delayed you in reaching your own self.
Once you have done at least three methods, then you can move easily in all the remaining methods. You will be surprised -- no mistake, no pitfall, no disturbance, just... (HE SNAPS HIS FINGERS) like a click! Any method you start and you are at the end. You have passed through the whole scene with jet-speed.
Yes, science has to be religious.
If it is not going to be religious, then it is going to be in the service of politics, in the service of war, in the service of death.
If science becomes religious, then it will be in the service of life, in the service of love, in the service of rejoicings.

From Death to Deathlessness

Chapter #22

Chapter title: Tomorrow is in the womb of today

27 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
WILLIAM JAMES SAYS, "THE MOST IMPORTANT THING IN LIFE IS TO LIVE YOUR LIFE FOR SOMETHING MORE IMPORTANT THAN YOUR LIFE." CAN YOU COMMENT?

What William James is saying has been said for thousands of years, by almost all the politicians, all the priests -- and you can see the result of such a teaching.
What does it mean, that you should live for something higher than life? Is there anything higher than life?
Some religions say God is higher than life. Other religions say liberation, salvation is higher than life. Politicians say the nation is higher than life -- ideologies, like communism, are higher than life. All these people are agreed on one point, that you have to sacrifice your life for something. It looks like a beautiful statement, but it hides a very ugly reality.
In thousands of ways the same thing is repeated. The child is told he should live for the parents.... Nobody seems to realize a simple fact, that there is nothing higher than life, cannot be. And if there is anything higher than life it is bound to be dead; otherwise, how can it be higher than life?
But man has been manipulated to sacrifice himself, either for ideas or for ideals. And to sacrifice your life for something else means you stop living, you start committing suicide. You start murdering yourself so slowly that you don't become aware of it. But every man who has sacrificed

his life for any goal, realizes at the moment of death that he missed the train, that he has been a fool.

"Always sacrifice. Don't live, don't enjoy. Today has to be sacrificed for tomorrow." And tomorrow never comes, it is always today. And every today has to be sacrificed for tomorrow, which is not going to come -- has never come.

No, I cannot agree with William James. He is talking junk. He is simply paraphrasing all vested interests, because they don't want you to live, they want to use you.

Nations want to use you for war. Naturally, the politicians are bound to say, "The nation is far bigger than you, and you should not be selfish. You should be ready to sacrifice your life for the nation" -- not only for the nation, but a piece of cloth they call the flag. You have to die for it! Intelligent people have been conditioned for such a foolish thing, and they have been doing it for thousands of years. What is the attainment? What have we achieved by sacrificing?

The other day a journalist was asking me, "You say to your people, `Live in the moment.' But then what about the future? -- future generations?"

I asked him, "Your father was thinking about you, you were his future generation. His father was thinking about your father, he was his future generation. And what has happened? Where are you?"

A very cunning strategy not to allow you to live.... But it cannot be said directly, because then you will not follow it. It has to be made sweet-sounding, tasteful. Thinking of the future -- when you will not be here, sacrificing for things which never materialize...

The people who took part in the revolution in Russia in 1917 had sacrificed everything for the revolution because it was to bring a classless society, a society where nobody would be higher than anybody else, a society of freedom. Those poor people are in their graves. All their sacrifice has turned their country into a vast concentration camp! Every Russian is imprisoned -- no freedom of any sort. Before the revolution at least he was free to rebel; now even that is not possible.

He is being given information only by the government. No other publications, newspapers, magazines, exist in Russia. So the government goes on saying whatever it wants to say. There is no question of right and wrong. There is no way for the Russians to decide whether this is true or not.

We used to think of the Dark Ages -- they have not passed, they still exist around the earth.

But the people who had sacrificed were not intentionally creating a country of slaves; they were thinking riches would be distributed. But before distributing riches you have to have them. Russia was a poor country. In a poor country if one percent of the people are rich, you can distribute their wealth but nobody will become richer by that. So in fact what has happened is, poverty has been equally distributed. Yes, it gives a certain consolation that nobody is richer than you, everybody is just like you.

And Russia is very afraid to send Russians outside Russia for any purpose, because there they can see a totally different world.

But the people who had sacrificed could not live their life. And the ideals for which they had sacrificed have not materialized.

In India, I have seen that happen with my own eyes. My whole family -- except me -- was involved in the freedom movement. And they were all angry with me; they asked me, "Don't you value freedom?"

I said, "I value freedom, but not in a stupid way. What you are doing will not bring freedom to the country, it will only change masters. Slaves will remain slaves." And in forty years I have proved that what I had said is true.

Just a few months ago my uncle was here. He was a great freedom fighter, went to jail and suffered much. And I asked him, "Now just look backwards: has any of your dream been fulfilled?"

He had tears in his eyes, and he said, "You were so young, but you were right and we were wrong. Freedom has not come; on the contrary, the country has become more and more poor."

I had been telling them, "India as one country has never existed in history. You should be thankful to the British government that they forced India and consolidated her into one country. India has been one country only under British rule. In Gautam Buddha's time there were two thousand independent kingdoms in India!"

And I had told my family, "Your freedom will certainly remove the British from power, but remember, the country will start falling into the old patterns" -- and that has happened.

Now Pakistan is separate from India, Bangladesh is separate from India, Punjab is asking for independence; Assam is asking for independence, and fighting. Soon all those two thousand kingdoms will be there. India will simply evaporate.

And millions of people suffered, went to jail, were sentenced to death. They were romantic people, not realistic.
No ideal in the whole history of man has been achieved. And how many million people have been deprived of living their life!
The journalist asked me, "Then you don't want to do anything for the future?"
I said, "I don't want to do anything for the future. I want to live my present as totally, as intensely as possible, because one thing is certain, the future will be born out of this moment. The future does not come from nowhere, it follows this moment. And if this moment is rich, the next moment can be richer. So I teach clearly to live without sacrificing anything. The method of sacrifice has been tried and it has failed -- just give me a try."
Live your today as fully as possible.
From where is your tomorrow going to be born? It is in the womb of today.
It is going to come from your life that you have lived today. There is no need to worry about it, it will be taken care of. By your living in the present without sacrificing a single moment for any ideal, I can guarantee you all the ideals that have haunted human imagination can be fulfilled -- not by sacrifice, but by living as deeply, as fully as possible.
If all people on the earth live joyously today -- singing, dancing, praising the beauty of life and being grateful to existence -- can tomorrow be different? It will be better. You will have become more alert to the beauty of living in the present. Perhaps today you were a little reluctant, you

went a few steps, but tomorrow you will have more confidence to go farther and farther.
Ideals are not waiting somewhere in the future; you have to go on creating them every day, every moment. Freedom is not a commodity, that you have just to travel to the place where you get it.
Freedom is an experience.
If you want freedom in the future, for future generations, you be free! You live in freedom!
Naturally, you cannot impose slavery on your children. A free man knows the beauty of freedom. He would like his children also to be free, more free than he is.
The future is always born out of the present. So my insistence is: drop the word `sacrifice'. There is nothing higher than life.
What can be higher than life? Freedom? But if there is no life? All the dead people in their graves are enjoying absolute freedom. Is that your goal? or richness? affluence? peace?
Once Confucius was asked by one of his disciples, "Master, how can I be peaceful, silent, blissful, after my death?"
Confucius said, "You idiot! Why are you bothering about the time after death? If you want to be peaceful, be peaceful here, now. Be more loving and more enjoying now. All dance has to happen now. And as far as your peace is concerned, in the grave you will be peaceful, completely peaceful, no disturbance. Leave it for the grave.
And I am not interested beyond the grave, because nobody has ever returned and said that there is something beyond the grave. Everything is on this side! And you want to sacrifice this side for everything that is only in imagination

on the other side. But there is no proof for it, no evidence for it."

Christians, Hindus, Buddhists -- they are all saying, "Renounce this life so that you can have a better life in paradise." It is simply so silly and stupid. If you are not living life here, you will forget completely how to live when you reach paradise. This life is the school for all learning. Do everything that you want to do now, because the next moment is not certain.

Paradise is not certain, but there is no need to worry about it. If you have lived life here and know all the nuances, all the colors and all the beauties of life, then if there is a paradise, it will be proud to receive you -- a man who has lived so richly.

I tell you, Zorbas will be received in paradise with great rejoicing -- not your saints. Your saints are simply sick. They have cut every joy from their life, they are simply vegetating. These vegetables -- cabbages and cauliflowers -- will be entering paradise? I don't see any hope for these people.

Zorbas will enter paradise -- if there is any paradise -- because they know how to live, they know how to love. They will break down all the doors of paradise and invade it! They are not the people to be returned from the door, told that "you are not meant for paradise." They will do the same there that they have been doing here -- of course, on a bigger, vaster scale.

The poor Zorba here has only one woman to love -- Bubbalina. In paradise he is not going to be satisfied with an old, ugly Bubbalina. He will find all the fairies, and he is not going to cling to one either.

Live totally with one person and then move on, because there are other beautiful people with different tastes, with different beauties, with different dimensions opening.
A man who has known only one wife, a woman who has known only one man, they have to console themselves with statements of Jesus Christ: "Blessed are the poor." They have to repeat the Bible every day, because it is so illogical that unless you repeat it every day you are bound to forget it.
Jesus says, "Blessed are those who mourn, because they shall be consoled." Great idea! And I am worried about my people who are already rejoicing. What will be in the future for them? They don't need any consolation -- they have never mourned. Wherever they are -- it does not matter, they will rejoice. And as they become more and more disciplined in rejoicing, if they reach paradise by mistake, they will seduce all the saints, will bring some life to those dead people.
Or -- which is more probable -- if they end up in hell, they will make hell one of my communes! Who is going to prevent them? No saints, no priests, no mahatmas, no pope; you will be totally free -- no Bibles, no Gitas, no Korans. You will find all the playboys and all the playgirls. Hell will be paradise immediately. Even the people from paradise will start moving towards hell -- "Just once I have to get there!"
I am against any sacrifice. That is cunning exploitation. You have such a small life, and everybody is asking you to sacrifice it! They use big words, but don't be deceived by these people.

Rejoice now, because if there is a tomorrow you will be able to rejoice more deeply.
If there is no tomorrow, who cares? We have rejoiced already!
Either way, I am making you victorious, you cannot be defeated. You rejoice before death, and if there is something after death, you will be able -- you will know all ways of rejoicing, you will rejoice there. And if there is nothing after death, there is no problem. You have lived your life so intensely, so rejoicingly, so blissfully, there is no need for any more time.
A man of understanding can live the whole eternity in a single moment!
And the fools may live an eternal life, sacrificing for the tomorrow, for the nation, for the religion, for God, for this, for that -- and the whole eternity will be lost.
Don't be deceived. William James is simply saying what has been told, preached all down the centuries. And you can see the result. This mad world is the outcome of millions of people's lives of sacrifice. They destroyed themselves. They destroyed you too, because if your father is sacrificing for you, he will hate you deep down, because it was for you.
The wife of one of my friends died. This friend had three children, and he was afraid to marry again because stepmothers are not motherly, and what would happen to the three children? That was the argument he was telling everybody, and because he was young, everybody said, "You will be living forty years, perhaps more. Why are you unnecessarily insisting that you don't want to get married?"

But he would not budge. He said, "I will sacrifice everything for my children's sake."
Somebody told me, "He is very stubborn, miserable. He is missing his wife, but goes on insisting that he has to sacrifice for the future of his children."
I said, "Bring him to me."
I took him inside and left his other friends outside. I said, "I want to talk to him in privacy because in front of you he will continue to repeat the same nonsense."
Inside the room, I locked it. He said, "What are you doing?" I said, "I am making you comfortable. And you can rely on me, I will never tell anybody -- but be truthful. One thing: are you missing your wife?"
He said, "Yes, I am missing her. She was such a joy in my life. She was my life. These three years that I have lived without her are almost dead."
I said, "Do you think she was the only woman on the earth?"
He said, "No, there are millions of women."
I asked him, "Do you think you cannot find a better woman? Your wife has been very compassionate in dying. You can find another woman, you can have another experience."
The man said, "You are strange -- you are saying my wife was compassionate?"
I said, "Certainly, because wives are clinging. She made you free; be grateful to her. But you are not using the opportunity that she has given to you. You are being ungrateful."

He said, "Strange logic! In three years, I have met so many people -- everybody was trying to convince me to get married."
I said, "I am not trying to convince you. I am simply asking questions so that you become alert to what you are doing. My second question is: you continuously say you are sacrificing for your children, but be sincere -- do you really love your children? Or is there deep down hate and anger, that because of these three kids you are not able to marry another beautiful woman?
"You will never forgive these kids, remember, because you are destroying your life for these kids. If they were not there, wouldn't you have married?"
He said, "Yes, if they were not there."
"Then their existence is a burden on you. They are crippling your life."
He said, "Perhaps you are right, because many times the idea has arisen in me -- I have never told it to anybody -- I hate those kids! Because of those kids, my whole life is destroyed."
But to everybody he was saying he was sacrificing. Remember one thing: whomsoever you sacrifice for, you will hate.
And I asked him the third question... I said, "This is my third question. Then I will open the door and you get lost. My third question is: if you hate your children and you continuously brag that you are sacrificing your life for them, then when they are grown up, are they going to forgive you? Your hate -- you may not say it, but it will be expressed in many ways. Your anger -- you may not say to

others, but your children will catch it just through your vibe.

"And hearing continuously that somebody is sacrificing for you -- sacrificing his love, sacrificing his youth, sacrificing his future -- those children, when they are older, will never be able to forgive you."

In fact no child, unless he becomes enlightened, can forgive the parents. Impossible. And no parent, unless he becomes enlightened, can be satisfied with his children's life when they become young.

I have not come across any parent who is contented with his children, because he has sacrificed his own life for dreams -- that the child will become a great leader of humanity, a hero in history... and the child has become just a hippie! Now how can the father forgive this boy? He sacrificed his life to make him a hero.

I said, "This is nonsense. If you had some desire, some dream, you should have become a hero. Why postpone it for somebody else, who will have his own desires, his own dreams? You have given birth to him, but you cannot give birth to your dreams in him, your ideas in him. You have given him his body, but you cannot give him his soul."

That's why no parent is ever satisfied -- because he sacrificed so much and the result is nil. Neither he can forgive the children nor can he forgive himself. He will live in tremendous anguish.

Just the other day I received a letter from a sannyasin. She wrote, "My father has started hating me since I became a sannyasin" -- because he wanted her to become a Catholic nun. Now a Catholic nun and my sannyasin are poles apart. There is no meeting ground, the distance is infinite.

Naturally he was asking, "Are you celibate?" She said, "My master teaches that celibacy is unnatural, it is sick."
"What discipline are you following? What prayer are you doing? What austerities are you going through?"
She said, "You don't know my master. Anybody who goes through austerities he calls a masochist, and says he needs psychiatric treatment -- not the respect given to a saint, but the pity of all those who are living naturally."
Her father's dying words to her were, "I used to love you before you were a sannyasin; after that I have simply hated you."
Now, the poor girl is worried: her father is dead and these were his last words to her. How can she do something so that his soul attains peace? -- because he died in tremendous hatred, anger, disgust. Now this woman is asking me again the same wrong question.
You are not responsible for his disgust, his hatred, his anger, his anxiety. He himself was responsible for it. Who was he to decide that you should be a Catholic nun and not my sannyasin!
Children are born out of parents, but they are not things, they are living beings. They will find their own way, they will live their own life. They have to live their own life!
If they somehow manage to live the ideals of the parents because they sacrificed, then certainly they are never going to forgive those parents and their dreams and ideals. And they are not going to forgive themselves either, because they were cowards. They could not rebel, they could not disobey. They could not follow their own natural course, their own potentiality.

Now this woman sannyasin has done exactly what she wanted to do. She is not a possession of anybody. And if the father dies with anguish that is his own creation.
And don't be worried -- he was a Catholic and he must have read, "Blessed are those who mourn for they shall be consoled." Don't be worried. God and Jesus Christ and the Holy Ghost all will be consoling your father, because he has mourned enough.
But you remember one thing: you will never be consoled by anybody. You will find everybody jealous of you, everybody against you, everybody hostile to you. Strange: Blessed are those who mourn and not blessed are those who rejoice. What kind of religions have we created?
The man who is capable of rejoicing should be respected as a saint because he is creating the vibration of joy around him. He is creating the fragrance which is available to anybody who is ready to receive it.
But religious, political, social, educational -- all kinds of systems have been telling you to sacrifice your life for something that is higher than life.
There is nothing higher than life.
To live it is to be religious.
To live it totally, to squeeze the whole juice of it, is what will make you the holy man.
Be a Zorba and the Buddha will follow automatically.
These people are saying, "Sacrifice Zorba so that you can become the Buddha."
I am telling you, "Live the Zorba so completely that the Buddha has to follow."
I have heard a beautiful story. In a restaurant in paradise Gautam Buddha, Confucius, Lao Tzu -- they were all

contemporaries -- were just sitting and chitchatting. What else can you do in heaven? Everybody is wise; you cannot teach. You can only chitchat -- small gossip, small talk. And as they were chitchatting, a beautiful naked woman, with a beautiful flask full of wine, came to their side and said, "This is the juice of life; would you like to have some?"

Buddha immediately closed his eyes. First, a naked woman.... He has not allowed his disciples to see even a woman who is perfectly clothed -- and in India a woman is perfectly clothed. You cannot imagine what figure is hidden behind the sari -- impossible! In a way it is good, you can only see the face. Everything else may be ugly, but the sari is a great protection; the body may not be proportionate.

A naked woman, so beautiful... with the exact proportions to be chosen the universal queen, a beauty queen. Naturally Buddha closed his eyes. He had to keep them closed tightly because they wanted to open.

And then she was carrying the juice of life; and he was teaching his disciples to renounce life, and he has renounced life himself. A great stir in him -- perhaps it is worth tasting? But to go against his own philosophy, and that too before Confucius and Lao Tzu. No, it was against his ego. He is the supremost Buddha and he cannot fall just because of a naked woman with a flask containing the juice of life.

Confucius was a very practical man. He looked at the woman from up to down, from down to up, and he said, "Perfect proportions." He was a very practical man, perhaps

the only practical master in the whole of history, very pragmatic.

And he said, "Bring the flask. I cannot drink it completely because I don't know what the taste of life is. I sacrificed my life for my disciples and for future generations, so I have never tasted it. I will just take a sip, just to experience what I have missed, whether I have missed anything or not."

He sipped from the flask and returned the flask. He said, "It is bitter." It has to be bitter for a man who his whole life poured condemnation on life, poisoned millions of people, convinced them not to live. The bitterness is not in the juice, it is in the tongue of Confucius. His tongue has become bitter through all that condemnation, hatred....

Lao Tzu was a totally different man. He stood up, touched the woman, went through her geography, said, "Really groovy! Now give me the flask" -- and he drank the whole flask.

And he said to Confucius, "To know the sweetness of the juice of life you have to clean your tongue."

To Buddha he said, "Now you can open your eyes. The woman is gone and the juice of life is also gone. I have drunk it completely."

Now this is the man I want to be.

Whatever is available to you, live totally.

You may not get a woman of such proportions as Lao Tzu got. It does not matter, just put the light off -- and then drink as much as you can.

But dying, you should be grateful to the life which gave you so many opportunities. And you can be grateful only if

you have not missed anything; otherwise there will be repentance.
I am against sacrifice.
Sacrifice is a strategy to exploit people.
I want you to live each moment not sacrificing anything, so when you die you can die with a song on your lips, with a great thankfulness in your eyes. This is the way a religious man should die. But to achieve such a beautiful death, first you have to live a beautiful life.
And who are you to bother about the future? The people who will be coming in the future will take care of themselves. Why are you burdening yourself? The old generations burdened themselves for you -- what have you gained out of it? Leave the future free. In fact, trying to sacrifice for the future is a way of dominating the future even when you are dead -- because you sacrificed your life and you planned the future without ever knowing who the future people are going to be.
They will not think the same way, that much is certain.
They will not look at things in the same way, that is certain.
You think you are creating a beautiful palace; they may think, "This is a prison." Every generation has made prisons for the future generation.
Please, be compassionate to the future:
Leave it free.
Let them do their thing, you do your thing.
This is human. Sacrifice, the very idea of sacrifice, is inhuman.

Question 2
BELOVED OSHO,

YOU SAID THAT YOUR SANNYASINS ARE NOT JEALOUS, BUT NOW I AM EXPERIENCING JUST THE OPPOSITE. IT ALMOST MAKES ME LAUGH. AND MOST OF ALL I AM JEALOUS AND POSSESSIVE ABOUT YOU. WHAT TO DO?

There is nothing to be done. You can be jealous and possessive of me as much as you want... because I am not here!

You can hug the empty chair, kiss the empty chair, do whatever you want. There is no need to be worried. I died thirty-three years ago, the day I became enlightened. Since then I am absent. How can you possess somebody who is absent? How can you be jealous of somebody who is not here?

In fact your jealousy about me and your possessiveness about me will be helpful.

Why are you jealous of me? -- because you see something in me that is missing in you. And that is what I am doing every day, trying to wake you up to the fact that you are missing something. I was also missing it once, but now I don't want you to miss it.

It is perfectly good to be jealous of an enlightened man, because that means you have fallen in love with enlightenment.

And be possessive, there is no problem. If you possess the whole sky -- what is the problem? Just don't possess small things. Possessing the whole sky, you will think you are possessing it -- in fact the reality is just the opposite. The

sky is possessing you from every side, and there is no way to escape from the sky's possession.
I possess you. And you cannot escape!
Even if you go to Santa Fe, I am there.
One of my sannyasins, Niranjana, was in Santa Fe. She had made a beautiful house. That was her whole life's dream, to make a house according to her own ideas. She is rich enough, and just now her father has died so she has become even richer. She has inherited immense businesses, corporations.... She made a really beautiful house. But she was the only sannyasin there.
A few camels have also reached -- they are ex-sannyasins. Naturally, Niranjana was meeting with those people and they were meeting with her. Once you are a sannyasin, you can never be an ex-sannyasin. Only in language can you be. But she got fed up with those ex-sannyasins, dropped her beautiful house, and is living in New York now. And she has informed me, "You are more present in Santa Fe than in Rajneeshpuram, because all those camels who have left continuously talk about you."
Perhaps they talk against me; that does not matter. Whether you talk for me or against me, just keep talking about me -- and you are in my possession!
There is no place on this earth -- or on any other planet -- where you can escape from me. The day I disappeared I have become the whole sky.
So baby, don't be worried!

Question 3
BELOVED OSHO,

CAN YOU TALK ABOUT MONEY? WHAT ARE ALL THESE FEELINGS WHICH ARE AROUND MONEY? WHAT MAKES IT SO POWERFUL THAT PEOPLE SACRIFICE THEIR LIVES FOR IT?

This is a very significant question.
All the religions have been against wealth because wealth can give you all that can be purchased in life. And almost everything can be purchased except those spiritual values -- love, compassion, enlightenment, freedom. But these few things are exceptions, and exceptions always prove the rule. Everything else you can purchase with money. Because all the religions have been against life, they were bound to be against money. That is a natural corollary. Life needs money because life needs comforts, life needs good food, life needs good clothes, good houses. Life needs beautiful literature, music, art, poetry. Life is vast!
And a man who cannot understand classical music is poor. He is deaf. He may hear -- his eyes, his ears, his nose, all his senses will be perfectly right medically -- but metaphysically....
Can you see the beauty of great literature, like THE BOOK OF MIRDAD? If you cannot see it, you are blind.
I have come across people who have not even heard the name of THE BOOK OF MIRDAD. If I am to make a list of the great books, that will be the first. But to see the beauty of it you will need a tremendous discipline.
To understand classical music is possible only if you learn -- and it is a long learning. It is not like jazz music, for which no learning is needed. Even monkeys can understand jazz -- in fact, only monkeys understand it. It is not music,

just a few crackpots making all kinds of noises, and you think it is music.

You will find better music in a waterfall, or when the wind blows through the pine trees, or simply when you walk in the forest in autumn on dry leaves, and sounds are created. But to understand that, you will need to be free from hunger, free from poverty, free from all kinds of prejudices. For example, Mohammedans have prohibited music; now they have deprived man of a tremendous experience.

It happened in New Delhi... one of the most powerful Mohammedan emperors, Aurangzeb, was on the throne. And he was not only powerful, he was really terrible.

Up to his time Mohammedan emperors were saying only that music was against Islam, but that was all; Delhi was full of musicians. But Aurangzeb was not a gentleman, he was really a Mohammedan. He declared that if any music was heard in Delhi, the musician would be immediately beheaded. And Delhi was the center, naturally, because it was the capital for thousands of years. So it was the place where all kinds of geniuses were living.

When this declaration was made, all the musicians gathered together, and they said, "Something has to be done, this is too much! They used to say it is against Islam -- that was okay. But this man is dangerous, he will start killing." So as a protest, all the musicians -- of which there were thousands -- went to Aurangzeb's palace.

He came on the balcony and asked the people, "Who has died?" -- because what they had done... they were carrying a corpse the way it is carried in India. There was no corpse inside, just pillows, but they had managed to make it look like a corpse. Aurangzeb asked, "Who has died?"

And they answered, "Music. And you are the murderer of it."

Aurangzeb said, "Good that it has died. Now please be kind enough to me -- dig as deep a grave as possible, so that it can never come out from the grave again." Those thousands of musicians and their tears had no effect on Aurangzeb: he was doing something `sacred'.

Music is denied by Mohammedans. Why? -- because music was basically played in the East by beautiful women. In the East and in the West the meaning of the word `prostitute' differs. In the West the prostitute is selling her body. In the East, in the past, the prostitute was not selling her body; she was selling her genius, her dance, her music, her art.

You will be surprised that every Indian king used to send his sons who were going to become his successors to live with great prostitutes for a few years, to learn etiquette, to learn gentleness, to learn music, to learn the delicacies of dance -- because a king should be really rich about everything. He should understand beauty, he should understand logic, he should understand manners. That has been the old Indian tradition.

Mohammedans disrupted it. Music was against their religion. Why? -- because to learn music you had to enter a prostitute's house. Mohammedans are very much against any rejoicing, and the house of the prostitute was full of laughter, songs, music, dance. They simply prohibited it: no Mohammedan can enter a place of music; to hear music is a sin.

And the same has been done by different religions -- for different reasons, but they have all been cutting man's

richness. And the most basic teaching is that you should renounce money.

You can see the logic. If you don't have money, you can't have anything else. Rather than cutting branches, they were cutting the very roots. A man without money is hungry, is a beggar, has no clothes. You cannot expect him to understand Dostoevsky, Nijinsky, Bertrand Russell, Albert Einstein, no; that is impossible.

All the religions together have made man as poor as possible. They have condemned money so much, and praised poverty so much that as far as I am concerned, they are the greatest criminals the world has known.

Look what Jesus says: A camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven.

Do you think this man is sane? He is ready to allow a camel to pass through the eye of a needle -- which is absolutely impossible, but even that impossibility he accepts may be made possible. But a rich man entering into paradise? That is a far bigger impossibility; there is no way to make it possible.

Wealth is condemned. Richness is condemned. Money is condemned. The world is left in two camps. Ninety-eight percent of the people live in poverty, but with a great consolation, that where rich people will not be able to enter, they will be received with angels playing on their harps, "Alleluia... Welcome!" And the two percent who are rich are living with tremendous guilt that they are rich.

They cannot enjoy their richness because of the guilt. And they are deep down afraid: perhaps they may not be allowed to enter into paradise. So they are in a dilemma.

Riches are creating guilt in them -- they will not be consoled because they are not mourning: they will not be allowed in paradise because they are having so many things on the earth. They will be thrown into hell.
Because of this situation, the rich man lives in a very fearful state. Even if he enjoys, or tries to enjoy things, his guilt poisons it. He may be making love to a beautiful woman, but it is only the body that is making love. He is thinking of paradise where camels are entering, and he is standing outside and there is no way to go in. Now can this man make love? He may be eating the best food possible, but he cannot enjoy it. He knows this life is short, and after that is just darkness and hellfire. He lives in a paranoia.
The poor man is already living in hell, but he lives with a consolation. You will be surprised to know that in poor countries people are more contented than in rich countries. I have seen the poorest people in India with no dissatisfaction at all. And Americans are going around the world to find some spiritual guidance -- naturally, because they don't want to be defeated by camels; they want to enter into the gates of heaven. They want to find some way, some yoga, some exercises, as a compensation.
This whole world has been turned against itself.
Perhaps I am the first person who is respectful of money, of wealth, because it can make you multi-dimensionally rich. A poor man cannot understand Mozart. A hungry man cannot understand Michelangelo. A beggar will not even look at the paintings of Vincent van Gogh. And these people who are suffering from hunger don't have enough energy to make them intelligent. Intelligence comes only when you have superfluous energy in you. They are

exhausted just in earning bread and butter. They don't have intelligence. They cannot understand THE BROTHERS KARAMAZOV, they can only listen to some stupid priest in a church.

Neither the priest understands what he is talking about, nor the audience. Most of them are fast asleep, tired after six days of work. And the priest finds it more comfortable that everybody is asleep, so he need not prepare a new sermon. He can go on using the old sermon. Everybody is asleep, nobody will figure out that he is just cheating them.

Wealth is as significant as beautiful music, as great literature, as masterpieces of art.

There are people who have a born capacity to be a musician. Mozart started playing beautiful music at the age of eight. When he was eight, other great masters of music were not anywhere near him. Now, this man is born with that creativity.

Vincent van Gogh was born of a poor father who worked in a coal mine. He never got educated, he never knew any art school, but he became one of the greatest painters of the world. But in his whole life he could not sell a single painting. Now each painting... There are only two hundred of Vincent van Gogh's paintings available; he painted thousands but he gave them away just for a packet of cigarettes, or a meal, or a cup of tea. Now each of his paintings is worth a million dollars or more.

What happened? Why couldn't people understand his paintings? His paintings need tremendous intelligence to be understood.

Just a few days ago I saw a picture of one of his paintings. For that painting he was laughed at by all painters, what to

say about others? -- because he had painted stars in a way nobody had seen stars: like nebulae, every star in movement, like a wheel turning continuously. Who had seen stars like that?

Even other painters said, "You are going mad -- these are not stars!" And moreover, the trees that he painted underneath the stars are going higher than the stars. Stars are left far behind, trees have reached far ahead. Now who has seen such trees? This is just madness!

But a few days ago I saw a picture of this type. Physicists have now discovered that van Gogh is right: stars are not as they look, they are exactly the way van Gogh has painted them. Poor van Gogh! What eyes that man must have had, to see what physicists took one hundred years to find out, with all their big labs and big technology. And Vincent van Gogh, strangely enough, just with bare eyes figured out the exact shape of the stars. They are whirling, they are whirling dervishes; they are not static the way you see them.

And when he was asked about his trees, that "Where have you found these trees which go above the stars?" he said, "These are the trees I have found, sitting by their side listening to their ambitions. I have heard the trees say to me that they are the ambitions of the earth to reach to the stars."

Perhaps a few more centuries may be needed for scientists to discover that certainly the trees are the ambitions of the earth. One thing is certain, that trees are moving against gravitation. The earth is allowing them to move against gravitation -- supporting, helping them. Perhaps the earth wants some communication with the stars. The earth is

alive, and life always wants to go higher and higher and higher. There is no limit to its aspirations.
How are the poor people going to understand? They don't have the intelligence.
Just as there are born poets, born painters, I would like you to remember there are born wealth-creators. They have never been appreciated. Everybody is not a Henry Ford, and cannot be.
Henry Ford was born poor, and became the richest man in the world. He must have had some talent, some genius for creating money, for creating wealth. And that is far more difficult than to create a painting, or music, or poetry. To create wealth is not an easy job. Henry Ford should be praised just as any master musician, novelist, poet. In fact, he should be praised more, because with his money all the poetry and all the music and all the sculptures of the world can be purchased.
I respect money. Money is one of the greatest inventions of man. It is just a means. Only idiots have been condemning it; perhaps they were jealous that others have money and they don't. Their jealousy became their condemnation.
Money is nothing but a scientific way of exchanging things. Before there was money, people were in real difficulty. All over the world there was a barter system. You have a cow and you want to purchase a horse. Now it is going to be your whole lifelong task.... You have to find a man who wants to sell a horse and wants to purchase a cow. It is so difficult a job! You may find people who have horses but they are not interested in buying cows. You may find people who are interested in buying cows but they don't have horses.

That was the situation before money came into existence. Naturally, people were bound to be poor: they could not sell things, they could not buy things. It was such a difficult job. Money made it so simple. The man who wants to sell the cow need not search for the man who wants to sell his horse. He can simply sell the cow, take the money and find the man who wants to sell the horse, but is not interested in a cow.

Money became the medium of exchange; the barter system disappeared from the world. Money did a great service to humanity. And because people became capable of purchasing, selling, naturally they became more and more rich.

This has to be understood. The more money moves, the more money you have. For example, if I have one dollar with me.... It is just for example, I don't have one; I don't have even a cent with me. I don't even have pockets! Sometimes I get worried that if I get a dollar, where am I going to keep it?

For example, if I have a dollar and I go on keeping it to myself, then in this mandir there is only one dollar. But if I purchase something and the dollar moves to somebody else, I get the worth of the dollar -- which I will enjoy. You cannot eat the dollar. How can you enjoy it just by keeping it? You can enjoy it only by spending it. I enjoy; the dollar reaches to somebody else, Now if he keeps it, then there are only two dollars -- one I have enjoyed already, and one is with that miser who is keeping it.

But if nobody is a clinger, and everybody is moving the dollar as fast as possible -- if there are three thousand people, three thousand dollars have been used, enjoyed.

That is one single round. Just give more rounds and there will be more dollars. Nothing is coming in; there is, in fact, only one dollar, but by movement it goes on multiplying itself.

That's why money is called currency. It should be a current. That's my meaning. I don't know about others' meanings. One should not keep it. The moment you get it, spend it. Don't waste time, because that much time you are preventing the dollar from growing, from becoming more and more.

Money is a tremendous invention.

It makes people richer, it makes people capable of having things that they don't have. But all the religions have been against it. They don't want humanity to be rich, and they don't want humanity to be intelligent, because if people are intelligent, who is going to read the Bible?

Just the other day, I received the information that one atheist group in America has published a Bible with pictures. That Bible will be condemned by all the Christians, by the government, because it is pornographic. It is more pornographic than anything else, because in the Bible there is so much pornography....

Just by reading it you are not aware. Now, when I was talking to you about Sodom... in this new Bible they have made pictures of men making love to animals, women making love to animals. There is adultery, there is homosexuality, there is sodomy, there is rape. You name it and it is in the Bible!

I have said that we should immediately order it. My people should start reading the real Bible! And order it immediately, because there is every possibility it will be

prohibited. Never in the world has any book been so pornographic as this Bible.
And they are not doing anything which is not in the Bible -- they are just making pictures of it. You can understand pictures better. Just reading the word `rape' is nothing, but when you see a series of rapes pictured, then you become suddenly aware -- this is a holy Bible.
Religions never wanted man to be intelligent, never wanted man to be rich, never wanted man to rejoice, because people who are in suffering, poor, unintelligent -- they are the clients of churches, synagogues, temples, mosques.
I have never gone to any religious place. Why should I go? If the religious place wants to have some taste of religion it should come to me. I am not going to Mecca, Mecca has to come to me! Otherwise I don't care. I am not going to Jerusalem, I am not mad -- just a little bit crazy, but not mad. And when we can create a place of joy and laughter and love here, what is there in Israel? We have created the new Israel.
Drop all ideas that have been imposed upon you about money.
Be respectful to it.
Create wealth, because only after creating wealth do many other dimensions open for you.
For the poor man all doors are closed.
I want my sannyasins to be as rich as possible, as comfortable as possible. This is the first commune in the whole history of man where every house is centrally air-conditioned. Never before has any commune happened with air-conditioning.

This is the only commune where, while I am talking to you, you can laugh, you can enjoy, you can dance, you can do anything -- because your laughter connects you to me more than your sitting there sad, with a long face.
You cannot laugh in a church the way you are doing here. Just looking at Jesus Christ hanging on the cross all laughter will die.
In fact, for the first time we are giving religion its true color, its music, its dance, its love, its laughter.

From Death to Deathlessness

Chapter #23
Chapter title: You are born as freedom
28 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
PLEASE EXPLAIN WHAT YOU MEAN BY FREEDOM. WHEN I TALK ABOUT FREEDOM, I MEAN FREEDOM FROM SOMETHING OR FREEDOM TO DO SOMETHING; IT IMPLIES MORE FREEDOM OF CHOICE. BUT MY IMPRESSION IS THAT CHOICELESS AWARENESS PRECEDES THE FREEDOM You TALK ABOUT. WHAT KIND OF FREEDOM DOES NOT INVOLVE CHOICE? CAN IT BE DEFINED, OR IS IT ONE OF THOSE QUALITIES LIKE LOVE WHICH MUST BE EXPERIENCED TO BE UNDERSTOOD?

The freedom from something is not true freedom.

The freedom to do anything you want to do is also not the freedom I am talking about.
My vision of freedom is to be yourself.
It is not a question of getting freedom from something. That freedom will not be freedom, because it is still given to you; there is a cause to it. The thing that you were feeling dependent on is still there in your freedom. You are obliged to it. Without it you would not have been free.
The freedom to do anything you want is not freedom either, because wanting, desiring to do something, arises out of the mind -- and mind is your bondage.
The true freedom certainly comes after choiceless awareness, but after choiceless awareness the freedom is neither dependent on things nor dependent on doing something. The freedom that follows choiceless awareness is the freedom just to be yourself. And you are yourself already, you are born with it; hence it is not dependent on anything else. Nobody can give it to you and nobody can take it from you. A sword can cut your head but it cannot cut your freedom, your being.
It is another way of saying that you are centered, rooted in your natural, existential self. It has nothing to do with outside.
Freedom from things is dependent on the outside. Freedom to do something is also dependent on the outside. Freedom to be ultimately pure has not to be dependent on anything outside you.
You are born as freedom.
It is just that you have been conditioned to forget it.
Layers upon layers of conditionings have made you a puppet. The strings are in somebody else's hands.

If you are a Christian, you are a puppet. Your strings are in the hand of a God which does not exist, so just to give you the sense that God exists there are prophets, messiahs, representing God. They represent nobody. They are just egoistic people -- and even ego wants to reduce you to a puppet.

They tell you what to do, they give you the Ten Commandments. They give you your personality -- that you are a Christian, a Jew, a Hindu, a Mohammedan. They give you your so-called knowledge. And naturally, under the great burden which they start giving you from the very beginning of your childhood, the Himalayan load you are carrying -- underneath it, hidden, repressed, is your natural self.

If you can get rid of all conditionings, if you can think that you are neither a communist nor a fascist, that you are neither a Christian nor a Mohammedan.... You were not born a Christian or Mohammedan; you were born just pure, innocent consciousness.

To be again in that purity, in that innocence, in that consciousness, is what I mean be freedom.

Freedom is the ultimate experience of life.

There is nothing higher than that.

And out of freedom many flowers blossom in you.

Love is the flowering of your freedom.

Compassion, another flowering of your freedom.

All that is valuable in life flowers in the innocent, natural state of your being.

So don't connect freedom with independence.

Independence is naturally from something, from somebody.

Don't connect freedom with doing things that you want to

do, because that is your mind, not you. Wanting to do something, desiring to do something, you are in the bondage of your wanting and your desiring.
But the freedom I have been talking about you simply are -- in utter silence, serenity, beauty, bliss.

Question 2
BELOVED OSHO,
WHAT IS THE GOAL OF LIFE AND HOW CAN IT BE ACHIEVED?

The camels are very difficult people! Whatever you do to them, somehow or other they will express their camelhood.
My whole life I have been telling you there is no goal!
Life is its own goal.
There is nothing outside life that you have to achieve.
All achievement is the projection of the ego.
The very idea of achievement is ambition.
What you achieve does not matter -- money, power, knowledge; these are not in any way going to give you life.
In fact, in achieving power, in achieving money, in achieving prestige, in achieving any other ambition, you are losing your life, you are sacrificing your life.
You are involved in stupid things, and by the side life goes on slipping out of your hands. You will realize it only at the time of death, with a shock: "I have been trying to achieve the goal of life and I forgot life itself."
The goal is always in the future, and life is always here.
The goal is always far away, and life is in this very moment.

Trying to achieve it, you will miss it. You don't need to try to achieve life: you are alive.
Only dead people can have goals.
Living people live.
If you want goals to achieve, the grave is the right place for you. Just lie down in the grave. Of course a very big grave will have to be made for you -- you are a camel still. Rest in death.
I have heard: a husband -- naturally, a henpecked husband, because I don't know another kind.... Everybody understands it: you want to be a husband, soon you will be a henpecked husband -- that is a natural growth.
This henpecked husband died. The wife ordered a beautiful marble grave for him, and ordered that his name should be written in golden letters with the words: "Rest in peace." But when the will of the husband was opened... he had given all his money, land, house -- everything -- to charitable institutions. Nothing for the wife! That was his revenge -- because a husband can take revenge only when he is dead. His whole life the woman had tortured him; now was his time!
Listening to the will, she rushed to the craftsman who was making the marble grave, and she said to him, "You have to add a few words more."
He said, "But this is enough!"
She said, "No. It was enough before I came to know his will. Now write: Rest in Peace -- till I come!"
You have a little time to rest in the grave! There you can imagine all kinds of goals because you will not be losing anything; you are already dead. But while living be a little

more kind to yourself. While living, live. And live intensely and totally!
In India, I used to go to Ahmedabad, where I had the greatest number of sannyasins. In Ahmedabad I used to like only one place, and that was the place where Jayantibhai, who used to be my driver, would speed beyond the limit permitted. And I would say, "Why do you do it? I like this place!"
He would say, "That's why I speed here: I don't want you to remember Ahmedabad because of this thing!"
And what was the thing? There was a board on the bridge saying: `Livva little hot -- Sippa Gold Spot!' And certainly I have forgotten everything about Ahmedabad, but this `Livva little hot ...' I cannot forget. This is the very essence of my religion: Livva little hot!
Forget about Gold Spot! There is no gold anywhere. Existence is not moving to some target.
And it is good that it is not moving towards some goal, because if the goal is there, sooner or later it will be achieved. Then what? Existence is more intelligent than camels think. It has no goal, so it goes on and on -- an unending, infinite process.
So drop the idea of goal from your mind completely, it is very destructive. It is the cancer of your soul. Live the moment that is available to you. And you never get two moments together, remember. Existence wants you to be so intelligent and sharp and quick that it gives you only one moment at a time. Just a little thought, a little goal, a little desire -- and it is gone, you have missed it.
To live in the moment needs a thoughtless awareness, because even a small thought is bigger than the smallest

atom of time -- the moment. Hence my insistence on meditation. It is nothing but a method to drop thoughts and to be available to the present moment.
Live it as deeply as possible. The next moment will be born out of this moment. If you have lived this moment totally, intensely, your next moment is going to be still more golden. And that's how life goes on growing -- otherwise people only grow old.
If you have a goal you will grow old.
If you don't have a goal you will grow up.
And these are two different processes.
Growing old you reach to death; that is the goal.
Growing up you transcend death, because a man who has been alert, aware, in each moment, he will be capable of being aware even while he is leaving the body. He has lived life, he is not going to miss death either; he will live death too. And death for the man of awareness is the ultimate peak of life. It is not the end but the very climax.
To the goal-oriented man life comes to an end in death -- naturally, because now he cannot have any goal. A goal needs the future. The future is finished, death has come, and he has wasted his whole life for some goal. But the tomorrow never comes. And naturally he is shocked that he has wasted his whole life, and this is the goal he has achieved: dying.
The shock of death makes him even more unconscious than he has ever been. Almost everybody before death goes into a coma, becomes unconscious. He has missed life; he cannot experience the climax of life -- which is death.
Only a man of awareness realizes a tremendous phenomenon: death comes to him as the ultimate orgasm.

In his awareness he passes death without dying.
He becomes aware of eternity.
Now he knows he has always been here, and he will always be here.
He is part of an eternal existence.
But the goal-oriented people are the most idiotic ones.

Question 3
BELOVED OSHO,
IT IS STATED THAT MAN BECOMES UNCONSCIOUS AT THE TIME OF DEATH. WHY IS THIS SO? IS IT DUE TO THE TERROR OF DEATH OR THE PROCESS OF DEATH?

Neither terror of death nor the process of death make man unconscious. He has been learning unconsciousness his whole life. Death simply gives him the final certificate: "Your learning of unconsciousness is completed; you are falling into a coma."
But this is not so for the man of awareness.
His learning is totally different.
He is learning the discipline of being conscious.
He will also die -- but only superficially. Deep inside him the light of life will be still burning. He will leave the body, but the flame of life will go on moving into different forms till he comes to experience total enlightenment. Then this death is the last: he will not be born again. Now he is given the opportunity to become one with the whole... the dewdrop slipping from the lotus leaf into the ocean. He is not losing himself, he is gaining the whole ocean; he is becoming oceanic.

Man has to pass through many deaths because of his unconsciousness. And if your awareness is also just wishy-washy it is not going to help.
Life is a school to learn the eternal truth of existence. But that is possible only if you are conscious. You are not even conscious when you appear to be conscious. Walking in the street, talking to people, shopping in the Mall, going to the disco, it looks as if you are conscious; it is not so.
Just watch yourself. Watch; are you aware while you are walking, or is walking just a mechanical process, just like a robot? And you will be surprised to know the difference. Just try to walk a few steps consciously and you will see the difference -- and the beauty and the joy and the relaxation of walking consciously. Your whole body is in tune with existence.
Consciousness bridges you with existence.
Unconsciousness closes you into yourself.
In unconsciousness you don't have any connection with existence.
In consciousness you are related to the whole -- from the smallest blade of grass to the biggest star millions of light-years away.
A conscious man is just like you, but inside there is light; and inside you there is darkness.
You go on doing things but without knowing who you are... shopping for everything except yourself! While you are talking, be alert and you will be surprised, just by your unconscious talking, how many troubles you have created, how many quarrels, fights you have created -- just by talking. Just think: if you were not talking and you were

just a silent man, ninety-nine percent of your troubles would be dropped. They come out of your talking!
You say something, and your wife is bound to misunderstand it. And there is no way to explain to her because whatever you explain, she has her own way of interpreting it. Slowly slowly, husbands and wives stop talking because they both have understood that this leads to quarreling, and finally to crying and weeping and throwing things.
What a strange world! -- a conversation leading to throwing things and screaming and tears and pillow fights. But the reason is not talking, the reason is talking unconsciously.
And the same is true about all your activities. They bring more and more misery to you, more and more suffering to you, but you go on doing the same things again and again. An unconscious man is bound to fall in the same pit again and again.
A conscious man also commits mistakes, but one mistake one time. A conscious man learns even from mistakes. He has learned something of tremendous value -- that this is a mistake, and now it is not going to be repeated again. Slowly slowly, all mistakes are dropped; his life becomes a silent, joyous dance.
It is not the terror of death. You don't know death, how can you have a terror of death? It is not the process of death, because people have died fully aware....
The day Gautam Buddha died, in the morning he gathered his people, the way you are here; perhaps it was just the same kind of morning. Buddha every day talked to his disciples, but that was a special day because he said, "Today I am going to die. I have been hearing the steps of

death for a few days; now they have reached very close and it is only a question of a few hours. So if you have any question to ask, ask, because I am not going to come again -- this is my last death. The wheel of life and death is going to stop for me.

"So don't feel embarrassed even if your question is stupid; otherwise later on you will always feel sad that Buddha was available, a man of total awareness, and still you could not gather courage to ask the question."

It is not that there were not questions in peoples' minds -- they are always there. Just as leaves grow on trees, questions grow in the mind. But at the moment when the master is going to die, nobody was going to harass him. For forty-two years he has been answering their questions, and if in forty-two years your questions are not solved, what is the point of torturing the old man who is going to die? Nobody asked.

His closest companion and caretaker, Ananda, said, "Bante" -- bante is Pali for Bhagwan -- "we don't have any questions. You have answered all our questions thousands of times, and we go on asking the same questions, phrasing them differently.... At this moment we would like to just sit silently with you."

Buddha said, "That's good, because death has reached very close. So you allow me to die."

There were tears, people were sobbing.... They have loved this man their whole life, and it is very rare -- once in thousands of years such a man comes into the world and rises to such heights of consciousness, love, blissfulness. And they were also crying and weeping that tomorrow

morning all that they had -- a master -- would not be there. And they have been stupid, they have not learned anything.
Buddha said, "I will be dying in four stages. First I will close my eyes and remove myself from the body. In the second step I will remove myself from the mechanism of the mind. In the third step I will remove myself from the world of feelings, the heart. And in the fourth step, the dewdrop will fall into the ocean."
A man of awareness does not die in a coma. He can even give you a description of how the death is going to happen.
Buddha closed his eyes. At that very moment a man came running from the town nearby, and he said, "I have just heard that Buddha is dying -- and I have a question. I know I am an idiot. For forty-two years he has been passing through my village, but there was always something holding me back. A customer would come to the shop and I would say, `Buddha is always available -- tomorrow I can go to see him. But this customer may not come tomorrow. He needs things now. He will go to another shop -- and nobody wants to lose customers.'
"Sometimes there were friends and we had met after years, and I would say, `I can go to Buddha anytime, but these friends have come to see me after many years; it does not look right to leave them and go to Buddha.' And so on and so forth. Sometimes it was a marriage, sometimes it was a party.... But this morning I heard that Buddha is going to die -- I had to close the shop.
"My wife was shouting, my children were asking, `What is the point? -- you had just opened, and you are closing!' I did not hear anybody, there was no time left, there was no time to answer all their questions. I said, `When I come

back I will explain. Just right now get out of the way and let me go!' So I have come with the question."

Ananda said, "But you are a little late. We have given our permission that the master can disappear into the whole, and he has already entered the first stage. So please forgive us, it is not our fault. Forty-two years you have postponed; now wait a few thousand years more. When another Buddha appears, another enlightened man, then don't be so foolish."

But Buddha opened his eyes. He said, "Ananda, this will be a condemnation for me -- that a man had come thirsty, and I was still alive and I could not quench his thirst. I can delay death a little bit, but his question has to be answered; otherwise the poor fellow will feel guilty his whole life."

A conscious man dies in a totally conscious way, step by step. And if he wants to return before he has taken the fourth step, he can come back. His death is simply dropping the body, the mind, the heart, and finally, the individual center, into the universal whole. Each thing is perfectly done in alertness.

So it is not the process of death that makes one unconscious. And it is not the terror -- because you have never seen death, so how can you be afraid of it? You don't know what death is. You don't know even what life is. You are alive, and unaware of life. You are unconscious in life; that's why at the ultimate peak of life you become totally unconscious.

A man of awareness is conscious in his life; that's why at the moment of death he becomes fully conscious.

Your death says everything about your life.

Your death is the ultimate declaration of your existence, how you have lived. If you fall in a coma, that means you lived in unconsciousness, you have not lived at all. You have been postponing: tomorrow, always tomorrow....
It depends on you, not on the process of death. It depends on you to prepare. Death is a great celebration if you prepare. But unprepared, you have to become unconscious. And it is good of existence that it makes you unconscious, completely unconscious before death, because death is a great surgery. Your being is taken away from the body, from the mind, from the heart, and finally from that individual self. This is the greatest surgery. Anesthesia is needed; existence provides it.
It happened in 1915, the king of Varanasi had to be operated on to remove his appendix, but the king refused to take any anesthesia, local or otherwise. And he was a man of tremendous power, not only the king. The best doctors of the world were attending him, but he said, "You have to do the surgery without anesthesia. Don't be worried -- you need not put me in unconsciousness just for a small removal. I can die consciously, which is the ultimate in surgery; your surgery is just a small game." There was trouble. Doctors could not do the operation, it was against their training. But they knew the man; he will not change his mind, he has never done that in his whole life. And the appendix is such a thing... it was in its last stage, it could explode any moment; and then there would be no possibility of saving the king -- and the man was worth saving.
There was not time enough for doctors to decide what to do. There was no question either, because that man is not

going to take anything that makes him unconscious. So finally, reluctantly, unwillingly, they operated on the man. Great surgeons were there; their hands were shaking for the first time. They had done much surgery but they had never done surgery on a man who was lying there fully conscious, with open eyes, looking at the doctors and once in a while looking at his stomach, which was being cut. This was a strange experience!

The surgery was done, the appendix was removed, and there was no trouble from the king's side. Not even a sign of pain showed on his face or in his eyes. This is the only surgery in the whole of history which has been done without any unconsciousness. The doctors were certainly amazed. After the surgery was over they asked the king, "What is the secret? -- because this has never happened before and we don't think it is going to happen again."

He said, "There is no secret. I have lived my life consciously -- so consciously that there is no problem. I can die, too, consciously. And this was a small thing, trivial."

So remember, it is not the terror of death, it is not the process of death. Don't dump your responsibility on death! Accept the phenomenon that one becomes unconscious because one has lived unconsciously, and that is the ultimate outcome of one's whole life.

If you want a conscious death, then start from this moment being conscious, because -- who knows? -- the moment may be death. And a man of consciousness starts almost six months before death comes -- he starts feeling the steps, hearing the sound of the steps of death coming closer.

There is a very simple method -- even camels can do it. Before a person dies, six months ahead, nature gives

indications, but you are unconscious so you don't understand those indications. But a very simple indication I give to you, which I don't think you can misunderstand. Before death comes, six months before, you stop seeing the tip of your nose. Your eyes start turning upwards; it takes six months for them to turn completely upwards.
That's why whenever a man dies people immediately close his eyes. For what reason, all around the world, do his eyelids have to be closed? Just so that nobody becomes aware that his eyes have moved upwards and there is only white left to be seen. That may make many freak out, that may give them nightmares. It is to be hidden from them. But it takes six months for eyes slowly slowly to turn upward; and when eyes start turning upward you cannot see the tip of your nose. This can be done by any camel.
But this will not help. You may become more frantic; the camel may go crazy, running here and there because now there is no time -- how is his goal to be fulfilled?
And there are other indications which are more subtle, which can be understood only if you live meditatively, consciously, with awareness....

Question 4
BELOVED OSHO,
WHY IS MAN AFRAID TO LEAVE HIS BODY AND HIS POSSESSIONS?

Because you don't have anything else -- just your body, your possessions. And what are your possessions? Extensions of your body.

For example, no animal has created weapons, for the simple reason that animals are capable, strong; their teeth, their nails, are enough to destroy a man. Man is the most helpless, the weakest animal on the earth. Even if an Alsatian dog follows you, you have to start running, shouting for the police! You cannot fight even with a dog. What to say of a dog, even a cat is enough!

That's the reason man invented weapons -- extensions of the body which are not given to him naturally. He developed bows and arrows because he is afraid even with weapons to come close to a lion. In fact you may have a gun, but if you suddenly come across a beautiful, strong lion, you will be frozen; your fingers will not function to trigger your gun. Most probably your gun will slip from your hand when you see the lion standing in front of you! Man is so weak -- but his weakness has proved a blessing in disguise. He had to invent bows and arrows so he could kill from a distance. He had to invent guns, machine guns, and even then....

I know many famous hunters in India. The king of Bhavanagar in his palace has hundreds of lions' heads hanging all around the walls. I have been with him when he went hunting. He said, "But why are you interested? You are not for violence, you are against hunting."

I said, "I simply want to see how, with your powerful automatic rifle, you face a lion who has no weapons." And it was significant that I went because there I saw that even with guns man is so powerless.

First a stage was made up high in the trees -- and you have the gun! A stage is made for the king and for the friends who had come with him, far away. The lion cannot climb

up the tree that far. Then all the branches of the tree below the platform were cut, so even if some crazy lion tries, he has no support anywhere. Then a cow was tied underneath the tree.

I was seeing the whole scene; silently I watched the whole scene. Of course when the lion smells that a cow is nearby, he comes; that cow is an invitation card. And the poor lion cannot see that far above in the darkness there is platform, and his death.

But they don't shoot the lion before he jumps on the cow and starts eating her. They wait, because when a lion is eating he does not want to be disturbed by anything, he is total in his act. The cow could have been saved. I said to the king, "The cow could have been saved. When the lion was coming closer, you could have used your rifle."

He said, "You don't know hunting. Even sitting on this platform I am shivering with fear, although I have killed hundreds of lions. Just to see the lion is enough to freeze you!"

And lions are very agile people. If you hit the lion -- and you can miss, then you lose the game -- the lion will jump into a bush, into a trench. He has to start eating the cow, because that is the habit of lions: while they are eating they don't want to be disturbed. And they become so absorbed in eating that it is easier for you to kill them.

I asked the king on the way, "If this is how you have collected those hundreds of heads of lions, please remove them -- they are all proofs of your cowardliness. Have you ever thought," I asked him, "that you call hunting a game, when the other party has no weapons and is not even aware

of you, that you are hiding above in the trees? You call it a game? Is it fair?

"You should be on the ground; you should be without a gun, because the lions cannot use guns. Then even a single head would have been enough to prove that you are a brave man. These hundreds of heads, they don't prove anything except cowardice. If this is the way you have collected them -- that's why I wanted to come with you to see...."

And if man kills in such situations, where he has the upper hand -- no fear, no danger -- it is a game; and if a lion kills a man, THAT'S a tragedy. Strange! The lion was also playing a game, and he was playing fairly without any weapons, naked, open.

Man is afraid of losing his body and his possessions. Possessions are extensions of your body. Your house, your bank balance, your furniture, your paintings -- everything that you have collected is somehow connected with your body. And you know only that you are a body, so when death faces you, you are afraid of losing your body and your possessions -- naturally, because you don't know anything which is beyond death.

If you had known something of your consciousness, something of your being, you would not be afraid of losing your possessions, you would not be afraid of losing your body -- because that too is a possession, given by nature. You would not be afraid to lose your mind or your heart. You would not be afraid at all, for the simple reason that death cannot reach to your real being; it is beyond death. Your individual self is killed only through enlightenment. That's why I call enlightenment the great death. All other deaths only take your possessions; you go on living in

different houses, in different bodies, with different possessions -- but you continue.
Enlightenment is the great death, because after that you will not have the body, you will not have the mind, you will not have the heart, you will not have all your possessions. You don't need them -- because the whole universe is you.

Question 5
BELOVED OSHO,
YOUR ENLIGHTENMENT WAS HARD EFFORT, BUT WHEN YOU EXPRESS YOUR EXPERIENCE, IT FEELS SO EASY -- JUST HERE, ON THE TIP OF THE NOSE. BUT WHEN I LOOK AT MYSELF IT FEELS EASY AND NEAR IMPOSSIBLE, SIMULTANEOUSLY. PLEASE COMMENT.

Enlightenment is both -- the easiest thing in the world, and the most impossible thing.
Before enlightenment it looks like the most impossible thing, obviously, because you don't have any idea, and you cannot have any idea; you can have only the experience. You are afraid too, because everybody is afraid of the unknown, the strange -- and there is not a more strange phenomenon than enlightenment. And effort to become conscious is needed; great effort is needed.
You are so fast asleep and snoring that there is every possibility -- many camels dream in their sleep that they have become enlightened! That is the greatest trick your unconscious can play on you.
I know a German sannyasin who used to become enlightened once in a while. Whenever he was in Germany

he would become enlightened, and he would start writing letters to me, "I have become enlightened, and I am grateful to you." He wanted me to confirm it; all those letters were just ways.... I never answered him, because any answer would be dangerous. I simply informed him, "If you have become enlightened, come here." And the moment he would come to see me and sit before me, I would say, "Gunakar, don't be stupid!"

And he would say, "Osho, what to do? Whenever I go back to Germany, it starts feeling that I have become enlightened. The moment I start coming to India that enlightenment disappears! Before you I know perfectly well I am not enlightened."

This happened at least four, five times. It has stopped happening because he has stopped coming. Now he is enlightened. He understood that coming to this man is costly: you lose your enlightenment! It is better -- he has a beautiful castle, he is rich enough -- it is good to be in Germany and remain enlightened. Why go, waste money, and become unenlightened?

And of course amongst Germans, anybody can be enlightened. If Adolf Hitler can be accepted as the reincarnation of the Old Testament prophet, Elijah, then in Germany, anything can be accepted!

I received a letter -- I had never imagined that in America also there is a Nazi party. And the president of the Nazi party wrote the letter to me saying, "You again and again speak against Adolf Hitler. This hurts our religious feelings."

Great! Underline the RELIGIOUS FEELINGS -- about Adolf Hitler! If Adolf Hitler is a religious prophet then

Gunakar is far better: he can remain enlightened there. He has not turned up here, but sooner or later he will have to come. He is taking his time so he becomes consolidated in his enlightenment, so when he comes here he does not fall apart. But he will come because he wants me to confirm that he is enlightened, and he knows that without my confirmation -- he is my sannyasin -- even if the whole of Germany accepts him as enlightened, he will not be satisfied.

So one day he will come. But whatsoever he does, the moment he comes in front of me he will be unenlightened immediately, because his enlightenment is only a dream. He has not made any effort to be conscious. Five times becoming enlightened has never happened in the whole of history, and is not going to happen again. Except perhaps in Germany it may happen!

Once is more than enough. And you cannot become unenlightened once you are enlightened. Even if you try hard, there is no way to go back.

Your question is significant. When you listen to me, you forget yourself. When you listen to me you start feeling, "My God! It is so easy." I also know it is easy -- but only after enlightenment is it easy! Before enlightenment it is an impossible task.

You can ask me then why I go on insisting that it is easy. Just so that you go on hanging around! If I say it is impossible then you will think, "What the hell am I doing here?" But when I say it is easy, I am not saying anything wrong. It is easy... but only after enlightenment!

So I will go on saying to you it is easy, just...(HE SNAPS HIS FINGERS)... and it is there!

If you can manage to hang around this Buddhafield, perhaps one day you will also say it is easy. But before that you have to make every effort to be conscious. And this is the most difficult thing in life -- to be conscious about all that you do, all that you think, all that you feel. These are the three layers: doing is concerned with the body; thinking, with the mind; feeling, with the heart. If you become aware of all these three layers, then suddenly you are there, at your very being.
That is enlightenment -- to know oneself.

Question 6
BELOVED OSHO,
ARE YOU FROM OUTER SPACE?

Of course!

Question 7
BELOVED OSHO,
TODAY YOU SAID THAT THE NEW MAN IS HERE -- BUT IN DISGUISE. WHAT DID YOU MEAN BY THAT?

My God! I am here -- and without any disguise! Okay?

From Death to Deathlessness

Chapter #24
Chapter title: Blessed are those who doubt
29 August 1985 am in Rajneeshmandir

Question 1

BELOVED OSHO,
CAN YOU SAY SOMETHING ABOUT DOUBT AND NEGATIVITY? WHAT IS THE DIFFERENCE?

The difference between doubt and negativity is great. They look alike; on the surface they have the same color, but deep down the difference is unbridgeable.
First, doubt is not negativity; neither is it positivity.
Doubt is an open mind, without any prejudice.
It is an inquiring approach.
Doubt is not saying anything, it is simply raising a question. That question is to know, to find what the truth is.
Doubt is a pilgrimage.
It is one of the most sacred values of human beings.
Doubt does not mean no. It simply says, "I do not know, and I am prepared to know. I am ready to go as far as possible, but unless I myself come to know, how can I say yes?"
Negativity has already said no. It is not inquiry. It has come to a conclusion, the same way somebody has come to the conclusion to say yes. One man says God is; his statement is positive. The other says there is no God; his statement is negative. But both are sailing in the same boat, they are not different people. They have not inquired. Neither the theist has doubted nor the atheist has doubted; both have accepted borrowed knowledge.
Doubt says that, "I myself would like to know, and unless I know for myself, it is not knowledge. Only my experience is going to be decisive." He is not arrogant, he is not denying anything. He is just open for inquiry.

Doubt is not disbelief -- that's how religions have been confusing people. They confuse doubt with disbelief. In fact disbelief and belief are exactly the same. Both accept knowledge from others, from books, from masters. And remember, anything that you do not know, yet you have started believing or disbelieving in it... you have missed a great opportunity for inquiry. You have closed the doors already, by yes or by no. You have not traveled.

It is easier to say yes, it is easier to say no, because there is nothing you have to do.

But to doubt needs guts.

To doubt needs courage to remain in the state of not-knowing, and go on questioning everything till the moment you yourself arrive at the reality. When you come to the reality there is no negativity, no positivity. You simply know -- it is your experience. I will not say it is positivity because positivity always has the other pole of negativity. An experience goes beyond both; the whole world of polarities is transcended. That is true wisdom.

Doubt is the way to truth.

No or yes are not ways, they prevent you.

It will look very strange, that yes does the same thing as no. In dictionaries they are opposites, but in reality they are not. They look opposite only, but both have not asked the question. Both have not tried to find out what the case is. The communist believes, exactly as the catholic believes. The communist believes that there is no God. You can call it disbelief, but it is his belief. He has not inquired, he has not meditated; he has done nothing to find out that there is no God. The theist says there IS God. He has also done nothing. Both have chosen without moving an inch towards

truth. That's why a very strange thing happens: the person who is a theist, a believer, can become a disbeliever, an atheist, in a single moment; and vice versa.

Before the revolution in Russia, Russia was one of the most theistic, religious countries of the world. Millions of people in Russia could have sacrificed their life for God. After the revolution, when the authority changed, when the priest changed, when The Holy Bible was replaced by the holy DAS KAPITAL, within ten years the whole country became atheist.

It was amazing! People who had believed their whole life that there is God started disbelieving. Even communists could not understand that these people are the same people who could have died for God -- and now they are ready to die for no-God.

Nobody has analyzed the situation up to now, what happened there. This is the analysis of the fact: negativity and positivity are both belief systems.

Doubt is against both. Doubt is the insistence of the individual that he wants to taste, to experience the truth. He is not ready to accept it from anybody else, this way or that. They are very, very rare people who doubt.

But let me say to you: Blessed are those who doubt, because they shall inherit the kingdom of truth.

It is arduous to doubt, it is risky, it is dangerous.

One is going into the unknown, with no preparation, with no prejudice. He is entering into the dark hole, not even believing that there will be the other end of the tunnel, and he will again come out of darkness.

There is no belief; he simply takes the challenge.

There is only a quest, a question.

He himself becomes a question.
It is very consoling to have the answer, and if it is freely available, as it is.... Jesus says, "Just believe in me and you need not bother: I will take care. I will choose you at the day of judgment. I will recommend you to God: `These are my people -- they should be allowed in paradise.' All that you have to do is believe."
A real shortcut -- simple belief. That's why thousands of people around the world have believed, and thousands of others have disbelieved. Their sources are different but the basic approach is the same.
In India there has been a very ancient philosophy, charvaka. That philosophy says there is no God, no heaven, no hell, no punishment for your bad actions and no reward for your good actions. And thousands have believed in it. It is negative, absolutely negative, but very comfortable. You can steal, you can murder, you can do anything you like; after death nothing survives.
In many ways the West has lagged behind the East, particularly as far as religion, philosophy, culture, are concerned. Charvaka is a five-thousand-year-old ideology; Karl Marx just in the last stage of the previous century said there is no God. He was not aware of charvaka, he thought he had come to a great discovery. For five thousand years charvakas have already been saying that; but they had not inquired.
The man who created the philosophy was Brihaspati -- must have been a man of charismatic personality. He convinced people that you can do anything you want to because the thief, the murderer, the saint, all fall: dust unto dust. And after death nothing is left; the saint disappears,

the sinner disappears. So don't bother at all about afterlife, there is none.

This is not inquiry, because charvakas and their master Brihaspati have never gone beyond death. According to their philosophy, if they had gone they would have not come back -- so on what grounds do they say that there is nothing left? Nobody has visited the land. But it is very easy to believe. His famous statement is worth quoting. Brihaspati says, RINAM KRITVA GHRITAM PIVET: "Even if you have to borrow money, borrow it, but drink ghee as much as you can" -- because after death you are not going to be questioned, punished. The person who had given you money cannot drag you into the court of God; there are no such things. His whole philosophy is simply, "Eat, drink and be merry." You can believe in it -- the theists will call it DISbelief.

And that's what Karl Marx did for the communists, he said that there is no soul, no consciousness. It is a by-product of matter, so when the body falls apart, nothing is left. This became a very dangerous attitude, because communists could kill people without thinking twice.

Their belief is that by killing you are not committing any sin. There is nobody inside a person; there is no inside. A man is chemistry, biology, physiology -- but there is no soul. Joseph Stalin could kill almost one million people after the revolution without feeling even a slight doubt about what he was doing.

In Soviet Russia man has been reduced to a mechanism. You can kill -- nothing is killed, because there was nobody in the first place. It is just like a clock functioning. It moves, it shows you the time; that does not mean that there

is somebody inside. You can take the clock apart and you will not find anything.
I have heard.... Once Mulla Nasruddin's clock stopped. It was an old clock, and some day everything has to stop. He opened the clock and found there a fly, dead. He said, "Now I know the clock is dead -- this is the clock's soul!" He was just going to bury the clock in the garden when his wife caught hold of him.
She said, "What are you doing? Have you gone mad? Clocks are not buried, graves are not made for them!"
Nasruddin said, "Those people have never known what I have come to know. The clock stopped; certainly I thought it was dead. I looked at it, opened it, and found its soul dead. This is the soul" -- he was holding the fly in his hand; he said, "This is the soul."
The wife said, "You are simply an idiot, and you will always remain an idiot! Bring that clock out. Perhaps it needs oiling, some repair work -- it is an old clock. And clocks don't die, because to die first one has to live: clocks don't live!"
But that's what Karl Marx has preached to the communists, that man is also just like a clock. And now almost half the world believes in Karl Marx. Strange -- these same people had believed in God. Russians, Chinese, Indians, Mohammedans -- all kinds of people change their yes to no. To change yes into no is so easy because they are not different. Basically they give you a consolation without the arduous journey to truth.
I have asked many communists, very old communists.... In India, S.A.Dange was a member of the international communist party along with Lenin, Trotsky, Stalin. He was

an eyewitness of the Russian revolution. I asked him, "Have you ever meditated?"
He said, "Meditated -- for what? Why should I meditate?"
I said, "If you have never meditated, then you don't have the authority to say that there is no soul, no God, no consciousness. Without going inside yourself, how can you say that there is nobody? And see the absurdity of it: who is saying that there is nobody? Even to deny you will have to accept that there is somebody. Even to say that there is nobody, somebody has to be assumed."
The same is the situation of religions.
Nobody has encountered God -- no Christian, no Hindu, no Mohammedan -- but they have all said yes because the crowd in which they were born was the crowd of theists. To say no amongst that crowd would have created difficulties for them. Yes was simply the accepted rule of the game. They have worshipped, they have prayed, not knowing why they were doing it. But everybody else is doing it so it must be right.
When the crowd changed -- for example in Russia, the same people who were so certain of God became uncertain. It took ten years to change from one certainty to another certainty... an interval of uncertainty, but uncertainty is not doubt.
Doubt is simply a question, and doubt says, "I want to KNOW."
It has no ideology.
Doubt is absolutely pure quest.
You have asked, "What is the difference between doubt and negativity?"
Negativity and positivity are both the same.

Doubt is different from both.
It does not make you a theist, it does not make you an atheist.
Positivity makes you a religious believer, a theist; negativity makes you an unbeliever, irreligious, an atheist.
Doubt does not make you anything.
It simply makes you an inquirer.
And that is the dignity of man.
I teach you doubt because I know if you can doubt to the very end you will realize the truth of your own being, and simultaneously the truth of the whole existence. And that will be liberation, that will be freedom.
Doubt is neither Christian nor Hindu, nor American nor German. Yes may be Hindu, yes may be Mohammedan, yes may be Christian; no may be communist, no may be fascist -- but doubt is simply a quest, an individual quest.
Yes and no both belong to the crowd.
Doubt makes you assert your individuality.
You start finding your path on your own. You don't accept the maps given you by others.
In India I have seen in Jaina temples, maps hanging which show seven hells, seven heavens, and the ultimate, moksha. Between seven hells and seven heavens is the earth. They show you exactly who goes where, what route he follows, what sufferings he comes across.
Even in my childhood I used to ask the priest, "Do you know where Constantinople is?"
He said, "Constantinople? That has nothing to do with religion."
I said, "That has nothing to do with religion, but it has something to do with maps. You don't know

Constantinople and you know seven heavens, seven hells? Just be kind enough to tell me, how many have you visited? Who has made this map?" And for thousands of years Jainas have believed in this map.

People who had no idea that the earth is round were able to know how many hells there are, how many heavens there are; and each according to his action goes to a certain space, certain place. They had no idea of the earth they were living on but they had ideas about things which are just fictions.

Now slowly slowly those maps are disappearing from the temples, because even followers have started asking embarrassing questions. But it continues. One small sect in India is that of Radhaswamis. They divide the whole existence into fifteen parts; the earth is the lowest.

I have been to their temple in Agra. They are very egoistic people; they have been trying for almost one hundred years to make the temple better than the Taj Mahal. They have poured immense amounts of money into it, but only one story is complete. They have done tremendous work. Certainly if they succeed in making all the three proposed stories, the Taj Mahal will look very pygmy before that temple.

The Taj Mahal is also in Agra, and Radhaswamis originated in Agra; their founder was there. And from all over the world tourists come to Agra to see the Taj Mahal. Radhaswamis wanted to make something so that the Taj Mahal becomes secondary. And seeing what they have done -- it is only one-third complete in one hundred years, but even that much is enough to show you they have transcended the Taj Mahal already.

In their temple, this half-built temple, they have engraved in golden letters the fifteen levels of existence. And they have marked -- for example, Jesus Christ has only reached up to the sixth. A long journey is still ahead for that poor carpenter carrying his cross. How many times he will be crucified, nobody knows.

Mohammed is still on the fourth, Moses on the fifth, Mahavira on the seventh, Buddha on the ninth. And their own master is on the fifteenth.

When I had gone to visit their temple, their priest welcomed me, he showed me everything. He showed this description of fifteen stages and he said, "What do you think about it?"

I said, "There is no question of thinking, I know your master is on the fifteenth."

He said, "How do you know?"

I said, "Because I am on the sixteenth -- and he is trying hard, but I go on pushing him back. I won't allow anybody else to be on the sixteenth."

He was very much shocked, but I said, "If you can just imagine fifteen, what is the trouble? On what authority do you put Buddha under your master? On what authority do you put Jesus... what grounds have you got?"

They said, "Our master said it."

So I said, "I am a master, and I say to you, make a place also for me on the sixteenth. And of course your master could only talk about the fifteenth because he has never entered the sixteenth. I will not allow him to enter! I am alone there."

These are your theists who simply believe.

It is cheap to believe, it is cheap to disbelieve.

But it is really a dangerous journey to know.
I would like my sannyasins neither to be negative nor to be positive, but open, available, with a quest, a question mark, and to go on searching.
Many times your mind will say it is good to believe -- because the journey is arduous, and one never knows where one is going, whether one is going to find anything or not. But don't listen to the mind.
Mind has created all these "yes" philosophies, "no" philosophies.
Doubt has never created any philosophy; doubt has created science.
And doubt is going to create religion.
They are exactly the same -- the same application of doubt in different fields. About objects, the outside world that spreads to millions of stars, doubt has given tremendous insight just within three hundred years. You are carrying another world within yourself, which is in no way smaller than the world you see outside; perhaps it is bigger.
Why do I say that perhaps it is bigger? I am including the word `perhaps' so that you should not believe. I know it is bigger, for the simple reason that you know the stars, you know the sun, you know the moon -- but the moon does not know you, the sun does not know you. The stars are great, the universe is vast, but you are the only knower. You have something more than the whole universe.
That's why I say inside you are carrying something bigger than the universe, more than the universe. Just inquire.
One of the most beautiful men of this century was Maharishi Raman. He was a simple man, uneducated, but he did not accept the ideology, the religion in which he was

born. When he was only seventeen years of age he left his home in search of truth. He meditated for many years in the hills of Arunachal in south India, and finally realized himself.

After that his whole teaching consisted only of three words, because those three words had revealed to him the whole mystery of existence. His philosophy is the shortest. What are those three words? Whoever came to him -- because as he became slowly slowly known, people started coming to him from all over the world -- his whole teaching was to sit silently and ask only one question: "Who am I?" and go on asking that question.

One day the question will disappear, and only you will be there. That is the answer.

Not that you will find the answer written somewhere; you will find yourself. You just go on digging with this question -- this question is like digging -- but do you see the question? It is a doubt: Who am I? It does not accept the spiritualist who says you are a soul. It does not accept the materialist who says there is nobody, don't waste time; eat, drink and be merry. He doubts. Those three words are followed by a question mark: Who am I?

And he says this is enough. If you can go on and on and on patiently, one day the question suddenly disappears and what is left is your reality. That is the answer.

And the moment you know yourself you have known everything that is worth knowing.

Question 2

BELOVED OSHO,

FOR ME IT'S EITHER HIGH-ENERGY EXCITEMENT WHERE LIFE IS WONDERFUL AND A JOY TO BE ALONE; OR VERY OFTEN THESE DAYS THERE'S A QUIETNESS THAT'S DULL AND BORING. IN THE ONE THERE'S JUICE BUT NO AWARENESS, AND IN THE OTHER THERE'S AWARENESS BUT NO JUICE. IS THERE A KNACK IN BRINGING THESE TWO TOGETHER?

It is a very simple thing. You say you have moments of great ecstasy, full of juice, but you become drowned in that juice; the ecstasy is so overwhelming you forget to be watchful. You become immersed in that ecstasy, the witness is not there. And then you say there are moments when you are sad, bored, but the witness is there.

You just have to put things in their right place. Start from your boredom and sadness, because the witness is there and the witness is going to be the bridge. So when you are sad and bored, just watch it, as if it is something outside of you -- it is. You are always a witness -- now you are witnessing sadness and boredom.

It is easy to witness sadness and boredom, because who wants to get immersed in boredom? But this is of tremendous importance because you can learn the whole art while you are bored. Just watch it, and as your witnessing grows you will see there is a distance between you and the boredom, the sadness, the misery, the pain, the anguish. You are not part of all that experience; you are standing high above on the hills, a watcher on the hills, and everything else is moving down deep in the dark valley.

You already have the secret, just practice it more and more. Just sit by the side of a donkey, sit by the side of a buffalo; go on looking at the buffalo and you will be bored! All around you can find objects which will be immensely helpful for you. You need not wait for moments to come, because who knows when the buffalo will come to you? Why not go to the buffalo?

You can just go to our cattle, sit amongst them, and you will be bored. Those cattle will go on munching the grass -- do you think you will start munching the grass? You will not get involved in that. Sitting amongst the cattle, amongst the buffaloes, you will find yourself just a witness.

Don't become sad, don't become bored. Let the boredom be there, let the sadness be there; you remain just a witness. And it is easier in such situations.

Once you have strengthened your witness, then let those moments of ecstasy, heights... try your witnessing then. It will be a little difficult there; one wants to jump into that groovy space. Who wants to sit on the bank and watch? -- because one is afraid one may be simply watching and the moment will go.

Don't be worried. If you witness, the moment will remain there and will grow deeper, bigger, more colorful. But not at any point have you to become identified with it. Remain detached, just a spectator.

The art is the same; whether it is boredom or ecstasy does not matter. What matters is that you are not involved, you remain aloof, you remain standing there.

There is a Zen story I have loved very much. Three friends had gone for a morning walk, and then they suddenly saw on the hill a Zen monk standing.

One of the friends said, "I think he must have come with his friends; they must have been left behind and he is waiting for them."

The other said, "I cannot agree with you, because seeing that man I can say one thing is certain; he is not waiting for somebody who has been left behind, because he never looks back. He is just standing like a statue. Anybody who is waiting for somebody who is left behind will once in a while look, to see whether the fellow has come or not. But he is unmoving.

"He is not waiting for any friend. I think... I know this monk; he has a cow and the cow must have been lost in the thick forest. And that is the highest place from where he can look all over the forest and find the cow."

The third man said, "You have forgotten your own argument. If he was looking for the cow then he would be looking all around. He would not just stand there like a statue, focused in one direction; that is not the way of looking for a lost cow." He said, "As far as I can tell, he is doing his morning meditation."

But the other two said that the basic philosophy of Zen is that you can meditate anywhere, you can meditate doing anything. What was the need to go to that hill in the early morning, in the cold, and stand there to meditate? "He could have meditated in his cozy monastery where they have a special meditation temple. He could have been there -- what was the need to go? No, we cannot agree."

They argued; finally they said, "It is better we go to the hill. It will be a waste of time but there is no other way to settle what he is doing." Such is the curiosity of the human mind -- very monkeyish. Now why trouble yourself? Let him do

whatever he is doing. If he is searching for his cow it is his business; if he is waiting for his friend, it is his friend; if he is meditating it is his business -- why should you poke your nose into it? But that's how people are.

They became so excited arguing with each other that they decided, "We have to go." They forgot that they had come just for a small morning walk, and going to the hill will take hours, then coming down the hill... the sun will be almost directly overhead. But the question... they have to come to a conclusion. And in fact they want to prove that "I am right." Each of them wants to prove that "I am right." Now the only man who can decide is that monk.

They reached -- huffing, puffing. The monk was standing there with half-closed eyes. That is the Buddhist way -- to keep the eyes half closed when you are meditating, because if you close your eyes completely you may doze into sleep; that is more possible than going into meditation. If you keep your eyes fully open you will get interested in thousands of things. A beautiful woman passes by, and meditation is lost, anything can disturb. So keep the eyes half closed so you don't see exactly what is happening outside, and you have to keep your eyes half open so you don't fall asleep.

The first man asked, "Master, we have heard much about you but we never had any chance to come to your monastery. Fortunately we had come for a morning walk and we saw you. We have a question I want you to answer: Are you not waiting for somebody who has been left behind?"

The monk with half-closed eyes said, "I have nobody, I am alone. I was born alone, I will die alone, and between these

two alonenesses I am not trying to fool myself that somebody is with me. I am alone and I am not waiting for anybody."

The second man said happily, "Then certainly your cow has got lost in the thick forest and you must be looking for it."

The monk said, "It seems strange idiots have come here! I don't possess a single thing. I don't have any cow, the monastery has it; that is not my business. And why should I waste my time looking for a cow?"

The third man was immensely happy. He said, "Now you cannot deny: you must be meditating. Is it not so? -- you are doing your morning meditation!"

The monk laughed; he said, "You are the worst idiot of the three! Meditation is not done, it is not a doing. You can be in meditation but you cannot do it. It is a state. So certainly I am not doing meditation. I am in meditation, but for that I need not come to this hill; anywhere I am in meditation. Meditation is my consciousness.

"So you all get lost! And never disturb anybody who is standing with half-closed eyes, remember it."

But they all three said, "Forgive us -- we are stupid, certainly we are stupid to walk miles and to ask you such.... We are feeling embarrassed. But now that we have come and now that we accept we are stupid, just one question from all of the three, not separate: Then what are you doing?"

And the master said nothing.

In that nothing is the witness.

When you witness, you will be surprised that the boredom, the sadness, the blissfulness, the ecstasy -- whatever it is -- starts moving away from you. As your witnessing goes

deeper, stronger, becomes more crystallized, any experience -- good or bad, beautiful or ugly -- disappears. There is pure nothingness all around you.

Witnessing is the only thing that can make you aware of an immense nothingness surrounding you. And in that immense nothingness.... It is not empty, remember. In English there is no word to translate the Buddhist word shunyata. In that nothingness... it is not empty, it is full of your witness, full of your witnessing, full of the light of your witness.

You become almost a sun, and rays from the sun are moving into the nothingness to infinity.

One of the Indian mystics, Kabir, has said, "My first experience was that of a sun, and as my experience went on growing... the outer sun is nothing; the inner sun is infinite. Its light fills the whole infinity of existence. And in that moment I am only a witness; I am there."

So start witnessing your boredom, sadness, because the question is not the object, the question is the art of witnessing. So use any object -- anger, hate, love, jealousy -- anything will do. If you cannot find anything just put up a mirror and look at your face and witness it. And you will be surprised, immensely surprised; when you are in a complete state of witnessing the mirror becomes empty, you are not there.

In total witnessing the object disappears.

You will be able for the first time to see the mirror just as nothingness.

Start from things which are easier, and then go on moving to things which are groovier. The bridge is simple.

Question 3
BELOVED OSHO,
I NOTICE THAT WHEN WOMEN ARE IN BITCHY MOODS, MEN SAY, "ALL SHE NEEDS IS A GOOD LAY." COULD IT BE THAT WIVES HAVE BEEN TAGGED AS NAGS NOT BECAUSE WOMEN BY THEIR NATURE ARE NAGS, BUT BECAUSE FOR THOUSANDS OF YEARS THEY HAVEN'T BEEN GETTING IT?

That's true! Women are not by nature nags, but man has forced them to become that. Whoever said that is a wise man!
Whenever a woman is bitchy she really needs it! So rather than getting worried about her bitchiness, do something! And for thousands of years they have not been having it; it has become heavy. I know in India at least ninety-eight percent of women have never experienced any orgasm. They don't know that there is such a thing. In the West too, only within thirty years have women become aware that for millions of years they have been missing something.
The orgasmic experience in lovemaking is tremendously relaxing, fulfilling. If a woman gets it -- which is really a little difficult, difficult for the poor man because nature is not very scientific. There are many corrections needed. Nature has given man only single-orgasm capacity, and to women, multiple orgasms. And if the woman gets her first orgasm that is dangerous, because then she wants the second, the third, the fourth, the fifth... And the poor man cannot manage it.

So what man did, he found a strategy: don't give her the first orgasm. She will never know what is missing, and she will never ask for the second.

But if a woman's nature needs multiple orgasms to relax her and she is not getting it, she is bound to be bitchy. She is bound to be continuously in a fighting mood, angry. Those are not her natural qualities -- they are gifts given by man.

But what can man do? His trouble is that he is very poor sexually because he is a donor; his energy is spent in a single shot. The woman is a receiver. She is not giving any energy; in fact she is enjoying your shots. She is on the receiving end, as many shots.... But with one shot your gun is empty. It is hanging down! You cannot do anything about it. That has made women all around the world very bitchy. Either science has to make arrangements for a man, that he can give as many shots as needed, or science has to do some surgery on women, that only one shot is enough. But if this cannot be done then the only way is that when you make love to your wife, invite all your friends too, so that by the time she asks for the second, the second friend is ready.

What else to do? I am simply suggesting a practical thing. If one gun goes empty in one shot, have many guns ready in line. And the woman will be so utterly satisfied with you. She will not nag you ever again! She will not be angry, she will not throw things. She will prepare the most delicious food for you -- you have done so much for her. This seems to be simple. Scientists may be able to do it or not; but this is very simple, to invite your friends. And in

return they will be inviting you, so why be so miserly? Share!

From Death to Deathlessness

Chapter #25

Chapter title: Cut the roots of guilt

30 August 1985 am in Rajneeshmandir

Question 1

BELOVED OSHO,

I'VE OFTEN HEARD YOU SPEAK WITH LOVE AND ADMIRATION OF ZORBA. YET NIKOS KAZANTZAKIS, THE MAN WHO CREATED HIM, LED A TORTURED LIFE -- GUILT-RIDDEN, OBSESSED WITH RELIGION, FEARFUL OF WOMEN, PREOCCUPIED WITH DEATH. ARE ZORBA AND KAZANTZAKIS THE TWO SIDES OF ALL OF US WHO ARE UNENLIGHTENED?

PLEASE COMMENT.

The religions of the world have done so much harm to human beings that it is incalculable.

The greatest wound they have created in the human spirit is schizophrenia. They have put man against himself. They have created a rift in you, a split.

Their conditioning is that you have to fight with yourself, you have to be victorious over yourself. And nobody has said that it is simply madness. You are one! Who is going to be victorious, who is going to be defeated? But the division has been done very cunningly, very cleverly.

Do you see these two hands, the right and the left? Religions have created such a division that right is always right -- and left, of course, is wrong. And both the hands are so deeply together inside you. You may not have imagined it, but your left hand is connected with your right mind, and your right hand is connected with your left mind. Now, if the right hand is right, then your left mind is right -- it is the extension of the left mind. But religions are condemning all leftist efforts. If your left hand is wrong, then your right mind is wrong; and all the religions are emphasizing the right mind. So the split is complicated -- but anything is possible if it is repeated for thousands of years.

Nikos Kazantzakis represents you -- each human being. He was a rare man, but a victim of the whole past. He was a very sensitive man -- that's why the split became very clear; a very intelligent man, he could see he was divided. That created great inner torture for him.

To be divided against yourself is hell, fighting with yourself is continuous torture. You want to do something -- that is one part of you -- and the second part says, "No, you cannot do it. It is sin."

How can you be at peace with yourself? And one who is not at peace with himself cannot be at peace with society, with culture, and finally with existence. The individual is the very brick of the whole existence.

It is very significant to understand Nikos Kazantzakis. He was a Greek, and the Greeks have always been very much body-oriented. The whole history of Greece is full of love for your own body.

Do you know that the woman in Greece was not thought to be beautiful? Just as everywhere else men managed and dominated societies, Greece was also male chauvinist, but with a difference. Women have been condemned everywhere, but not as much as in Greece. All Greek statues are of men. The whole sculpture is devoted to the beauty of the male body.

You are bound to be surprised that this caused even people like Socrates, Plato, Aristotle -- the highest you can conceive in intelligence -- to become homosexuals. If a man loves his body, naturally he will love another man's body. The woman is so condemned that she is almost treated as subhuman. In Athens perhaps democracy has flowered the best, but it was only for men; women had no votes.

Nikos Kazantzakis represents both the things. One is his Greek mind, which is self-loving, materialist. In the West only Greece has produced materialistic philosophies, and Epicurus is the peak. So his Greek mind is Zorba -- that's why he calls his book ZORBA THE GREEK.

But Christianity contaminated the whole Greek mind. Jesus never knew the word `Christ', never knew the word `Christian'. These are Greek words and Jesus was not acquainted with Greek, not even with Hebrew. He spoke the language of the common masses. Hebrew was the language of the priests, rabbis -- the common people spoke Aramaic, which is an unrefined form of Hebrew. He used the word `messiah' which becomes `Christ' in Greek, and the followers become "Christians."

Jesus influenced the Greek mind tremendously, for the simple reason that they were leaning too much toward the

material -- they were not balanced people. They thought themselves only bodies; the soul was just an invention. But man is not only body.

The Greeks had no religion, and Christianity filled the vacuum. The Greek personality became split.

The Greek is materialistic, Epicurean -- loves the body, loves good food, good wine, beautiful women, beautiful men -- and is not concerned at all what happens after death. According to Epicurus you die with your death, nothing happens afterwards. There is nothing after death, there is nothing before birth. You are an accident, without any planning -- a small lifespan of seventy years. Don't waste it, enjoy.

Nikos is half Greek and half Christian. He cannot intelligently deny that there is something more to you than your physiology. He cannot deny his mind, he cannot deny even the witness of the mind -- which are not physiological phenomena.

That was his continuous torture. He was one of the most tortured artists of contemporary life -- one of the best, but that is the curse. When you have the best intelligence, you want to become one organic whole. The idiots don't get into self-torture -- they don't think at all. Torture needs thinking. Nikos is torn apart -- his Greek heritage is materialist and his Christianity is anti-materialist. He cannot live as a materialist because his Christianity is continuously condemning him. He cannot live as a Christian because that is only an idea, his reality is his Greek heritage. He is pulled apart -- that is his torture, continuously.

And the man who goes through self-torture automatically becomes guilty.

The greatest guilt Nikos feels is against his own life. Whatever he does is wrong. If he follow his materialist tendencies, the Christian is there to condemn him, to send him to hell. If he tries to be a Christian, his Greek heritage is against it. He cannot do anything, he is in a fix.

A sensitive man, an intelligent man is bound to feel guilty, that he is wasting his life fighting with himself. The man of guilt is of course obsessed with death -- because he is not living and death is coming closer and closer every moment. Perhaps he may not be able to live -- and death will finish him.

A man who is living totally never bothers about death. His life is so full, death cannot even touch him.

Death will come only to the body, not to him.

He knows his inner organic consciousness.

That was impossible for Nikos to know. He was obsessed with death, continuously afraid of death. He has not lived yet and death can come any moment.

And there is a logic, a logical corollary: self-torture, guilt, obsession with death, all three together create the ultimate obsession of man -- religion. Somehow he has to keep himself together -- he is falling apart. Religion gives him at least a certain kind of solace, religion gives him a certain integrity.

But the man of intelligence cannot be religious either. His sensitivity is so clear that he cannot believe in a god whom he has not known. He cannot believe in heaven and hell, which are mere words. He cannot see in society that the people who are committing evil acts are punished, or the people who are simple, innocent, good are rewarded. How

can he believe that his good actions are going to be rewarded after life -- why not now?

Why do the cause and effect have to be so separated? They cannot be separated. Any intellectual can see the point, that cause and effect are joined together -- they are two sides of the same coin. There is no reason at all why, if you commit evil here, you will be punished after death.

Religions had to invent this fiction because the question was significant. Everybody was asking, "If evil acts are punished... we don't see that happening."

All kinds of criminals become presidents, prime ministers, world-famous people; and the simple and the innocent and the good live as if they are not there -- no recognition. They die poor, they die in indignity, they die as if they had never been here. No account is going to be kept of them.

You have your history about Genghis Khan, Nadirshah, Tamerlane, Alexander the Great, Ivan the Terrible, Napoleon Bonaparte, Adolf Hitler, Benito Mussolini, Joseph Stalin, Mao Tse-tung, Ayatollah Khomeiniac -- these are your great people!

The good, the silent, the people who have not done any harm to anybody, who have never interfered in anybody's life, are simply forgotten. Nobody will ever know their names. Whether they existed or not makes no difference to your history.

Any intelligent person can see the device of religions. Here we see that the people who are exploiting, sucking blood, are rich. And the people who are making beautiful skyscrapers are sleeping on the street.

Not only that, you will be surprised... Shahjehan, one of India's great emperors, made the Taj Mahal in the memory

of his dead wife, Mumtaz Mahal. He brought craftsmen, artists, sculptors, from all over the known world. He paid them immensely. He wanted his wife's memorial to be unique and to be the best in the whole world.

He had many wives. Mumtaz was fortunate to die first. She was not the one and only one he loved; he had a whole harem, women like cattle. It was not really in memory of Mumtaz; it was his ego being projected through Mumtaz.

It took almost twenty years to make the Taj Mahal. Ten thousand workers worked for twenty years continuously. Those who had come had died; their sons were working. There were even a few who were the third generation because the old man who had come to work died, his son died, and his son's son was working.

By the time the Taj Mahal was completed, what was the reward of all those poor people who had put all their energy, all their art into it? And certainly they had created the most unique memorial that exists on the earth. Their reward was: their hands were cut off. Ten thousand people get the reward, for creating a unique memorial, that their hands are cut off.

Shahjehan's reason was clear. He said, "These people can create another Taj Mahal better than this, and that I am not going to allow. The only way to prevent these people is to cut off their hands."

This is the world that you experience, where the good are suffering, where the bad are on the top. Religion had to find a device; otherwise religion cannot hold the idea that goodness is rewarded and evil is punished. This was the device: every reward and punishment is after death.

All the religions agree on that point. They had to!... because anybody who has eyes can see that good is not rewarded. We have not yet been able to create a society where good is rewarded. We have not created a civilization yet where evil is necessarily punished.

Nikos was a very troubled soul -- whether to follow his materialist tendencies, which were natural to him, or to follow the ideology that Christianity preaches, which was just a superficial mind thing. He could not follow it; but he could not follow his natural instincts either. He was stuck. And death was approaching closer and closer. Naturally he became obsessed with religion. Religion became the shelter.

Religion has been the shelter of the sick, it has been the shelter of the schizophrenic, it has been the shelter of the perverted -- it has been the shelter for all those who are suffering because of it! This is a very strange thing.

First religion makes you feel guilty. That is the basic ground. Once you feel guilty... and how will you feel guilty? If you are split you will feel guilty. Whatever you do does not matter; you will feel guilty. If you follow the mind your whole nature will condemn you. If you follow nature your mind will condemn you. Whatever you do, one thing is certain -- you will feel guilty. If you don't do anything then you will feel doubly guilty.

And once guilt is created in your psychology, religion offers you solace: "Blessed are those who mourn, because they shall be comforted." First create the mourning and then comfort.

I have heard of two brothers who had a business. They were partners in it, but their work was different. One

brother would go into a city in the night and throw coal tar on people's doors, walls, glasses, windows; whatever he could manage, he would paint it with coal tar. And next day the other brother would come into the town, shouting loudly, "Does anybody want coal tar removed?" It was a good business! His partner had done the basic groundwork. Everybody would rush to the man, "Come to our house. All our windows, all our doors are destroyed. Who has done it we don't know, but that is not the point. Clean it off." While he was cleaning in one city, the other brother was doing the basic work in another city. They were partners -- whatever the brother got who was cleaning was divided half and half -- and they were doing great business.

Religion first creates guilt.

That is absolutely necessary for the existence of religion. A person who is not guilty takes no note of religion.

A man like me has nothing to do with religion.

It cannot offer me anything.

I don't have any guilt, I have never repented for doing anything.

Whatsoever I have done I have done with my total being. I have not left a small corner in me which was condemning it while I was doing it, because that condemning part will become my guilt.

Christianity has used this more than any other religion; naturally, Christianity is the biggest religion in the world. It has functioned very scientifically. It does not allow you even to keep your guilt to yourself -- particularly the Catholics, who are the original Christians. You have to confess to the priest, you should not keep your guilt to yourself.

Why this confession to the priest? The strategy is complex. They say if you confess it to the priest, you are relieved of it. Now it is the priest's responsibility to persuade God to forgive you. You are forgiven -- but the other side of this is all bogus. The priest knows no God, knows no way to persuade him. But he becomes aware of everybody's crimes, sins -- rape, theft, homosexuality, AIDS. He becomes aware of everything -- that is his power over you. You cannot leave the Catholic religion.

You can leave Hinduism very easily; there is no problem because the Hindu priest knows nothing about you. But the Catholic priest has a whole file against you, he can expose you. He can inform the government, he can inform the authorities, he can inform the medical board that "This man has AIDS."

They have used guilt really well. Create guilt -- that makes man tremble, that he will suffer in hell. He is guilty, he is a sinner. In every sermon, in every church around the world, they are consistently condemning you, calling you sinners. You are born in sin. Whether you do any sin or not does not matter, because there are people who may not be doing sin and may not come to confess -- and they may not feel guilty either, but they cannot be left alone. They are born in sin! It is not a question of your doing; Adam and Eve have already done for it you!

Fictions upon fictions, lies following lies....

Naturally Nikos was very much obsessed with religion. The question is how he managed to create one of the greatest art works, ZORBA THE BUDDHA... the greek. He could create it because it was one of his sides, which he had neglected, ignored, repressed.

ZORBA THE GREEK is Nikos repressed. He allows in the novel his repressed part to have full expression. And Zorba is so beautiful.... Expressiveness is always beautiful; repression is always ugly. Yes, Zorba is one of his basic parts. He had to give it a reality. He could not live it -- but at least he could write it.

This is a common factor... if you read beautiful poetry about love, remember one thing: this man who has written this love poetry has not known love. It is his neglected, repressed part.

People who love don't have time for poetry.

Just the other day one beautiful woman was asking me, "How many girlfriends do you have?"

I said, "It is is a little bit difficult to count. I have girlfriends all around the world."

She was shocked, but she had to wait for a bigger shock. I said, "You can also be part. You can be my girlfriend -- why bother about others?"

And I know she loved it! She smiled, her eyes became wide -- she enjoyed even the idea. I must have gone into her dream last night! I told her, "You will not be coming into my sleep because I have said what I had to say, I have not repressed it. Nobody else would have told you this."

She was taking my interview for a magazine. Now, when somebody is taking your interview you are not supposed to say such things. You have to hide them, you have to go round about.

Politicians continuously answer something else, something that you have not asked. Or, if you are too persistent they say, "No comment." Of course, an individual has the right not to comment on anything if he does not want to

comment. And those are the points which should be searched well, where he says, "No comment." That is his real personality.

What the politician answers is not his reality. When he is answering, he is taking note of the audience, the readers, the people who will come to know about the statement -- what they will think about him. He is not answering the question, he is promoting himself.

But I told her, "One thing is certain, you cannot come into my dreams. I don't dream, because whatever I want to do, I do it! I don't care even if the whole world is against it. For example, you cannot find a single man in the whole world who is for my ninety Rolls Royces. Do you think you can find anyone? Nobody! But whatever I want to do, I will do. At least Rolls Royces don't come into my dreams. That is the last thing!"

Nikos suffered very much. He was a world-famous writer. He has written beautiful novels of tremendous importance, of great meaning. He was not confessing to a priest; he confessed in his own way. Nobody will think that ZORBA THE GREEK is his confession. This is what he has been repressing, this is what has been continuously hammering him: "You have to do it." He makes an individual, Zorba; he gives him reality, blood and flesh, and allows him to do everything that he has not allowed himself.

Zorba the Greek is not a Christian. Zorba the Greek has nothing to do with churches. Zorba the Greek is a very practical, pragmatic, natural human being.

He loves a woman, Bubbalina. She is not very beautiful, she is not very young, but Zorba and his master -- that master is Nikos Kazantzakis, nobody else -- they are

working in a small village on some project. In that small village it is very difficult to find a beautiful woman available. His master -- that is Nikos -- asks him, "What do you see in this woman?"

He said, "I close my eyes when I meet her; I put the light off. But that is the only woman available -- what to do? I have to make the best of whatever is available. If one food is not available, you have to eat something else. You may not like it so much, but you cannot remain hungry."

Zorba dances, plays on his musical instrument. Nikos just looks from his cabin, and cannot believe it -- what has this man got that he is so happy? A poor man, a servant to Nikos -- but every night in the sands by the side of the river where they live, he is dancing alone, singing alone.

Nikos asked him, "Zorba, what have you got that makes you dance and sing?" Nikos was not aware what the answer will be.

Zorba said, "This is strange! Dance is an end in itself. You don't have to have something else in order to dance. You don't need something first, to sing or to play on your musical instrument. If I were waiting for some great thing to happen to me, that I will dance when I am in the White House...."

In fact, I have not heard that any president in the White House has danced or played on the guitar and sang. Have you heard of any president, any prime minister dancing, anybody who is in some top post? No, he becomes serious -- Jesus Christ crucified, crucified in the White House.

Zorba says one very significant thing to his master, "Boss, only one thing is wrong in you. You take things too seriously! Life is a playfulness, and you are too serious."

And he drags the boss to the side of the river. And the boss is reluctant, he is saying, "What are you doing?" But Zorba is a strong man. The boss, self-tortured, feeling guilty -- what to do, what not to do, to be or not to be -- has no strength.
Zorba drags him, and he says, "You just follow me." He plays on his instrument, he starts dancing, and he says to the boss, "You start!"
The boss says, "But I don't know how to dance."
He says, "Dance has nothing to do with knowing. Can't you jump up and down? Do whatever you feel. The dance will come on its own. You just come out of your seriousness!"
In that night, in that aloneness, in that isolated spot Nikos follows Zorba and cannot believe that he is dancing, cannot believe that his dance is becoming more and more intense, cannot believe that so much dance is hidden in him. He starts singing!
And Zorba says, "Look Boss, what have you got? Why are you dancing? Why are you singing? Life is to dance! Life is to sing! Life is to love! And all serious things you can do in your grave, because there will be no disturbance. You can think great thoughts: God, heaven, hell -- whatever you want. But at least don't miss life! You will be eternally in the grave with enough time!"
Zorba is a fictitious character -- but not absolutely fictitious. Nikos knew a man who gave him the idea of ZORBA THE GREEK. And he presented his first copy to the man, who could recognize himself immediately. And he wrote to Nikos, "Your Zorba is nobody but me!"
And this man died far away, somewhere in Poland. But he wrote a letter before he died: "I never knew myself. Your

ZORBA THE GREEK has made me aware of all that I am. I am immensely grateful." So there was a real man too. But Nikos is projecting that real man on a fictitious character. That too is not fictitious, that is his own repressed part. It is a kind of psychoanalysis.

What do you do in psychoanalysis? You lie down on the couch, and the psychologist is sitting behind you so you cannot see him -- because if somebody is watching you, you may not open up, you may not reveal things. Resting on the couch, paying hundreds of dollars for one hour, naturally you think it is better to do something. And you start saying things which you have not even been aware are within you.

Psychoanalysis helps people, it helps them to become aware of their repressed part. And awareness has a magical power: of anything you become aware of, its grip, its power over you is finished. You are no more in bondage to it.

Nikos Kazantzakis is really doing a very psychological thing. He is writing ZORBA THE BUDDH... the GREEK... Forgive me, because to me, Zorba is always the BUDDHA. That is my state. In me Zorba is not Greek, in me Zorba is the Buddha. So please forgive me, because I go on saying ZORBA THE BUDDHA while I am supposed to say ZORBA THE GREEK! But it is natural for me. Zorba the Greek is absolutely a stranger to me. Zorba the Buddha is my experience. But for Nikos, poor Nikos, ZORBA THE GREEK was the reality.

He has written books like CHRIST RECRUCIFIED: they are also his mind projections. He lived his whole life on a cross, because he did not allow the Zorba his nature. He

was bound to be on the cross, suffering. He has projected that too in another novel.
All his novels together are in some way or other a tremendous experiment in self-analysis. But the best part in him is Zorba -- which he missed. Hence, he suffered. Hence, he felt guilty. Hence, he became obsessed with religion, obsessed with death.
I hope this does not happen to you. It is happening to everybody all over the world. Almost every person is split -- for such silly and stupid things you cannot believe.
You will not allow a saint just a little bit of smoking? No, saints are not allowed to do that. But once in a while it is really playful, making rings of smoke. There is no sin involved in it.
You will not allow your saints to have marijuana -- just a little bit? He will lose his sainthood and he will be put into jail. But what is wrong in marijuana? I don't see that he is harming anybody, and a little bit of marijuana may do some good to him. At least in those moments he will not be a hypocrite.
This has been my experience in India, because in my childhood days in India no drug was prohibited, and particularly those in the same family as marijuana. In India it is called bhang, but it is the same family and the same drug. At each festival, on each festive occasion, in marriages bhang is used, and I have watched -- people under the influence of bhang are so real, so authentic....
I have seen one of my principals shouting four-letter words. We had never known that part of him, and when we told him later on, he said, "You must be joking! I cannot use such words."

But I said, "I have collected many eyewitnesses -- I knew that you would say this to me. They are waiting outside." He looked through the window, there were ten other people standing whom I had collected. He said, "Disperse them.!You are right; somehow a vague memory is still with me. I have used those words you are mentioning, but I have always been repressing them."

This was a good experience, to know some repressed part, to become aware of it. Through awareness it can be dropped.

In Eastern religions, for thousands of years drugs have been used just to make you aware that you are not your personality that you go on projecting in the world, that you are much more. The personality is just the tip of the iceberg. Deeper down is your bigger reality -- nine times more than your conscious mind.

Drugs can certainly be used to make people psychologically healthy. They can be used to make people again one, to destroy their split. What psychoanalysis does in three, five, seven years with thousands of dollars wasted, thousands of hours wasted, drugs can do within hours. But religions are against them. Politicians are against them. Governments are against them.

Why so much antagonism? I can understand there may be some bad side effects, but we have so much scientific knowledge today that all those elements which have bad side effects can be removed from the drugs. Rather than forcing millions of people into jails around the world, rather than wasting money on all these prisoners, the better and wiser way will be to give the money and the project to the scientists. LSD can be more purified, can be more

ecstatic, without having any side effects. But nobody is ready to do it.

Why are they not ready to do it? The governments are afraid that if people are not split, they will have so much energy that they will not be controllable. To enslave a split person is easy, because he is fighting with himself; he has no time to fight with anybody else.

Politicians don't want you to become one.

Religions don't want you to become one because if you become one, who is going to be guilty? Who is going to confess to the priest? Who is going to bother about God and church and all kinds of nonsense? No, they want you to remain psychologically split. They want you to remain in this sickness where only guilt arises. But guilt leads you to religion, to God, to prayer.

To cut the roots of guilt is to destroy all hocus-pocus religions which are dominating man.

Nikos Kazantzakis has made a tremendous contribution by revealing himself in many novels. From ZORBA THE BUDDHA... now I cannot even ask your forgiveness! So please, be kind... from ZORBA THE GREEK to CHRIST RECRUCIFIED -- between these two novels there are other novels -- but these two are the polarities. He was continuously obsessed with Jesus, Christianity, God -- and simultaneously afraid of death. The man never lived.

He was here -- and what a man, of tremendous potential. All that he needed was a meditative consciousness -- that could make the split disappear. Yes, there would have been a loss; he would not have written ZORBA THE GREEK, he would not have written CHRIST RECRUCIFIED. But I think it is worth risking -- he would have lived!

All these novels are from a person who has not lived. Perhaps if he had lived he would have created something... what I call Zorba the Buddha.
That's what I am writing! -- in your hearts, because I don't believe in writing in books. That's what each of my sannyasins will be carrying in his heart. That is the right soil for Zorba the Buddha to grow; hence my insistence that you should not renounce Zorba.
If you renounce Zorba you can never become the Buddha. It is your Zorba, accepted with respect, love, dignity, that is going to grow slowly slowly into the Buddha.
The Buddha is the peak.
The Zorba is the foundation.
They cannot exist separately; both are incomplete.
Gautam the Buddha is incomplete. He has the whole upper structure without foundations. So it is not a coincidence that his religion died with him and everything disappeared within a few centuries.
Just three hundred years after Buddha's death Alexander reached India, but he could not find a man who could even come close to the idea of Buddha that he had heard resounding all over the world. Alexander also was Greek, by chance. He was seeking a Buddha, but he could not find one. There were statues -- thousands in number -- but not a single man. What happened?
Gautam Buddha is perhaps the most religious man in the whole history of man. But what happened? Why did everything fall apart the moment he was not there? The reason is, there was no foundation. The structure was without foundation, it was going to fall apart any moment.

Buddha is incomplete. It hurts me to say that, but now I have decided to say everything, whether it hurts me, or hurts you, or hurts anybody -- I don't care. The truth has to be stated, naked.

Zorba -- you can find many around the world, but they are incomplete. They are just eating, drinking, merrying; but life is much more. The Zorba is like the foundation, but the palace has never been raised upon those foundations.

I mentioned Shahjehan, who made the Taj Mahal in memory of one of his wives. He was also making another memorial for himself. On one side of the river Yamuna -- a beautiful place -- he had raised the Taj Mahal. But it took twenty years. Exactly on the other side -- you can see from Taj Mahal to the other side -- he was making another memorial, so that when he died the memorial would be ready. He knew that his sons would not be so interested in making the memorial, which was to be better than the Taj Mahal.

The Taj Mahal had taken so much energy, so much money, that his successor was not going to bother about another memorial. So he was making it himself.

The Taj Mahal is made of white marble; he was making his memorial with black marble. But he died; only the foundations are there. And he was right, his sons did not bother to make a memorial for their father. They buried him just within the foundations.

Every Zorba is only the foundations. But foundations cannot have any meaning; their whole meaning is in the palace that is going to be raised upon them.

Both types have existed in the world, but separately -- that is the misery of the whole humanity.
My effort is to make Zorba and Buddha meet together, be one. That is my vision of the new man -- psychologically healthy with no split personality, with no garbage about guilt, sin, God.
Zorba the Buddha will not go to any temple, to any mosque, to any gurudwara to worship, to pray.
His whole life will be a worship. All his acts will be his prayer.
Whatever he does will be his art, will be his painting, his poetry, will be his sculpture.
Each movement of an integrated human being is going to have tremendous beauty and fragrance.
Nikos Kazantzakis could have become Zorba the Buddha. I feel sorry for the man; he had the potential, but Christianity destroyed him.
Christianity has destroyed thousands of people.
Other religions are also doing the same on a smaller scale, but Christianity is committing crimes on a mass scale.

Question 2
BELOVED OSHO,
IN A RECENT LECTURE, KRISHNAMURTI HAS SAID THAT WEARING A MALA, LOCKET, ROBES AND HAVING A NEW NAME IS A CIRCUS, UNNECESSARY AND NONSENSE. IT SEEMS THAT KRISHNAMURTI IS TRYING TO CONVEY THAT THE MOMENT ONE ACCEPTS SOMEONE AS A GURU, ONE CEASES TO BE INDEPENDENT. IS THIS ALWAYS THE CASE?

He is right. Although he is senile, still he is right.
To accept a guru means now you will be only a shadow. You have lost your independence of inquiry.
That's why I insist continuously that you are not my followers; you are my friends, my fellow travelers.
And Krishnamurti knows this, but still he goes on saying things. Now this whole reference is about sannyasins, but he does not understand that this is not the sannyas that he has been accustomed to know in India. Just the name is the same; otherwise, my sannyasins are absolutely opposite to all the sannyasins that have existed before or are still existing in other religions.
Your robe, your mala, your locket, are all non-serious. There is no seriousness about it, it is just playful. Any day I can say to you, "Go to the river and throw all the malas and all the dresses; they have served their function." Whenever I feel that now there is no need....
You are not a sannyasin who has renounced the world. You are a sannyasin who is rejoicing in the world. Krishnamurti cannot make the distinction, which is so great. Renouncing existence, renouncing life, renouncing love; and rejoicing in existence, rejoicing in love, rejoicing in life, are polar opposites.
You can ask me then, why I have chosen the name sannyas. I have chosen the name sannyas because the past history of sannyas can be destroyed only in this way.
Now in India particularly, where other religions have their sannyasins in the same color, in the same robe, they are finding it difficult. My sannyasins are moving hand in hand with their girlfriends, and Indians are shocked. Sannyasins?

One of my sannyasins who lives near Bombay and commutes every day to Bombay and back, took sannyas. After the second day or third day he came and told me, "You will have to give sannyas to my wife too."
I said, "Why?"
He said, "Why? People will kill me! Yesterday they caught hold of me on the railway station and a crowd gathered. And they said, `Whose wife is this? This sannyasin seems to be escaping with somebody else's wife' -- because sannyasins are not supposed to have wives. I tried hard to explain to them that this is not the old sannyas. They said, `There is only one sannyas, there are not many sannyases. Don't try to deceive us. You have to come with us to the police station.'"
He said, "I had to go to the police station. Fortunately the inspector knew me, and he said, `She is his wife, and this sannyas is absolutely non-serious. Don't be bothered about it.'"
So he said, "It would be good if you give her sannyas also so no problem arises, because anywhere we can be caught. It was good that I was caught at the station where I live, so the inspector knew me."
I gave sannyas to his wife. Two, three days afterwards, he was again there with his wife. He said, "Now give sannyas to my son, because yesterday in the train it became a trouble."
It is a well-known fact in India, and a certainty, that many people go on stealing children from other people. Then they cripple them, blind them, and make them beggars, and whatsoever they earn comes to the man who is doing this business. Beggary in India is now a very strange

phenomenon. The blind man to whom you are giving money will not get it -- he will get only food enough to live. All the money will go to the boss who is running the whole factory where he creates crippled people.

"So the crowd," he said, "caught us both and they said, `They are stealing somebody's child!' We tried hard to convince them that it is our own child.

"They said, `YOUR child? Sannyasins have to be celibate. We cannot believe it. In the first place, this is wrong, that you are moving with a woman sannyasin. Woman sannyasins have to move separately from man sannyasins. And not only are you moving with a woman, you are moving with a child. This child is not yours.'"

He said, "It was so difficult. Just because the child was not too small he said, `They are my father and mother and they are not stealing anybody!' Because he spoke we were saved. But please, give sannyas to him also, so there will be no problem left."

I wanted the old idea of seriousness, which has dominated sannyas for thousands of years, to be completely eradicated. And the meaning that has been given to sannyas has to be completely changed -- from renouncing, it has to become rejoicing.

Krishnamurti is aware of this but has not guts to say it -- that this sannyas makes nobody dependent on me, that this sannyas simply makes you free from all kinds of seriousness that has been part of being religious.

As far as the old sannyasins are concerned, he is perfectly right. But he is not saying those sentences to old sannyasins. That statement is made to my sannyasins; because I have told all the sannyasins belonging to the

places where Krishnamurti visits, "Go and sit in front of him."

In India he goes to Delhi, Bombay and Madras. I have told my sannyasins there, "Don't miss that opportunity. Wear the reddest clothes possible, with the mala perfectly visible to him, and sit in the front row."

And the poor old man cannot see the point -- why in every place in India are sannyasins always sitting in the first row? And he becomes so annoyed -- he is a very serious man and he is a very angry man too. Serious people are angry people. He gets annoyed very easily, irritated very easily. So seeing my sannyasins in the front row, he forgets what he was going to say; he starts condemning my sannyasins. And I have told my people, "Laugh as loudly as you can!"

He has remained just one step away from enlightenment and now there seems to be no hope. Otherwise an enlightened person does not bother who is sitting in front, who is sitting at the back, who is wearing red, who is wearing blue; he says what he wants to say. He opens his heart.

But Krishnamurti completely forgets what he had come there for, he starts condemning me and sannyasins. And if he is so interested in my sannyasins and in me, then he should come here and see. Have you seen sannyasins in a disco? Have you seen sannyasins playing cards, gambling? Have you seen sannyasins on the street hugging their girlfriends, boyfriends, so much absorbed in each other that even while I pass by the side they don't know about me? Do you think I am their guru?

I am nobody's guru, and nobody is my follower. I hate the word `follower'! I hate the words `leader', `guru'. All these

are just hangups from the past, the rotten past. I am not your guru.

So if you happen into a place where Krishnamurti is speaking, don't forget: sit in the front row, find the reddest clothes possible, and enjoy his irritation, because the moment you enjoy, he becomes more irritated. Laugh and clap -- when he condemns me clap and laugh. Make him confused... "What is the matter with these people? I am speaking against them and they laugh and they clap. I am speaking against their guru and they are enjoying."

And then in the end, stand up -- because he has two parts to his speeches. First he speaks, then he asks people for questions. When he has spoken and he asks for questions, then stand up and tell him, "Whatever you are saying about sannyasins does not apply to us. And if you are so interested, then come to our place.

"We respect you, we love you, we have named our lake `Krishnamurti Lake'. And we feel sad and sorry also for you -- because this is not the way of an enlightened man to behave in such a way, to be so irritated, so angry. You never laugh, you never smile. You seem to be hanging exactly like Jesus Christ on the cross.

"And you completely forget that there are other people who have come to listen to you -- you are speaking only to ten, twelve sannyasins. Come to our world capital, just visit our place and you will know that our red clothes mean nothing, that our malas are just to irritate people like you."

My secretary told me, "On television, what they do is, they cut your locket our of the picture." When they are taking her interview they just go on cutting off the locket. They take her face, but don't allow the locket to show.

I said, "Don't be worried. Start wearing a cap and put a locket on your head."
She said, "What about the other locket? Because -- two lockets?"
I said, "That is even better! Now let them cut whatever they want to cut. If they cut off the top one, the lower one will show. If they cut off the lower one, the top one will show."
And that's what is happening now.
Those lockets, those colored robes, are just to irritate people because that is the best way to let them think about what is happening here.
So stand up when the question period comes and ask him, "What do you know about our sannyas?"
Ask him, "You don't wear the red robe, true, but how many girlfriends do you have? Our master says that he has so many he cannot give a record of them. How many hours do you sleep? Our master sleeps eleven hours. How many Rolls Royces do you have? How many discos have you opened, where people can dance and sing and love and enjoy? How many restaurants you have opened? How many communes exist where your people live together?"
Not a single commune has he been able to create in his whole life. And he is such a serious man that he cannot of conceive discos, dances, of people easily changing their partners without any difficulty, without any trouble.
Just tell him, "Come to our world capital and you will understand. Perhaps you may become a sannyasin! You are missing just by one step. And you cannot take that one step without becoming a sannyasin, because for ninety years you have been stuck there, glued. Somebody is needed to push you into the lake. And it will be the best thing that you

are pushed into the lake which is known as `Krishnamurti Lake.' Then the name will become absolutely significant, meaningful."

His whole life he has wasted, struggling with ghosts. He had gurus from his childhood up to his twenty-fifth year -- and many gurus, not one. And he is against them because they sexually abused him. He was a beautiful boy and all those gurus were homosexuals. Gurus are bound to be homosexuals -- you prevent them having girlfriends, you force celibacy on them. You are expecting something unnatural.

His great guru was an Englishman, Leadbeater, who was a confirmed homosexual. And it is not that I am stating it -- the case was brought to a court, a Madras court, because Krishnamurti's father came to know that his boy, who was only nine years old, was being sexually abused. So he reported it to the court and he wanted the boy to be returned to him.

But Leadbeater, Annie Besant, and all the other theosophical leaders were cunning enough -- and moreover, because they were all white people, they managed to take Krishnamurti out of India, where the court's judgment would not affect him. Before the court could give the judgment that the child should be returned to his father, they had taken the child out of India. Naturally, if a child has been sexually abused by his gurus he will be against all gurus. The association in his mind with the word `guru' is not good, it is not nice.

And for twenty-five years, those gurus.... And they were many, because somebody was teaching him Sanskrit -- he had to know ancient Sanskrit because they were preparing

him to be the world master. Somebody was teaching him yoga, which is simply torturing your body, distorting your body, forcing your body into unnatural situations, standing on your head.... Somebody was teaching him English because he would be the world teacher, so he had to know English perfectly well.

Somebody was not only teaching him but writing books in his name. He was twelve, thirteen years old, and his best book was written at that time: AT THE FEET OF THE MASTER.

The book was written by Leadbeater -- because I have read all Leadbeater's books and I can say with absolute certainty that this book is written by the same man -- the same language, the same content. Of course it is far better than his other books because he was now an experienced writer. And they put the name of J. Krishnamurti on the book just to create the atmosphere in the world that a boy of thirteen years old who can write such a tremendously significant book must be a world teacher. The name of the book was, AT THE FEET OF THE MASTER -- at the feet of the guru.

Now Krishnamurti renounces it, he says, "I don't know anything about it. I have never written it." But a thirteen-year-old child of the intelligence of J. Krishnamurti can at least remember who wrote it. He does not want to even mention Leadbeater's name because he was the one who was homosexual and who was abusing J. Krishnamurti sexually. Perhaps others were doing the same.

That anger, that irritation, still persists. That has become his barrier to enlightenment. Just one step more -- and now he

is too old, ninety years old. There is not much hope that in this life he will be able to take that step.
He will have to die unenlightened -- and remember the law, that if you die unenlightened you have to begin another life from the very scratch. If you die enlightened then there is no other life for you -- you become universal.
I feel sad and sorry for him. He wanted to meet me at a time when I was in Bombay, but he wanted me to go to his place. I said, "If he wants to meet me, he should come here. I don't want to meet him, so why should I go? I am even giving an appointment to him to meet me -- that is enough, more than that you cannot expect of me. Why should I go? I have nothing to learn."
The person who had come to me was a close friend of Krishnamurti. He said, "But he is old and it looks mannerly -- you are young, you should go to him."
I said, "You go back and you ask him -- does he believe in old age, young age? Does he believe that the young person should necessarily respect the older person? And tell him clearly that he wants to meet me, I don't have any desire to meet him. So he should come." But the ego... he never came, and since then he has been angry with me But I don't understand: if you want to meet me, then you have to come. And what did he wanted to meet me for? If he goes on condemning the idea of accepting somebody as your master -- then what did he want to meet me for? There cannot be any other reason than to learn something... or to teach something. And what has he been doing his whole life? Even at the age of ninety he is continuously traveling; sick, old, suffering from many diseases.

For thirty years he has been suffering from headache. It is something unique. No enlightened person has suffered from headache. He may have suffered from everything else, but not from headache. His head is so relaxed, not a single thought moves there -- no traffic. Krishnamurti's headache shows that he is in the head, not in the heart.

And all these years, what has he been doing? If he says that you should not learn from others because that makes you dependent, then he should stop speaking -- because that is nothing but teaching people, that is giving them ideas.

And remember, clothes can be easily thrown away. Ideas cannot be thrown away so easily. They go deep into your mind. You can drop the clothes instantly, but can you drop your ideas instantly? And that's what he has been doing -- giving people ideas.

And I am telling my people that I am just one amongst you, as ordinary as you are. I am not holier than you, not higher than you. And I am not giving you a doctrine to believe in. I am simply exposing my heart, how I came to know myself. Perhaps in some way it may be of help to you.

I am teaching you to doubt, not to believe -- and still that old senile man goes on criticizing me.

I am teaching you that this is not a faith, this is a scientific work. To become enlightened not through believing, but through doubt.

Doubt everybody -- me included.

No guru has ever said that.

No guru can ever say it.

His whole gurudom is based on creating belief in you, faith in you.

So next time, if some sannyasin happens to be in his discourses, don't miss the opportunity. Stand up and make it clear to him that without understanding the man, without understanding his fellow travelers, without understanding the non-seriousness of the clothes and the mala, it is absolutely ungentlemanly to go on criticizing.

Invite him here. Tell him, "Once you wanted to see that man, but just because of your ego, that you are older.... Now you are even older, and death is not far away. We have made a beautiful lake for you to jump in -- perhaps that may make you enlightened. Otherwise in the next life you will have to start from the very scratch.

"And who knows? -- you may again get caught with some Leadbeater, because homosexuals are growing fast. So in your next life you will be born in a society with homosexuality, lesbianism, AIDS.... It is good to get enlightened in this life and be finished!"

Give him the challenge. Tell him that I am ready to discuss openly here whatever he wants to discuss.

It is not a criticism of me when he says that all these things are unimportant and nonsensical. This is a beautiful compliment to me because this is what I am saying. All these things are unimportant and nonsensical. He thinks he is criticizing me!

I have worked in such a way that nobody can criticize me, because I have not exploited anybody, I have not enslaved anybody, I have not indoctrinated anybody, I have not converted anybody. I had started my journey alone. And people started coming and joining me and the caravan became bigger and bigger. Now it is all around the earth. And it is going to become bigger and bigger.

But nobody is my follower. Nobody is going to be my successor. Each sannyasin is my representative. When I am dead, you all -- individually -- will have to represent me to the world. There is not going to be any pope. There is not going to be any shankaracharya. Each sannyasin, in his own capacity, has to represent me.
This has never happened -- but it is going to happen! You are all my successors.
When I am dead, that simply means I have left this body and entered all the bodies of my people.
I will be within you.
I will be part of you.

Question 3
BELOVED OSHO,
I AM TREMBLING FROM HEAD TO TOE. MY HEART IS THROBBING AND MY BELLY BURNING. OSHO, I AM ON FIRE! WOW, OH WOW!

Just great!
But this is not a question. And I know who is asking it, because I have been seeing smoke arising, flames.... Just inform the fire department! It is none of my business.
Either you go to the fire department, Maitri, or inform the fire department to come here and cool you down.
Okay?

From Death to Deathlessness
Chapter #26
Chapter title: Your aloneness cannot be destroyed
31 August 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
AIDS CONFRONTS US WITH THE IMMEDIACY OF OUR DEATH. OUR SERIOUSNESS SEEMS TO CREATE MORE DISEASE AND PARANOIA. INSTEAD OF FEELING LIKE VICTIMS, HOW CAN WE RESPOND THROUGH CELEBRATION?

Death is always there. You may be unaware of it, but it is always confronting you with immediacy. You cannot be certain of the next moment.
But we go on living -- and nobody believes that he is going to die; it is always the other who dies. You have seen people dying, many people of all kinds -- children, young people, old people -- but you have never seen yourself dying. So obviously somewhere in your mind the idea persists that it is always the other who dies. But remember, those who are dead also had the same idea; for them you are the other. And one day you will be dying, and the people who will take you to the graveyard will not feel at all the immediacy of death.
It is always there -- just like a shadow to you. From the very first moment of your birth you have been dying. It is a fallacy to think that death comes like an accident, suddenly when you are seventy, eighty, ninety. No. Death and life are together. The moment you are born you start dying.
But man is very clever in deceiving himself.
Each of your birthdays is an effort to forget that it is not your birthday, it is your death day; you have died one year

more. But with flowers and candles and cakes, one forgets the immediacy of death. It is always with you.
Birth is the beginning of death.
So AIDS in fact should not make you serious; on the contrary it should make you more alert, more aware, because you are a rare person for whom death is a certainty, and you cannot deceive yourself anymore.
Many who do not have AIDS will be dying before you, but their death will be coming without their knowing. And to know is always better than not to know. Something can be done when you know a fact is going to happen.
The AIDS patient knows that within two years he is going to die. This immediacy of death should wake you up. Now there is no more time for you to fool around, no time for you to deceive yourself. Death is just there waiting for you, and you are fortunate that you know it.
Knowing of your death can become a transformation.
If you know you are going to die within two years, these two years can be devoted to meditation. Otherwise people are always postponing; they will meditate tomorrow -- and tomorrow never comes. And there are so many other things to do, you don't have time for meditation.
But a man who is fully aware that now there is no way, that tomorrow is finished, all that you have in your hands is this moment.... This is the reality, AIDS or no AIDS, but AIDS makes it very profoundly felt, and that can become a blessing in disguise. The time for meditation has come. Now you can forget those small, stupid things in which you were involved.
There are millions of people who are playing cards, watching football matches -- not at all aware of what they

are doing. And if you ask them, they say they are killing time. Great! Time is killing you, and you remain with the idea that you are killing time. How can you kill time? You have never even seen it. Your swords cannot cut it, even your nuclear weapons are unable to touch it. How are you going to kill time?

But time is killing you every moment.

AIDS should be understood as a great blessing. Now you can stop playing cards, you can stop fooling around. You can stop watching stupid football matches. Now all the time is yours, and the only thing left before death comes, is to know thyself. And the death is so close that you cannot afford to remain ignorant about your own being.

The very closeness of death makes it possible for you to understand the deathless which is within you. That's the whole art of meditation: to go within as deep as you can to the very center of your being. And you will be surprised, amazed that at the center of your being you are eternal. There is no death, there has never been any death. Nothing dies in reality, it only changes forms.

AIDS can destroy your body -- but it is going to be destroyed anyway, there is not much problem. It is better that it is being destroyed by AIDS, because you cannot hope to survive; with AIDS your hope has also died. Now there is no cure, you have to face the fact. No help from the outside is available, you have to depend on your inside. You are left alone.

In fact everybody has always been alone.

From birth to death, the whole journey is alone.

You may be in the crowd, but your aloneness cannot be destroyed. It is there. You make every effort to camouflage

your aloneness, but nobody has ever succeeded in it. A truth is a truth -- you may postpone it a little bit....
AIDS destroys all postponement.
Whatever has to be done has to be done now!
Yes, one thing is certain, that you are a victim -- a victim of your religions, a victim of your so-called prophets, messiahs, incarnations of God, God himself. You are a victim. Don't try to hide the fact, that will not help.
AIDS is the ultimate outcome of homosexuality, and homosexuality is a religious disease. It was born in the monasteries where no woman was allowed. It was born because of the insistence of all the religions of the world on celibacy -- which is simply stupid. You cannot be celibate unless you are impotent.
And remember, the impotent people have not given anything to the world. They don't have any creative energy. Your sexual energy is your creativity. The impotent person is a hollow bamboo, nothing inside. He somehow drags on, but he is not living. He cannot live, he has no energy for living. He is condemned from his very birth. Only these people can be monks, nuns authentically.
If others who are full of life and energy become celibate, they will be destroyed fighting with themselves. They will destroy themselves fighting with their nature, and they can never be victorious. Nature is far bigger than you. You are just a tiny part, almost invisible. Nature is as big, as wide as the sky itself. You cannot fight with it.
And it is very strange that nobody has said that celibacy should be illegal, that anybody trying to be celibate is mad! But all the religions insist that celibacy is something spiritual, something respectable, something divine.

Strange, if there is a God, why does he go on giving you sexual energy? God gives you the sexual energy, and his representatives on the earth -- the prophets, the messiahs, the popes, the imams -- they are all against sex. To summarize: they are all against their God! And God has not listened to them even up to now. Each child comes fully equipped.

Celibacy is the root cause of homosexuality, of all kinds of sexual perversions. But the priests have been reaping a good crop out of your perversions. The more perverted you are, the more you are in the hands of the priest, for the simple reason that you start feeling guilty. Going against nature makes you feel guilty, makes you feel disgusting, makes you feel unacceptable to yourself. You cannot have the dignity of a man if you are perverted. You lose all pride of being a man, the highest expression of evolution -- consciousness. You hide your perversions.

And remember, sex is not a problem, perversions are. Men have been making love to other men. Men have been making love to animals. Naturally, you will try to hide the fact that you are making love to animals. You have degraded yourself. You have reduced yourself to the state of animals.

And it is strange that now Jerry Falwell-type idiots are telling people that AIDS is a punishment from God for homosexuality. That means all the people who have been the cause of creating it should be punished. Rather than punishing the popes, the imams, the shankaracharyas, the heads of other religions, he is punishing the poor victims. All shankaracharyas and all popes, and all imams,

Ayatollah Khomeinis -- these are the people who should suffer the punishment.

But this man, Jerry Falwell, is only a mouthpiece for all these popes, Ayatollah Khomeinis, shankaracharyas. He is saying that it is punishment from God for homosexuality. But I would like to ask him a question. What has happened? God has suddenly changed his mind? -- he has never been favorable to women up to now but lesbians are not punished by AIDS. Strange! God has always been a male chauvinist. For the first time he is punishing men. Lesbians are not suffering from AIDS, they are not being punished.

And you should understand that the Christian trinity is a gay company -- there is not a single woman. For the whole eternity, three male energies... what will they be doing? Your life is short -- seventy years, eighty years, at the most ninety years. But this trinity, this triangle of homosexuals -- what have they been doing all through eternity?

If AIDS has to happen, your God should be the first victim. Rather than being a victim, he is punishing you. Perhaps there is a reason in it.

Let me remind you about the story of Adam and Eve. God had forbidden his own creations to eat from the tree of knowledge and from the tree of life. These two trees were forbidden. It was the great revolutionary, the serpent -- the first revolutionary in the world -- who persuaded Eve, "This is strange -- God is your father, and the father is preventing his children from being wise, is forcing his children to remain ignorant forever. God is your father and he is preventing you from becoming eternally alive, from having the taste of eternal life."

The serpent said, "Do you know why he is doing it? Because if you eat from these two trees, you yourselves will be gods -- and he is jealous. He wants you to be slaves, not gods."

Perhaps that's why he is punishing homosexuals. His company is homosexual, and you have some nerve to become homosexual -- to try to be equal to God! Except that, I don't see any reason that man should be punished. And you have not worshipped the serpent. You have condemned him as the devil. He gave you freedom, he gave you intelligence, he gave you inquiry. He made you human! Otherwise, you would still be in the Garden of Eden chewing grass, naked, unashamed of being naked chewing grass. But that was the original idea of your God, the father who lives far away in heaven.

But the serpent could not do the full work. As God became aware that man had eaten the fruit of the tree of knowledge, he drove him out of the Garden of Eden. Man was expelled, because now the next step was certainly going to be the tree of eternal life.

These two trees are very significant. The tree of knowledge you can call science, because science means knowledge. And the tree of eternal life you can call religion, because religion is an inquiry into the eternity of existence.

God has forbidden you from both science and religion. And his priests, his prophets, his messiahs and saviors and messengers -- they have been doing the same: condemning the serpent as the devil, praising God as the compassionate one. What kind of compassion is this? Can you call a father compassionate who prohibits his children from tasting the

juice of eternal life? who prohibits them from becoming wise, aware, knowing?
I cannot call God the compassionate one.
He is the most cruel father who has ever been.
And the serpent is not the devil. He has immense compassion. He could see the strategy of God, and he managed to persuade Eve. That too is significant to remember; he did not approach Adam. To persuade a man is a difficult job. He will argue, because he lives in the head. The woman does not argue, she tries to understand; she lives in the heart.
Eve immediately understood the point that God is preventing them from becoming his equal. And on the part of the serpent, it was perfectly clever to persuade the woman -- the husband is bound to follow the woman. There is no need to bother about the husband.
Since Adam, every husband has been henpecked. He could have argued with the serpent, but who can argue with a woman? Impossible, they don't understand each other's language. You say something, the woman understands immediately something else that you never imagined! Conversation between a man and woman is an impossibility -- particularly if they are husband and wife.
The serpent is the first blessing to humanity. If you want to worship, worship the serpent. God is not worth anything. His priests are the cause of creating homosexuality.
Even Gautam Buddha, the most intelligent man as far as the world of religion is concerned, was not ready to allow women into his commune. Why? What is the fear? The fear is, if women are in the commune, then the celibacy of his disciples is in danger. But celibacy is impossible, there is

no question of danger. The woman will only make your disciples natural, otherwise, they will be making love to each other. And that's what Buddhist monks have been doing down the ages, Christian monks have been doing down the ages.

Nature has its own way of finding expression. If you repress the natural outlet, it will find something which is unnatural, which destroys you. AIDS is the culmination. And now whatsoever is being done by the priests and the politicians is simply stupid -- still the priests go on preaching celibacy, its beauty, its spirituality.

Sometimes I wonder why there has not been a religion which preaches control of urination. And you can be certain, if somebody were there to preach control of urination, there are enough retarded people on the earth who would start doing it. Of course, they cannot -- they will be hypocrites. Celibacy has made all the religions hypocritical, and has perverted them into unnatural ways. And they are still teaching celibacy.

Nobody looks at the cause of AIDS, at who is responsible for it. On the contrary, just the other day I came to know that in Texas they have made homosexuality illegal; and I was surprised that in Texas there are one million homosexuals. Now one million people have suddenly become criminals. Do you think your law against homosexuality is going to prevent homosexuality in those people?

Has any law ever prevented anybody from doing anything? There are laws against murder; murder goes on growing. There are laws against suicide; suicide goes on growing. There are laws against stealing; you have to go on

expanding your prisons, your courts, because the number of thieves goes on growing. There are laws against drugs. That simply makes things go underground. And anything which is underground has an immense attraction. Now in Texas, one million people will go underground.

Homosexuality cannot be prevented by law. Law has never prevented anything! In fact, it makes the thing more attractive. These homosexuals going underground will cause the spread of AIDS more easily, because you will never know who is a homosexual. You will never know who has to be tested medically.

This stupid law in Texas is going to be followed everywhere! The homosexuals appealed it, but the court of appeals has rejected their appeal. The Texan law remains a law.

It is always good to bring things to the surface, then something can be done about them. Putting things underground is immensely dangerous. Now Texas will be spreading homosexuality, spreading AIDS, although those idiot politicians think that by making it illegal they have done some great job in preventing AIDS.

In England it used to be -- just a hundred years ago -- that thieves were hanged naked in the public square and beaten to unconsciousness. That was the punishment for the thieves. Why in the public square? So that everybody can see what happens if you steal, and can learn a lesson.

But soon they had to stop this practice of beating thieves, for the simple reason that a crowd gathered there to see a free show, and in the crowd there were pickpockets who were doing their job. People were focused on the criminal, they had forgotten their pockets. When it became known

that even exactly on the spot where you are torturing a thief all the thieves are doing a great job....
No law can prevent anything; it only makes it more attractive. It only drives things deeper into the unconscious, deeper into darkness where you cannot do anything.
AIDS should be accepted.
Priests should be condemned.
Religions should be held responsible.
Don't be hard on the poor victims, help them. They are not going to live long.
In my own commune, every sannyasin is passing through the tests, because even if he has AIDS he is not going to be condemned for it. On the contrary, he will be given more respect, more love. He is a victim.
We have found only two persons who have AIDS. We have made for them the most beautiful house in the most scenic place. And we are giving them better treatment than any other sannyasin; they need it. They don't feel guilty.
And we have told them, "You read the literature that you always wanted to read, listen to the music that you always wanted to listen to but could not find the time, see the films.... Now you have enough time -- two years! Nobody is so rich as to have a two-year period completely to himself! Meditate. Use these two years for deep meditation, so that when death comes, you die in silence, in peace, in joy, because you will be knowing the fruit of the other tree -- eternal life. You can die dancing, singing."
Death is not a problem at all. What does it matter whether it comes from tuberculosis, or cancer, or AIDS? AIDS is the best, because there is no cure for it.

But in the outside world, information is being repressed. No government wants to give the actual number of how many people are suffering from AIDS, because to give that information reveals that the country is homosexual, the country is perverted.

I had never known that Texas had one million homosexuals! It is because of the law that the homosexuals started protesting, came out to fight in the courts, declared their number.

You never know: if Texas has one million, how many million will California have? Perhaps everybody, except the lesbians.

To be a lesbian, for the first time has gained respect, spirituality. God has never been so favorable to woman -- perhaps he is learning something from me. He has always mistreated women. He made man in a certain way, and the woman he made by taking out a rib of the man. Strange... if he can make man, why can't he also make the woman the same way? She has to be degraded, she is nothing but a bone.

Jerry Falwell is saying that the Bible is historical, and every word in it is truth and nothing else. The Bible's preaching for women is that you are a slave to man and your only function is to be a factory for reproduction. These are truths?

And this priest, Falwell, is going to meet Ronald Nixon -- they both belong to the same group of fundamentalist Christians. He wants the Bible to be accepted by the government as the only holy and truthful book. And the Bible, if you ask me, is the worst pornographic book in the world. Even the Supreme Court, if they are fair, will have

to categorize it "x-rated." It should be prohibited. Everything ugly is there.

Ronald Nixon... I am not committing a mistake. Just the mask is of Reagan, behind the mask is Nixon. They are great friends. What Nixon could not do, he is now persuading Reagan to do. Reagan wants prayer to be introduced in all the schools, colleges, universities, academies -- all kinds of educational institutions. What prayer? To whom?

God is still an unproved hypothesis. And do you pray to a hypothesis? -- and that too, unproved? Has any prayer been heard ever? Has the sky ever answered?

It did not answer even Jesus Christ, who was simply nuts -- calling himself the only begotten son of God. He was just a bastard. Every bastard can claim that he is the only begotten son of God, because the ordinary father is not his father. His father lives high above in the sky.

Even Jesus Christ's prayer on the cross was not answered. In deep frustration he shouted at the sky, "Have you forsaken me?" Still, no answer. If that is the situation of the only begotten son, what about other poor human beings who are just born out of their father and mother, mortals?

This book is holy? Then magazines like PLAYBOY, PLAYGIRL should start calling themselves holy magazines -- of course, in color... glossy.

You say, "AIDS confronts us with the immediacy of death...." It is good that you become aware that death is there, absolutely certain. Now is the time to find something in you which is deathless, which is beyond death.

You cannot find a better time for meditation, at least in my commune. And don't feel serious, because death is natural;

what causes it is meaningless. Don't be in a paranoia. In fact, rejoice that you are the chosen few; everybody else is in darkness about his death, you are not. And the very fact that you know death is coming is bound to create space for you to know yourself.

This will not happen in the outside world where they are declaring homosexuality illegal. This will not happen in the outside world, because even if a person is found with AIDS, he will bribe the physicians to keep the information secret. Your wife may have told you, "I will die for you," but when she comes to know you have AIDS.... Your children, your parents, your friends -- all will become your enemies. You will lose your job, you will lose your family, you will lose your dignity. You will be simply a condemned man.

Before AIDS kills you in the outside world, you will have to commit suicide. That is the only way for you, nothing else, because you will not be acceptable in any restaurant, you will not be acceptable in any club, you will not be acceptable anywhere, because the spread of AIDS is not confined only to sexual intercourse. Just kissing somebody is enough, or even a tear of somebody... out of compassion you just wipe off the tear, and you may get AIDS. Any liquid coming out of the body may carry the virus.

Hence I say to my people, stop kissing. Anyway, it is so unhygienic. Just think of the whole thing: mixing your saliva with somebody else, exploring somebody's mouth with your tongue. Are you insane or something?

And there are better ways to show love. In the oldest sexology book, which is five thousand years old, from India, Vatsyayana has given few a very significant ideas.

For example, he says that the lobes of the ears are very erotic. They are. You play with your beloved's earlobes, he plays with your earlobes. Perfectly hygienic, no stupidity involved, and a great adventure into new erotic spaces.
Eskimos rub their noses, they don't kiss. When they first saw Christian missionaries they could not believe it: "What are these idiots doing? And if this is what they are doing, what religion are they going to teach to us?"
Noses are so clean, so cool. Enjoy rubbing noses, except when you suffer from a cold. That is simply determined, there is no problem about it, because any liquid flowing from the nose may carry the virus.
Massage each other's body -- that will be healthy, relaxing. Lie down with each other and meditate together; hugging each other, meditating together. And you will be surprised that you can reach better orgasmic, blissful moments than by having intercourse -- which is very momentary. Find out new ways, and in finding new ways there is celebration. Celebrate! Dance with your beloved, sing with your beloved, play on the guitar with your beloved. For the new age, for the new man, there are going to be new ways of love too. And it is more sophisticated, more cultured.
Jesus says everybody has to carry his cross on his shoulders. I say to you, everybody has to carry his guitar. If you have to carry something, why not a guitar? Learn music, learn dancing. Your bedroom should become a temple. Right now it is a warfield.
Every night before you make love you have to fight; you have to throw pillows, you have to throw things, you have to argue about everything in the world -- with no conclusion. And after all this nastiness, you make love.

You don't understand at all that this love is nothing but a way somehow to go to sleep, somehow to finish this nightmare. This is not love.

Burn incense in your bedroom. No electricity, just candles. The dimmer the light, the more beautiful the body of your beloved looks. In darkness, all women become Cleopatra, all men become Romeo. Such a small trick... and you have Cleopatra and Romeo in the bed.

And there is no need to make love either. Be loving, hug each other. Go to sleep together hugging, silently, meditatively, with the incense filling the room, with the candlelight....

If man can be taught the beauties of being loving, all homosexuality will disappear, all kinds of perversions will disappear. They cannot disappear by making laws. And strangely enough, the people who make laws -- the senators and the members of the parliaments, assemblies -- most of them are homosexuals. But they are in a position that they can go on keeping it a secret. Even your popes have been found to be homosexuals, and they are preaching sermons to the whole world to remain celibate.

We have created such a hypocritical world. It is time to be finished with it! Be authentic, be sincere!

Your question is significant.

We have those two unique sannyasins who have AIDS. Be respectful to them, be loving to them. Do everything that the commune can do for them, because their death is certain. Help them to meditate. If before death they can manage to enter into their being, they will have tasted the fruit of the other tree which Adam and Eve missed.

It is within you.

And knowing your eternal being, knowing that you have been here always and you will be here always, is a tremendous revelation.
In that revelation is celebration.

Question 2
BELOVED OSHO,
WHY IS THERE AN EGO? IT SEEMS SO ABSOLUTELY MEANINGLESS, AND NOT NECESSARY AT ALL -- NON-EXISTENT ACTUALLY. DO YOU KNOW?

I do not know, because I don't have any ego.
To know it one has to have it.
I have looked within myself, searched within myself; I have not found it anywhere.
And your question is strange. You say, "The ego is non-existent." Then why are you asking questions about things which don't exist? No, it is not non-existent for you, hence the question. Don't try to deceive yourself.
You say, "It is meaningless, it serves no purpose." That is not right. It serves great purpose. The purpose of the ego is to give you a false self -- because the society, the religion, the country, the race in which you are born, does not want you to know your real self. That is dangerous, because the person who finds his real self is a rebel -- and all the religions teach obedience.
What was the fault of Adam and Eve? They disobeyed -- such a small thing. Every child disobeys. In fact, only idiots never disobey, because to disobey a certain intelligence is needed. For obedience, no intelligence at all is needed. All

machines are obedient, very spiritual. All machines will enter into paradise; they have never disobeyed.
The societies don't want you to know your reality because that will make you an individual, that will give you courage and guts. That will make you brave enough to say no to a thousand and one things which have been imposed upon you. Your individuality will certainly make you capable of saying yes too, but only when your intelligence is convinced. The yes will come from within yourself, it will not be imposed from the outside.
That is the purpose of the ego. It is created by the societies, by the religions, by the politicians, by all the vested interests. And you are so foolish that you go on clinging to something which is arbitrary.
This is the whole art of meditation: to take you to your real self. The moment you come to your real self, the arbitrary ego disappears -- in the same way that darkness disappears when you come with a burning torch inside the house.
The ego is the absence of your realization of your self. And it is there because your parents, your teachers, your priests, your leaders are all agreed that before you come to know who you are, you should be given a false substitute, a lollipop.
In India I have observed.... Poor people cannot afford to have their women remain at home, they both have to work. The work is hard, the country is hot, and they can get only unskilled work because they have never been able to be educated. In fact they have been prohibited from education for thousands of years. So they go on making the road, or cutting stones, or cutting wood.

The women also have to work, but what to do with the children? There may be a child so small... where to leave him? So they have found a method. They give a little dose of opium to the child. That is the common practice all over India. Then the child remains hungry but does not cry, he is hallucinating.

In his world of imagination he may be drinking, sucking milk from his mother's breast -- and all that he has is his own thumb in his mouth. But under the impact of opium he remains silent, lying down under a tree; the mother can work, the father can work. Opium takes care of the child.

Your ego is the opium that has been given to you; otherwise, you were bound to discover your real self. But once you accept the ego as your real self, all inquiry stops. It has a purpose, but that purpose does not serve you or your interests. It serves the vested interests.

As far as you are concerned, your ego kills you, destroys your whole life. You are living in falsity, insincerity, inauthenticity -- because everything you do is based on something which is not real!

But your question is not your realization. Making statements that "Ego has no purpose, no meaning, it is non-existent" -- if this is your realization, why are you asking? It is not your realization.

Please, don't be deluded. The society is very cunning, and it has made the ego really strong so that you never go beyond it. But there are methods and techniques to go beyond it; and only when you are beyond it does it become meaningless, purposeless, non-existent.

That's my whole work: to make you realize your real center, so that the unreal can disappear.

Question 3
BELOVED OSHO,
CAN YOU PLEASE TALK ABOUT WHAT IT MEANS TO BE TOTAL? IS IT THE SAME AS NOT BEING SPLIT, OR IS THERE MORE TO IT?

Not to be split, not to be schizophrenic, is only the beginning. And then there is the whole infinity, the whole eternity of ecstasy, blissfulness, understanding, awareness. There is much more to it. My insistence on being total in each of your acts is just to give you the first step.
But the first step itself is so blissful, you would like to go a little more ahead, because the second step will be facing you.... There is no end, you simply go on and on and on, and everything goes on expanding. Even the sky is not the limit! You can spread yourself over the whole existence.
But a split person dies without knowing anything of life. And to make you split is very simple. Every society -- cultured, uncultured, primitive, contemporary -- they all have used the same methods to split you. The split is: they give you certain commandments -- Do this, don't do that. And the strategy is, what they say to do is unnatural, and what they say not to do is natural. Now you are split.
The child is helpless. He has to listen to the parents, to the teachers. He has to do things which he never wanted to do. He cannot do things which he has always been wanting to do. The split has happened.
Now there are two persons in you: one, the unnatural, the conditioned; the other, the natural, that you have brought

with yourself. And just as the method to split is easy, the method to drop the split is even more easy.
Do whatever you want to do.
Never do anything that goes against your nature.
Whoever has said it -- Moses, Abraham, Jesus, Krishna, Buddha, Confucius -- whoever has said it does not matter.
What matters is your natural self.
Follow your nature, and drop all conditionings, programs that have been given to you by others.
This makes you total.
And this is only the first step of the pilgrimage towards eternity.

Question 4
BELOVED OSHO,
WILL THE NEW WOMAN HAVE TO SUFFER THE INDIGNITIES OF "MONTHLY BLUES?"

Never!
That is something which can be very easily changed. Man can reach to the moon -- and he cannot stop poor women from suffering "the indignities of the monthly blues." It is easy; science will find ways....
I will suggest that you be on the pill continuously; the blues will disappear, and the indignities will disappear. And the pain and the suffering that are bound to come with the blues will disappear.
The pill is the greatest revolution that has happened in the whole of history. And it is so cheap, so simple. But be on it continuously, don't stop. Soon science will be able to find something, but before science finds it, try my unscientific

idea. I am not a medical man, but I know it works. You give it a try.
One thing you should also be made aware of: it is not only the woman who suffers the blues; man also suffers. But for centuries man has not been aware that he has a monthly course, for the simple reason that nothing comes out of his body, no blood -- so he has been unaware.
But you just keep a diary. Go on writing down your moods for three, four months, and you will be surprised that every month, after twenty-eight days, comes the period of suffering, sadness, depression. And it comes always exactly every month.
Now it is a well-established fact that man also has his periods. But that I leave to men; when they ask, I will suggest something. Right now, my concern is the woman.

From Death to Deathlessness

Chapter #27

Chapter title: Anonymous graves
1 September 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
I WANT TO CONCENTRATE MY EFFORTS. BE SINCERE WITH ME. IS TO BE A WITNESS OF MYSELF THE ONLY THING, OR IS THERE SOMETHING ELSE?

I am not interested in intellectual questions.
First, be a witness to yourself, then ask.

You want me to be sincere with you; please just be sincere with yourself.
It is all wanting -- "I want to concentrate my efforts." It is just wishing. Who is preventing you? What are you doing here?
The only thing I am teaching is to be a witness of your actions, thoughts, feelings. Start with the actions because that is the easiest, then thoughts, and then feelings -- which are the most subtle.
But it seems people simply go on only thinking about things. "What is there after witnessing yourself? Is there something more?" Do you think witnessing is not more than enough?
But the mind functions in this way, it always asks for more. It asks continuously -- wherever you are it will ask for more. But in witnessing the mind disappears, hence the more and the desire for more disappears. Witnessing is all. But, please, do it -- don't just go on thinking. How long have you been thinking and wanting? If you had been a witness all this time, this question would not have arisen at all. That's why I said I am not interested in any intellectual gymnastics.

Do it. And one thing is certain: one who is a witness forgets all about more. It is so much! There is no possibility to imagine that there can be more.
You are asking me to be sincere with you -- great! And you are not sincere with yourself at all. This question shows your insincerity. My sincerity towards you will not help. You will have to be sincere, total, and do it! And start from this very moment; don't postpone.

This silence... just be a witness to it.
Don't think about it, don't make any judgment about it.
Just be a simple witness, a mirror which reflects and makes no judgment.
This very moment you can become a witness.
Witnessing is the only religion there is.

Question 2
BELOVED OSHO,
IN BEING RESPONSIBLE, ONE HAS TO CHOOSE.
HOW DOES IT FIT TOGETHER WITH
CHOICELESSNESS?

Again, the same stupidity.
Have you ever tasted choicelessness?
It is very easy to make questions which appear to be very relevant, but they only appear relevant to people who don't know the real experience. You cannot deceive me.
You are saying, "Being responsible means choosing." Who has told you that? And then, of course, the mind says, "Then choicelessness cannot fit with being responsible."
The first thing is becoming choiceless.
Live the life of a witness, without choosing, in a let-go.
Let things happen to you.
Do whatever spontaneously arises in you.
The question of choice is intellectual: to do this or to do that, and what will be more profitable, more beneficial; what is moral and what is immoral.
The question of choice is that of a blind man who is continuously groping with his stick to find where the door is, where the way is. But the man who has eyes, do you

think he chooses? -- "This is the wall, and this is the way, and I must choose the way because I want to get out"? You never think even -- you simply get out! You have eyes. It is not a choice between the wall and the door.

The situation of the person who lives in awareness is exactly the same -- he has eyes.

For thirty-three years I have not chosen a single thing. Whatever spontaneously arises, I go with it. And these thirty-three years have proved to me more than enough -- that if you choose, you are bound to choose something wrong because choice means blindness.

It is just an accident if the blind man stands up and, without any choice, moves out of the door. He has to choose, he has to inquire, he has to find. He has to depend on others.

A man of awareness is independent. He does things because he feels like doing them. He enjoys doing them because it is coming out of his natural spontaneity.

But the religions have confused people really badly. They have, rather than making you aware, given ten commandments. They have decided what you have to choose and what you have not to choose. They have given you responsibilities, they have given you duties.

A man of awareness needs neither duties nor responsibilities nor choices. Yet only he is capable of doing the right thing in the right moment.

I have heard a story of a small Christian school. The priest used to come once a week to pay a visit to the small children.

The last time he had come he had told them that, "Make it a point that at least within a week's time, you have to do something good."

One small boy asked, "But what is good? How are we going to know that this is good?"
Just the way priests have always done, the priest answered, "For example, a blind man wants to cross the road; help him. This is good, helping people is good."
And when he came this time to visit, he asked, "Have you done, in the last week, anything good?" Three boys stood up. The priest said, "It is not great, but still something has started. Out of one hundred boys only three have done something good. They should be praised. One by one, please answer what good you have done?"
He asked the first boy, who said, "I helped an old blind woman cross the road. That was the example that you had given about good."
The priest said, "It is very nice of you, you are a real Christian."
He asked the second boy, "What did you do?"
He said, "The same. I helped a blind old woman cross the road."
The priest felt a little suspicious. In this small village, how could they manage to find two blind women? But it was possible, it was not impossible. He said, "You also have done a good job. You are also a good Christian. And what about the third?"
The third said, "I have also done the same thing. I helped a blind old woman cross the road."
Now this was too much! The priest said, "I know the whole town. Where could you get three women -- old, blind?"
The three boys shouted simultaneously, "It was not three woman -- it was one woman! And it was such a great struggle, because she never wanted to cross! But we all

three.... She was screaming and beating -- but to be a Christian one has to suffer. Finally we managed to get her across."

A blind man, a man who has no awareness, is bound to do something like that. They are doing it all over the world. It is not a story. It is a reality.

People are dying in thousands every day and all religious leaders are teaching against birth control, against abortion. Strange, their arguments are the same: that by birth control you are rejecting a God-given child; this is not being religious. But strange -- when God gives you cancer, when God gives you tuberculosis, when God gives you homosexuality, and when he gives the final Nobel Prize, AIDS, then why are you rejecting them?

If everything is given by God, it should be accepted with gratitude, "Lord, you are great, you have given me cancer." And don't go to a hospital, don't go to a cancer expert, because that is against religion, it is against God. God gives you cancer, and you go to a surgeon to be operated upon? You are behaving in a very anti-religious way. But nobody asks these people, "You accept...."

In fact, religions run hospitals, and manage eye banks where blind people's eyes can be operated upon. God has made someone blind, and you are serving God by making the man see again? No, these things don't arise in their minds. The only thing they are against is birth control. Why?

It has nothing to do with God. And even if God gives you a present, you have every right to return it, with thanks. What is wrong in it? If you don't need it.... He has already given

many presents before and you have accepted, and you are suffering because of those presents.

Now you have to say to him, "Please stop sending such presents. I have got enough, more than enough, and your presents are dying, one thousand a day in Ethiopia alone." Around the world the number will be far bigger.

No, it has nothing to do with God. It has something to do with the priest. All religions are interested in increasing their membership. The bigger the membership, the more power is in their hands. Otherwise, this Polack pope -- who is going to bother about him? If by a miracle all the Catholics disappear from the world, the Polack will go to Poland. What will he be doing?

He needs more Catholics. Already there are six hundred million Catholics, but he is not satisfied with that number. If people start birth control, abortion, then Catholics will not find orphans, will not find poor people, will not find beggars to convert into Catholicism.

Their vested interest is that there should be as many poor people in the world as possible, as many orphans as possible, as many suffering people as possible, because all this gives them their numbers. And every religion tries its own method.

For example, Mohammedans are allowed to have four wives. If a woman is allowed four husbands, the population is not going to increase, because one husband or four husbands will not make any difference, she can have only one pregnancy. So no religion has allowed four husbands to one woman, which would have been far better -- the population would have been balanced.

But Mohammedanism allows four wives to every man. Now he can create four children every year. Mohammed himself, as an example, had nine wives.

One Mohammedan king in India, the nizam of Hyderabad, had five hundred wives -- almost a factory to produce Mohammedans. Mohammedans are just lagging a little behind the Christians. They are the number two religion and they want to be number one.

This is the politics of numbers. Don't drag in a non-existent God.

And they go on creating arguments, they say, "This is against life, anti-life -- abortion or birth control." But they don't understand the biology of man. In each lovemaking more than one million living people are released by the husband. Only one, perhaps -- because the woman is not going to become pregnant every time -- once in a while, perhaps once in a while one male sperm reaches in time to the female egg.

The time is very limited -- only two hours -- and the track that he has to run in proportion to his size, is two miles. A two mile track, running and jogging with no practice, no rehearsal, untrained, unskilled, not knowing at all what is happening -- just seeing others are running, he also starts running.

Where they are going they don't know. Why they are going they don't know. Only one thing is certain, that they have to go fast, because others are going fast.

That's why there are so many idiots in the world, because intelligent people avoid crowds. And intelligent people ask first, "Why?" They stand by the side of the road and think it over: "Why are we running, what for?" And anyway,

intelligent people are lazy. Seeing this big traffic jam they relax by the side and wait until everybody has gone, then perhaps they will also see what the matter is.

But life is only two hours for them; within two hours they will be dead. So in each lovemaking millions of people are dying. And a man, in his whole life -- from fourteen till at least fifty -- makes love so many times that a single man can fill the whole earth with its present population if all his living cells get a chance. But the trouble is the woman releases only one egg every month.

The woman has been a tremendous blessing to humanity. If she was also releasing one million eggs per month, then there would have been no elbow room anywhere. You would be always in a crowd, even in your bedroom! Just releasing one egg per month has resulted in such a huge crowd that the earth is not able to support it.

God is nowhere; otherwise, why this stupidity? If you count all stupidities, they will give you the idea that there is no God, because what is the point of releasing one million people in one lovemaking when perhaps only one is going to have the chance of being born? Why release one million, or more than one million, people?

God seems to be either just stupid, not knowing arithmetic.... Rather than saying that, because that is condemnatory -- to call him an idiot who does not know even the basic three R's -- it is far more compassionate to God to say that he does not exist. At least you relieve him of all kinds of stupidity, of all kinds of crime, of all kinds of murder, rape, suicide -- because these are all his gifts.

The priests are not interested in you. They are not interested in your awareness, because a man of awareness

will certainly see the point, that the world is already overpopulated. There is no need to convince him about it -- that to bring more children into the world is to make it more poor, more hungry, more starving, more illiterate.
Is there a choice, for the man of awareness, to use birth control or not? There is no choice; his awareness is enough. He does what his awareness allows him to do.
And the only responsibility that you have is not towards the nation -- because that has been the cause of all the wars in the world. In three thousand years five thousand wars have happened on this earth. Who could manage so many wars, and how? -- continuously killing, murdering, because of your responsibility to the nation. You have been taught that if the need arises you have to die for the nation and you will be a martyr and your name will be written in golden letters in the history books.
I have never seen any name in any history book written in golden letters, particularly about those poor soldiers who have been killed. In fact, when they become ready to go to war their individuality is destroyed, their identity is destroyed. Their names become numbers!
If a soldier dies or has not come back by the evening, on the notice board the next day there is a declaration that: "Number twenty-six is either dead or missing." Reading it, number twenty-six does not create in you the idea that number twenty-six had an old father, a sick mother, a loving wife waiting for him, children that he has to raise. Number twenty-six doesn't have any family.
Do you see the strategy? If a name is written, then many will feel that the same can happen to them. Then who is going to take care of their families?

They have been given numbers. In the army a man has no name, no identity except a number. And remember, numbers are replaceable; people are not. Soon somebody else will be number twenty-six. But the man who was number twenty-six in the first place was unique. There was nobody else who could have replaced him.

Number twenty-six has no problem: no family, no children, no mother, no wife, no friends.

Responsibility to the nation means you are preparing, getting ready to fight against other nations. And they also have the teaching: responsibility to their nation.

But forget all those promises that your names will be written in golden letters. In fact, so many people die in a war that they cannot make so many graves, they make collective graves. And they certainly make a memorial, dedicated to the anonymous soldier who died for the country. Anonymous!

No man of awareness can feel any responsibility towards the nations. In fact, he will be against any such attitude. That attitude has created wars, killings, unnecessary massacre.

The whole earth is one!

The man of awareness cannot see where the divisions are. Just the other day one beautiful young journalist was asking me -- he was from Switzerland -- "Do you love Swiss people?"

He was shocked for a moment, because I said, "I hate... any divisions of humanity." Then he relaxed. When he heard, "I hate..." I could see the change. He thought I was saying I hate the Swiss people. I waited a little, and his breathing must have stopped at that moment -- what kind of statement

was I going to make? He would never have conceived that I would say I hate the Swiss people.
I don't hate the Swiss people. I hate divisions.
Why should there be Swiss people, and Swedish people, and German and Italian and Indian and American? Why?
It is one humanity.
The man of awareness will feel a responsibility towards the whole, not towards parts which are fighting against each other.
There is no choice. He simply finds it absolutely clear.
You have been taught responsibility to your family. But the family is a very small group. You have been made responsible to a very small group -- which is not good.
There was a fight between my father and one of my neighbors, because the land between our house and the neighbor's house was in dispute as to whom it belongs. I told my father, "Remember, don't go to court against that man, because I am going to say in court that the land belongs to the neighbor."
He said, "You are going to say that? I am your father, and you will be witnessing against me?"
I said, "Yes -- because I know perfectly well, and you know perfectly well that the land belongs to the neighbor. Of course, he has no documents -- the documents belong to you, so you are going to win the case. But I am going to witness against the whole thing. I am going to say, `Those documents are not authentic. The land belongs to the neighbor. It has belonged to him for centuries, to his forefathers. They have always used it. I don't know from where my father has got these documents. We have never used that land.'"

He was very puzzled. He said, "This is strange. You don't feel any responsibility to the family?"
I said, "I feel responsibility, and this is my responsibility. And remember, I am small, perhaps my testimony will not carry weight, but I have convinced my grandfather too" -- he was always a friend to me -- "and he is also going to witness against you!
"Now two generations -- one which is older than you, the other which is younger than you -- are going to witness against you that these documents are not true. And my grandfather knows that the land never belonged to us -- neither to his father, nor to his grandfather. So you simply withdraw the case, forget all about that land."
He said, "But this is strange. I know that you have great friendship with my father, and he will listen to you rather than to me. And if that old man is going to be a witness against me, it is better to withdraw the case and burn the documents, and forget all about that land." That land was significant for him. "But," he said, "you don't seem to have any responsibility to the family."
I said, "I only have responsibility. It is not addressed to the nation, to the family, to the religion, to the race."
Any responsibility addressed to something is no longer responsibility. Responsibility has to be choiceless. And your awareness can give you these two things together: choicelessness, responsibility.
But your question is just garbage. You have no experience of responsibility, you have no experience of choicelessness, you have no experience of awareness -- and you are creating a very relevant question! With me, be existential, not intellectual.

That is the basic difference between me and all your old religions: I give you freedom, spontaneity, responsibility, choicelessness -- but these things are not finite, addressed to small things, these things are infinite, unaddressed. Each moment you have to be aware, and you will find what your responsibility is. There will be no choice.

When I passed my matriculation exams, my whole family was in a great turmoil, because they all wanted... somebody wanted me to be a doctor, somebody wanted me to be a scientist, somebody wanted me to be an engineer -- because in India these are respectable jobs, paying jobs. You become rich, you become well-known, you are honored. But I said, "I am going to study philosophy."

They all said, "This is nonsense! No man of sense will go and study philosophy. What will you do after that? Six years wasted in the university studying things which are of no use. They don't have any value, you will not even get a small service, a small job."

And they were right. In India, if you apply for the smallest job, like a clerk in the post office which needs only matriculation as qualification, and you have a master's degree in philosophy, you top the university, you have a gold medal -- you will be refused. Only because of these things! These are DISqualifications, you are a difficult person! A clerk should not be a philosopher; otherwise there are bound to be difficulties.

So they said, "You will suffer your whole life. Think it over."

I said, "I never think, you know that. I simply see. And there is no question of choice, I know what I am going to study. It is not a question of weighing which job will be

more profitable. Even if I become a beggar, I am going to study philosophy."
They were at a loss. They all asked me, "But what is the reason that you want to study philosophy?"
I said, "The reason is that my whole life I am going to fight against philosophers. I have to know everything about them."
They said, "My God! This is your idea? We have never imagined that a man should study philosophy because he is going to fight philosophers his whole life." But they knew that I am crazy. They said, "Something like this was expected." Still they persisted: "There is time, you can still think about it. The universities will be opening in one month; you can still think."
I said, "One month, one year, one life makes no difference, because I don't have any choice. It is my choiceless responsibility."
One of my uncles, who was a graduate from the university, said, "It is absolutely impossible to talk with him -- he uses words which don't seem to carry any meaning. Choicelessness... responsibility... awareness -- what do these things have to do with life? You will need money, you will need a house, you will need to support a family...."
I said, "I am not going to have a family. I am not going to have a house and I am not going to support anybody!" And I have not supported anybody and I have not made any house. I am the poorest man in the world!
They could not manage to force me to become a doctor, engineer, scientist, but they all were angry. And when I became a wandering teacher around the country, doing the job for which I had studied logic and philosophy because I

wanted to be perfectly acquainted with the enemy, soon there was not a single man who was ready to accept my challenge. Then my family started feeling guilty, feeling that it was good that they were not able to make me a doctor, engineer, scientist. I had proved that they were wrong.

They started asking me, "Forgive us."
I said, "There is no problem, because I never took all your advice seriously. I never bothered! Whatever I was going to do, I was going to do in spite of everything going against me! So don't feel guilty. I have never taken your advice seriously; I was hearing you, but not listening. I had a decision in me, a decisiveness."
The process is very simple.
Meditate, become more aware and then you will see: choices disappear, a choicelessness arises.
And it is such a tremendous joy to have a choiceless spontaneity. It is such a freedom. Choice is such a burden.
I had a friend who was utterly miserable. I asked him, "What is the reason for your misery? I don't see any point -- you are healthy, you are young, you are in a very well-paid position. Why should you be so miserable?"
He said, "The misery is that I am caught in a choice."
I asked, "What kind of choice?"
He said, "There are two women. One is beautiful but poor, the other is so ugly but tremendously rich. I have to decide to whom to get married. And this has been going on for two years. I have been postponing it, persuading them both, `Wait, soon....' They are both waiting, and I have to show love to both.

"I hate the poverty of the one, I hate the body of the other. I am almost caught in such a situation that I don't see any way out."

I said to him, "Every choice brings misery. If you marry the beautiful woman, soon there will be trouble, because the woman wants to go on shopping -- that is the only game the woman knows -- and you don't have money. You cannot afford that woman, I know her. She would like to have a beautiful house, a car, servants, cooks. Because she knows she is so beautiful, she can get anybody as her husband.

"If you marry her, her beauty will be finished within three days. The same face -- how long can you see it, how long can you think it is beautiful? And you will not be able to fulfill any of her demands, so it is going to be a constant conflict.

"Then you will start feeling, `It would have been better if I had married the other woman. Within three days her ugliness would have disappeared the same way as the beauty has disappeared. And after three days there would have been just paradise.'" -- the woman was immensely rich.

"But if you marry her, then too you will be in trouble. Marrying an ugly woman -- you hate even to see her face; you will be creating a hell for yourself.

And the ugly woman is very possessive because she knows her husband will be flirting with other women. She is so ugly this will be a simple, logical conclusion, so she will be always on your neck. And you will have to be just a servant, because all the money that she has will reduce you to a slave."

So he said, "What am I supposed to do? Either way I am in difficulty."
I said, "My suggestion is, you start coming to my school of meditation" -- I had a school there.
He said, "Meditation? I am talking about marriage, not about meditation. You are strange! My problem is marriage."
I said, "I understand your problem. That's why I am telling you to come to the meditation class, because only meditation can take you out of this catch, out of this fix, out of this misery."
He said, "Okay, I will try. There is no harm, I am not going to lose anything."
I said, "There is nothing to be lost, everything to be gained."
He was in such deep misery that he wanted to come out of the misery, so he put all his effort into meditation -- really total. And one day I saw his face changing, and I asked him, "What is happening to you?"
He laughed. He said, "I am finished with both! In fact, now I don't want to get married at all."
I said, "From where have you got this idea?"
He said, "It is not an idea. Becoming more silent and more silent and more silent, I have touched the space you call meditation. Now I am utterly content with myself. I don't need anybody else to make me complete -- I am complete."
And the man has remained the same. All these years I have been getting information about him, asking other friends whether he has got married or not. They said, "No, he simply meditates. He has left his job. He said, `I have earned enough money, I can live on the interest alone. I

simply want to meditate. I simply want to go deeper into the mystery of life.'"

And as you go deeper, all choices disappear. There is an immense freedom in choicelessness. And there is great illumination, light, in awareness.

Meditation is the method to create more awareness, more consciousness, and a responsibility -- unaddressed. Whenever, wherever you feel it, go totally into it.

It happened I was traveling from Bombay to Calcutta. It was a long journey, but I enjoyed trains rather than airplanes because that was the only time I could rest. From Bombay to Calcutta it takes forty-eight hours by train, the fastest train. So I was hoping to just relax and enjoy for forty-eight hours, because once I entered Calcutta there would be at least five meetings a day, and there was not going to be any rest.

As I entered my air-conditioned cabin, there was another man -- it was a car for two persons. That man must have been watching through the window what was happening outside. Hundreds of people had come to give me a send-off -- so many roses and garlands. He must have been looking through the window.

In the air-conditioned class in India -- I don't know about America -- you can see out from the glass, but you cannot see in; it is one-way. So I was not aware that somebody was watching. I was outside on the platform surrounded by the crowd. But so many people were touching my feet and putting garlands, that that man became certain that I was a great religious leader.

As I entered the cabin, he fell on the ground, touched my feet, kissed my feet. And he said, "I have always been searching for a great teacher. Perhaps you are the man."
He was a brahmin. I told him, "Yes, I am the man, but there is a difficulty. I am a Mohammedan."
He said, "My God! And I have kissed your feet!"
I told him, "You go to the bathroom and have a good gargle. And what can I do? -- you never asked me, you simply fell on the ground and touched my feet and kissed my feet. I would have told you, but you never gave me any chance."
He rushed into the bathroom, took a shower, because a BRAHMIN...! In India that is the highest Hindu caste, the caste of the priests. They don't consider anybody even to be touchable.
He came back. He was looking very miserable, even after the shower. And I said, "I was just joking! Can't you see me? Can't you understand? Have you forgotten all those Hindus outside?" -- because in India you can recognize very well who is who. Mohammedans have different caps, different kind of clothes; Hindus have different caps, different kind of clothes. It is not difficult.
I said, "You are just unnecessarily bothering."
He fell again. He kissed my feet this time really hard. He said, "I was suspecting while I was taking the shower... this man does not look like a Mohammedan. And I am relieved of a great difficulty; otherwise I would have repented my whole life."
I said, "You will have to repent. Can't you see my beard?"
He said, "What do you mean?"

I said, "Exactly what you understand. I am a Mohammedan."
The man rushed back to the bathroom and then he told the conductor, "Please change my room -- that man may disturb my whole night; he keeps changing his idea of who he is."
The conductor said, "But what do you have to do with him? Let him change his idea. You have your seat, you have your place reserved. There is no problem."
I came out. I said, "There is no problem, but this man thinks I am a Mohammedan."
The conductor said, "You think he is a Mohammedan? I know him!"
The man said, "Then there is no problem."
And I tortured him so much that finally he said, "Whoever you are, I am your disciple! I have dropped the idea of choosing between Hindu and Mohammedan. One thing is certain that you are SOMETHING!"
Just meditate, be aware.
Choices will disappear.
And a new kind of responsibility will arise which will not be imposed by the outside, which will be your own fragrance.

Question 3
BELOVED OSHO,
HOW CAN ENLIGHTENMENT BE CATCHING?

Just like a cold!
It is catching.

How does laughter catch? Why suddenly do you all start laughing together? Enlightenment happens just the same way.
Just wait, it is going to happen to you too!

Question 4
BELOVED OSHO,
WHAT IS SPIRITUAL BULLSHIT?

All bullshit is spiritual, and all spirituality is nothing but bullshit.
Okay?

From Death to Deathlessness

Chapter #28
Chapter title: Education is amoral
2 September 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
RECENTLY, IN A RADIO ADDRESS, PRESIDENT REAGAN URGED PARENTS TO GET INVOLVED IN THEIR CHILDREN'S EDUCATION BY INSISTING SCHOOLS TEACH ETHICS, MORALITY AND VALUES ALONG WITH THE THREE R'S. HE SAID, "TO ME, A VALUE-FREE EDUCATION IS A CONTRADICTION IN TERMS." ADDRESSING STUDENTS, REAGAN SAID, "YOU ARE NOT ONLY STUDYING FOR YOURSELF, BUT FOR YOUR

FAMILY, YOUR COMMUNITY, YOUR COUNTRY, AND YOUR GOD."
OSHO, IS THIS WHAT EDUCATION IS ALL ABOUT? WOULD YOU KINDLY SHARE WITH US YOUR VISION OF EDUCATION?

Ronald Reagan is not aware of what he is talking about. Education, to be authentic, must be value-free. It should not give you a certain kind of morality, ethics. It should not give you a belief in God and other similar lies.
Education's whole purpose is in the very word "education." The root meaning of the word "education" is: to draw out. Whatever is your potential, education is to help it come out of you, from the seed to the flowers. It is not the purpose of education to mold you into a certain pattern -- that's what Reagan is saying.
These words are vague. Let us start with "God", because everything else is dependent on the concept of God. If every educational system schools, colleges, universities teaches God, that means they don't teach you to think, they don't teach you to doubt, they don't teach you to experience. They teach you to believe in something you do not know.
If that is not hypocrisy, then what else can be hypocritical? Education cannot be concerned with God, because God is the biggest lie invented by the priests. Moreover, almost half of the world does not believe in God. Communists don't believe in God, Atheists don't believe in God, Buddhists don't believe in God, Jainas don't believe in God. It is almost half the population of the world. What are you going to do with these people?

Are you going to deprive them of education, just the way the scout leaders have expelled their best scout because he refused to sign a paper in which he was to declare that he believes in God?
He said, "I do not know. How can I believe?"
Just a fourteen-year-old child has more sense than Ronald Reagan. What he says has sincerity, authenticity:"I do not know, so how can I believe? Give me experience and you will not need to ask me to believe."
Rather than respecting him, rather than respecting his independence and freedom of thought, he was expelled.
Now, half of the world does not believe in God. What are you going to do with these people in your education system? Expel them? Then better be finished with all educational systems and just teach in your churches!
Nobody has ever been able to prove the existence of God. For thousands of years hundreds of theologians have been trying to find some way to prove God, but no proof has been found.
Education is the search for truth. I cannot start with any belief. Its basis has to be doubt.
Doubt is a tremendously powerful instrument of your intelligence. Doubt everything until you come to a point where doubt is no longer possible. The moment you experience, doubt falls by itself. Before that, to start with belief is to remain retarded.
Reagan is retarded, and he wants the whole humanity to remain retarded. I don't think his mental age is more than thirteen. And if he has any suspicion, he can come here: our therapists and psychologists can give him an exact,

accurate estimate of his mental age. Only a retarded person can talk in such a way.

So the first thing is, education has to free from any belief. And what kind of belief are you going to give? There are so many gods: the Christian God, the Hindu God, the Mohammedan God-and there is no way to decide which one is the right God. In fact, they are all just imaginations. When science comes to a truth, then all over the world the truth is the same. If water evaporates at a hundred degrees centigrade, it does not matter who is boiling it -- Hindu, Mohammedan, Christian; in England, in Germany, or Italy: it will evaporate exactly at a hundred degrees. That is something true.

But the Hindu God will look very strange to the Christians, the Christian God looks laughable to the Hindus, the Mohammedan God has his own uniqueness and the Jewish God is totally different. Which God are you going to teach? But Reagan's whole effort is to change this country from freedom, democracy, and reduce it to a Christian country... against the communists, a Christian land. He is trying in every way to propagate Christianity, which is one of the most primitive religions. In comparison to Buddhism it stands nowhere: a third-class religion.

And what values? Just the word "value" is meaningless. What values are you going to teach?

The first of all the values is freedom, which you are denying. You are forcing students to believe in God. There is no value higher than freedom.

What values are you going to teach them? Love? But how can a man who believes in a Christian God love the Jewish God, love the Jews who crucified Jesus? For two thousand

years Christians have been destroying Jews in every possible way., And the Mohammedan God has no similarity to the Christian God....

If you want to teach values, then teach freedom.

Teach how to think, how to think clearly, and how to come to your own decisions. Those decisions should not be imposed on you.

Reagan says, "A value-free education is almost a contradiction in terms. Education cannot be value-free."

Education itself is the ultimate value.

There is no need for other values to be taught.

To educate a person means to sharpen his intelligence, to make him more centered, to bring his potential to its flowering.

Remember, his potential has to be brought into flowering not Ronald Reagan's, not anybody else's. Every individual is so unique that you cannot mold all the individuals alike, make them similar. That will be the greatest destruction -- destruction of individuality.

Education itself is the value -- to give the person total freedom to inquire, to doubt; total freedom to grow according to his nature, not according to some pattern given by some prophet, messiah, savior.

Education means making an individual so strong that he does not need any God, that he does not need any church, that he does not need any prayer; he can stand on his own feet and he can find his own way.

Certainly education is devoted to the search for truth. And these are the real values: truth, freedom, authenticity, responsibility.

But politicians and priests go on changing the meanings of words. Reagan is saying, "They should be taught responsibility for the family, for the community, for the nation, for God." So that they are not to be responsible towards themselves; they have to be responsible towards everything else.

A person who is not responsible towards himself, how can he be responsible to anything else? He knows no art, no taste, no experience of responsibility. And to be responsible for oneself may not be necessarily to be responsible to the family. The family may be wrong. The family may be believing in all kinds of lies.

It does not mean necessarily to be responsible to the community, because the community is in a mess, almost insane.

It does not mean, it cannot mean to be responsible to the nation. This idiotic idea of responsibility to the nation has been the cause of dividing humanity. And the basic root of all the murders, wars, massacres in the whole of history: responsibility to your nation.

Responsibility has to be something bigger, not so small -- family, community, nation. Responsibility has to be towards yourself, and then it spreads towards the whole humanity. Then it goes on spreading and growing towards all life. Then still it goes on spreading, towards the whole existence. But first the basic seed has to be there.

They deny that. They don't talk about responsibility towards yourself, because that is dangerous. If Americans were responsible towards themselves they would have refused to kill innocent people in Vietnam. But they killed

poor innocent people. They had done no harm to you -- but responsibility to your nation...!

It is a very tricky game. Where is the nation? In the name of the nation, it is responsibility towards the politicians. So whatsoever the politicians say you have to follow it, you cannot question it. And who are your politicians?

Adolf Hitler teaches Germans to be responsible to the nation. If all the Germans were responsible towards themselves there would have been no second world war. They would have simply refused to kill innocent people: "Why? Why invade, why destroy? -- just for the glory of this madman, Adolf Hitler?" But they were never taught responsibility. They were taught, in the name of responsibility, something false: responsibility to the nation. And what is a nation? Just lines on the map. The earth remains undivided, humanity remains undivided. In fact the whole existence is an undivided, organic whole.

The sun is far away. It takes eight and a half minutes for the rays of the sun to reach to the earth. Light travels with a tremendous speed, so don't think eight and a half minutes is a small phenomenon. Light travels one hundred and eighty-six thousand miles per second. Multiply it by sixty -- that is one minute; Multiply it again by eight and a half, and you will know the distance.

But if the sun does not rise one day we will all be dead. Without the sun, neither man nor animals nor trees -- nothing can live. It is the sun that is the source of our life, warmth. We are not disconnected. And the sun makes no distinction, that he has to give more life to Christians and less life to the Jews.

Existence knows no divisions. We are continuously joined in invisible ways.
You are breathing -- just for a few minutes don't breathe, and you will know how difficult it is not to breathe. Breathing joins you with the atmosphere around you which is invisible. And breathing is needed by everybody -- it does not depend on your religion, on your nation.
In fact it depends on trees, because trees exhale oxygen and inhale carbon dioxide. You inhale oxygen and exhale carbon dioxide. That creates the balance. But foolish man has gone on cutting trees, not knowing that he is cutting his own life. Who is going to give him fresh oxygen? And who is going to take his carbon dioxide? -- because if the air around you is filled with carbon dioxide, you will be dead. Everything is related to every other thing.
A man who is alert, aware, intelligent, responsible towards himself, will find a tremendous responsibility towards the whole of life, towards the whole existence, because it is all contributing to you. Without it you are not going to live. But Reagan wants you to be responsible towards God who has not done anything. Even a tree is doing far more than your God.
Hindus are better because they worship trees. At least the trees go on giving you oxygen -- they deserve some respect from you -- and they take carbon dioxide. That's why when you burn a tree you get coal; that coal contains carbon dioxide.
Hindus look far more responsible. They worship rivers, they worship trees, because without water you cannot exist, without air you cannot exist. The rivers and the trees are giving you more than any God. In fact nobody knows what

His contribution is, what He has given to humanity. In fact He has always been against humanity -- if He is anywhere. He prohibited Adam and Eve from having the two most important things: wisdom and eternal life.

And this fellow, Ronald Reagan, is telling you to believe in this God who is not in favor of man becoming wise, who is not in favor of his coming to know the secrets of eternal life. Is this God your friend or your enemy?

No, no true education system has anything to do with God. And what values? What responsibility? There is only one responsibility -- that is towards ourselves. And out of that responsibility you will never act wrongly.

If your family is going to do something wrong, you will not be part of the family. You will tell them, "This is wrong, and I am going to fight against you." If your nation is going wrong, your responsibility will be that this should be stopped, immediately stopped.

Just two days ago, in Texas, they made homosexuality illegal, a crime. One million people in Texas are homosexual. Suddenly, within a day, one million people have become criminals. That law is not going to stop them, or change them. Law has never done anything like that. It has not been able to change any thief. It has not been able to change any criminal.

In fact, your jails are training grounds for criminals. When some amateur thief enters prison, there he finds master thieves, who ask him, "Why did you get caught?" He learns all the tricks, because the question is not of stealing, the question is of being caught. The crime is not that you stole, the crime is that you were caught. There are many thieves,

many murderers free in the society, because they are clever and cunning enough not to be caught.

One of my teachers used to be always the head examiner. He used to arrange the whole examination system in the school. He was the oldest, most experienced teacher, and certainly wise. He would come into the class and he would say, "Remember one thing: if you are copying from somebody else, or if you are hiding some book in your clothes, I have nothing against you -- unless you are caught. Copying from others, copying from books, notes, is perfectly okay, but don't be caught. So I'll give you two minutes to think. Within two minutes -- I will keep my eyes closed -- you can bring all your notes that you are hiding in your clothes, put them on the table. After two minutes, if you are caught your life is ruined."

And he would close his eyes and people would start bringing their notes -- "This man is strange, because he is saying it is not a crime to copy, the crime is to be caught. And he is warning you beforehand, because you cannot escape."

He said, "My whole life I have been the head examiner in this school, and I know every trick that you can manage -- and I will find it out. Two minutes of total freedom for you: I will not say anything, just put everything on the table. And when you leave the examination hall you can take your notes back home. After two minutes you will be in danger, constant danger. Nobody has been able up to now to escape without being caught."

He was right. He was saying the truth about the whole world of criminals. Crime is not a problem; the problem is

that you are an amateur, that you don't know how to do a certain crime, you get caught.

But in the prison there are experts who have been to prison many times, and each time they have learned more. There are master thieves who can teach you everything. The amateur, by the time he comes out of the prison, is no longer an amateur. Now he is perfectly educated and graduated from the jail, it will be difficult to catch him anymore.

In fact, thieves and other criminals by and by start feeling at home in the prison, more at ease. They really want to be caught for a few months; otherwise they are busy continuously no rest period, no holidays, no weekends. They want once in a while to be caught, sent to jail for one year or eight months. There they can rest, there they can refresh their education. It is a refresher course, they can meet masters.

I have heard: A man entered a prison cell in the darkness. He saw another figure sitting in the far corner. The man in the cell asked him, "How many years?"

He said, "They have really been tough with me. I have been imprisoned for twelve years."

That man from the corner said, "Then you keep your bed near the door, because I am here for my whole life. You will be going earlier than me, so why bother coming deep into the room? You just keep your bed by the door. Twelve years? I have been here for twenty years already! And you think they have been tough with you -- you are foolish. Rest for twelve years, learn more techniques. And I am here, I can tell you everything that is needed for a thief not to be caught."

What values are you going to give to your children in the schools? Are you going to make them murderers in the name of responsibility for the nation? Are you going to make them murderers as part of their duty towards their religion? No, these are not values to be taught. And politicians should not poke their noses in the educational system. Education has to be completely free from the state, from the government.

Education has to be devoted to freedom, to individuality. Education is the time when a person should learn silence, serenity, peace. These are the values. These are his responsibilities: he should learn sensitivity, aesthetics, the beauty of the sunrise and the sunset and the stars, the flowers, the people. He should learn how to be natural and not be diverted by any vested interest, from his nature -- that is his responsibility.

No priest should be allowed inside any educational institution, because whatever the priest says is going to be against you.

He will tell you that celibacy is great, that unless you are celibate you will not enter into the kingdom of God. And celibacy is absolutely unnatural. Through celibacy, they have turned the whole humanity into a perverted crowd.

If one million homosexuals are confirmed in a very, very orthodox and traditional state, Texas, what about the advanced states, more educated, more progressive, more contemporary?

Now, who are the politicians to decide? And this is a dangerous step, because the homosexuals will remain homosexuals, it is just that they will go underground. And whenever anything goes underground, it goes beyond your

control. Then those homosexuals are not going to be tested as to whether they have AIDS or not, and they will go on spreading AIDS.

But the politicians think they are fulfilling their duty and responsibility towards the country. This is not responsibility; it is an absolutely irresponsible act on the part of the politicians, the courts, the appeal courts. Whatever they have done in Texas is an indication of what is going to happen in every state. And that will endanger everybody's life.

You will never know who is a homosexual because nobody will admit that he is a homosexual. You will never know who is carrying AIDS -- and AIDS can be spread so easily: by kissing, by tears... perhaps they will discover even by perspiration. You shake hands with somebody who is perspiring and you get it. Any liquid flowing out of the body can carry the virus of AIDS.

This is not responsibility. This idea of making homosexuality illegal is a great irresponsible act.

And the most strange thing is that all this homosexuality is produced by Christians and other religions themselves. Just the other day I was informed that one very well-known bishop is going to be arrested because so many parents have reported that he has been having sexual relationships with small children. In fact it is very difficult for poor bishops, popes, not to be homosexual. You don't allow them to come closer to women.

And sending these priests to teach about God, about responsibilities towards religion, nation, family, is dangerous. These people may be carrying AIDS. All your priests have to be very carefully tested because most

probably they are all homosexuals -- they have no other way. They should be kept away from children as much as possible. But parents are taking their children to the priests, priests are going to the schools to teach religion; and these are dangerous people.

My idea of education is that it should help you get rid of all beliefs, because all beliefs are hindrances in your journey towards truth. You should be freed from Christianity, Judaism, Hinduism, Mohammedanism. By the time you come out of the university you should be simply a human being, responsible to yourself and to the whole universe. But Ronald Reagan would not like that, that you are responsible towards the whole universe, because the universe includes the Soviet Union too. The universe includes Hindus, Buddhists, Mohammedans.

No, to him the fundamentalist Christians are the only people who know the truth; everybody else is wrong. So when he talks about values, hidden behind the beautiful word "values" he wants every educational system to teach you the values that fundamentalist Christians think are right.

Certainly I don't think Ronald Reagan will teach vegetarianism. In his values, vegetarianism cannot be included. I don't think he will teach everybody that the cow is your mother and of course, the bull is your father. But if a Hindu priest teaches values, the cow is the mother. Then he will teach totally different things -- that cow dung is holy.... That's why I said yesterday, "All bullshit is spiritual." If cow dung is holy, then what about your father, the bull? Bullshit is holier. He is not going to teach the values that Mohammedans think are values. Mohammedans

say that each man has the right to have four wives. And the duty of the wife and the responsibility for the woman is simple: to go on producing children and keep your husband happy, satisfied sexually.

That is the whole religion for the woman... in a way simple. No other discipline, no other ritual -- just keep your husband sexually fulfilled and go on producing children, because God wants the whole world to become Mohammedan. And obviously a man with four wives will create more children than a man with only one wife. Mohammedans say that she can do these two things, then the woman automatically enters into paradise; nothing else has to be bothered about. But your husband is your master and you are a slave -- this is a Mohammedan value.

So what values is Ronald Reagan going to teach? -- because in America there are Mohammedans, there are Hindus, there are Jews, there are Christians, there are Buddhists. And there are my red people who don't believe in any religion, who don't believe in any God, who don't believe in any responsibility to any nation -- the Soviet Union included. Towards whom are they going to be responsible?

No, all these responsibilities are arbitrary. The only authentic responsibility is towards your own potential, your own intelligence and awareness -- and to act accordingly. Values have not to be imposed on you.

They should grow with your awareness, in you.

Education at least should be kept free from all kinds of criminals. And politicians are the worst criminals in the world. A man murders somebody, he is a criminal. And Adolf Hitler kills almost ten million people and he is not a

criminal. Alexander -- nobody knows how many people he killed, but he is "Alexander the Great." He is not a criminal. Your whole history is the history of great criminals! Small criminals -- somebody stealing a few dollars, somebody stealing your clothes, somebody stealing your car -- these are criminals. They will suffer indignities in the court, by the police, then in the jail. And your greatest criminals? -- their names will be remembered in history as great men.

My people cannot be responsible to any nation. We claim the whole earth as ours! And we claim nature as part of us, and we are part of nature. Our responsibility is to remain organically whole with nature.

And what are our values? Freedom is a value; doubt is a value; skepticism is a value; agnosticism is a value. I don't think Reagan will agree with any of these values. Who is going to decide the values?

To me there is nothing greater than doubt, because it can lead you to everything that is true. There is nothing more criminal than belief, because it is going to lead you into more and more lies. It will make you blind. All beliefs are blind. And to make people blind cannot be called a value; cannot be called education.

Education is tremendously valuable. It has to teach you respect for yourself -- which all the religions have destroyed. It has to teach you acceptance of yourself -- which all the religions have denied. It has to teach you love for yourself -- because a man who cannot love himself cannot love anybody else in the world. You have to start with yourself. If you are full of love for yourself, you can share it.

But all the religions are against self-love; they call it selfishness. They want you to love everybody else except yourself. To me, just the opposite is a value, because I know that a man who is not full of light within himself cannot share his light with others. He has none to share. This is the problem around the world.

Every partner in a couple is expecting the other to love him. The husband wants the wife to love him; the wife wants the husband to love her -- and both are unaware that they don't know the art of love, because they never loved themselves. They are going to quarrel, fight and destroy each other's life. I teach you clearly to be selfish.

It is natural to be selfish. And the miracle is, if you are really selfish, out of your selfishness there will be so much abundance of intelligence, love, respect, that you are bound to share it with others. Because the economics of the inner world is: the more you share, the more you have. Naturally, you want to share it more and more. Why only to Americans? Why not to the Canadians? Why not to the Brazilians? Why not to the whole world?

A small human heart is capable of filling the whole universe with love. But first it has to learn the art; and you have to begin with yourself.

Ronald Reagan is trying, in every way, somehow to impose Christianity on America. First, he wanted prayers to be introduced in the schools. The Supreme Court refused ; they ruled that prayer cannot be introduced because there are Jews, there are Mohammedans, there are different sects of Christians. What prayer? And on what grounds?

In fact, the Supreme Court itself is committing a crime by keeping the Bible inside the court for people to take the

oath. And the Bible is so ugly and so pornographic and so full of lies, that to take the oath on the Bible.... Then what is wrong with taking an oath on the magazine PLAYBOY? At least it is colorful, more sensitive to beauty. Before taking the oath you can at least look into it, and whatever is there that is true, you can take the oath on it. To keep the Bible in the court is against democracy, against freedom, against truth.

But even the Supreme Court could not manage to accept prayer for all educational institutions. Reagan was very much hoping that it would for the simple reason that a strange coincidence has happened.... The American Constitution functions in a different way than the constitution in any other country. In India, the Supreme Court judge reaches to the Supreme Court by seniority, by experience. From high courts to the Supreme Court, a very few people are able to reach. But in America, the constitution is such that the president appoints the Supreme Court judges.

The idea in the mind of those people who made the constitution was that there are nine Supreme Court judges. Once in a while one person will retire and the president can appoint one new person. And the appointment is for his whole life, till he retires, nobody will be able to pressurize him -- even the president cannot pressurize him. Once he is appointed, he is appointed. Until his resignation, retirement, nobody can put any pressure on him. This was a good idea, because in seniority there are possibilities of pressure.

In the Indian constitution, the prime minister or the president is to choose, because sometimes a few people are

equally senior. And they have also the power to choose someone who is not senior, but is more intelligent, more fair, more capable of being a Supreme Court judge. But that way you can pressurize people.

To avoid pressure from politicians, the American idea was good. But they had never conceived that there would be a time when five judges would retire at the same time. This could happen now, Reagan might appoint five judges of his own choice. Out of nine, five could be his people. That's why he was absolutely certain that whatever he wants now can be done; the Supreme Court will not disturb anything. But he forgot completely that those judges, once appointed, are no longer in any way indebted to him. And the Supreme Court proved its freedom; the Court rejected the president's idea of prayer.

Then he tried another thing -- that all Christian schools, colleges, universities, should be given the same financial support as is given to public institutions. The Supreme Court refused that too. But politicians are very cunning. He has found a way to bypass the Supreme Court.

The Supreme Court has decided that the government cannot give financial support to religious institutions, so now what is he doing? He is now proposing, "We will not give support to religious institutions, we will give money to the parents. And now it is their freedom to send their children to any school." You see the cunningness? The parent gets the money and he is free to send his children to a Catholic school. Finally the money reaches the Catholic school.

He has insulted the Supreme Court. He has found a way to do what he was not able to do directly; now he will do it indirectly. It is the duty of the Supreme Court to prevent

this. Financial support has to be given to the institutions, not to the parents, because who knows what the parents are going to do with that financial support?

There are so many Christian schools, colleges, universities... all the parents of those students will be getting support and the money will go to the religious institutions.

The Supreme Court has to see the point, that the president has betrayed the law of the country, has betrayed the constitution of the country.

And these people go on talking about God, values, responsibilities. They are the most irresponsible people. They are the most godless people -- because just to believe in God does not make you divine, holy.

I am reminded of a very beautiful statement of H.G. Wells. He was writing the history of the world, and during that writing he came upon Gautam Buddha, and he was in a difficulty. Gautam Buddha says there is no God. But H.G. Wells was a very sensitive, intelligent person; he could not call Gautam Buddha an atheist. So what did he say? He said, "Gautam Buddha is the most godless person, yet the most godly." That is true. If any man on this earth can be said to be godly, then that man has to be Gautam Buddha. But he never believed in God. You can be divine, you can have the quality of godliness, without having any God. And you can believe in God and you can do everything that is supposed to be done by the devil.

Politicians go on following the devil, and go on praying to God. Perhaps they need God to forgive them, because whatever they are doing is criminal. They need a God

absolutely; otherwise, who is going to forgive them? They follow the devil, and they pray to God -- a simple strategy.
My idea of education is very clear. All institutions should be free from politics, from religion. And religion should be allowed to have educational institutions, because they are destroying people's minds. Educational systems should be free from any pressure -- either from politics or from religion. They should have an autonomous, independent existence. They should decide themselves what has to be done so that every child who enters the world of education blossoms to his full potential. He is not to be molded, he is not to be ordered. He has to be awakened.
Prayer is not needed, but meditation is certainly needed. And meditation has nothing to do with religion. Meditation is simply a scientific method, exactly the same as science -- their areas are just different.
Science begins with doubt; meditation also begins with doubt. The method of science is observation of objects, the objective world; and the method of meditation is to observe the inside world. Science experiments with objects; meditation is the experience of your interiority, your subjectivity.
In fact science has two wings: one, moving into the outside universe; the other, moving into the inside consciousness. Meditation should be absolutely necessary in every educational system, because meditation is not Hindu, not Christian, not Buddhist. Meditation has nothing to do with any religion. It has nothing to do with any belief. Meditation does not require you to believe in God first, heaven and hell, Jesus Christ as the only begotten son. It needs no belief of any kind.

Meditation is an inquiry, a search, a pilgrimage towards your own center. And the person who knows himself cannot do anything wrong. That is an impossibility. The person who realizes himself needs no morality. Morality is needed by blind people.

Meditation gives you eyes to see. With your eyes, you cannot do anything immoral. It is just impossible. There is no question of choice -- to be moral or to be immoral. There is no question of choice.

My definition of morality is different than any definition that has ever been given. Christians have a certain morality which may not be acceptable to Buddhists. In Christian morality alcohol is not prohibited. In fact particularly on Christian holy days, you have to drink alcohol -- even Jesus Christ was doing that. Not only that, he was committing such a crime by turning water into alcohol. And you call it a miracle!

If somebody turns water into marijuana , will it be a miracle? And alcohol is far worse than any LSD or marijuana. I would have called it a miracle if Jesus had turned alcohol into water. That would be something moral. But he was drinking, his people were drinking. No Buddhist can accept alcohol as moral.

Jainas cannot eat in the night -- that is immoral. The whole world is immoral according to them. The most orthodox Jainas do not even drink water in the night. In a hot country like India, in the long nights of summer, it is torture: you feel so thirsty, but you have to wait for sunrise. What is morality? And who is going to decide it?

Jainas, Buddhists, brahmins -- all are vegetarian. To be a non-vegetarian is the worst crime that one can commit. You are eating meat, destroying life?

Who is going to decide morality? No, these definitions have not in any way come to a conclusion. But my definition is totally different.

My definition is: whatever you do out of your meditation is moral. And whatever you do in your spiritual sleep, unaware, is immoral. It may look moral to other people. You may be donating to a church, to a synagogue, and everybody will say it is moral. But I will not say it is moral unless your action comes out of awareness -- and awareness is a by-product of meditation.

Every student coming out of the university should be able to meditate. And that's enough; he needs no commandments, he needs no moralities. He will be free to act, and he will always act rightly. It is impossible for a meditative person to act wrongly.

It is as impossible as a man with eyes trying to get out through the wall. A man with eyes will get out through the door. And it is not even a question that he will stand and think, "Should I go through the door or through the wall?" But a man without eyes may try to go through the wall. And he is not committing a crime, he is simply blind. He need not be punished, he needs compassion.

Teach meditation to every student; teach meditation to every prisoner; teach meditation to every senator.

Make it a point that unless a man is fully aware, you are not going to choose him as your president or your prime minister. That should be his qualification. Only then can this world become a beautiful garden of human values, can

it become full of the fragrance of life. And to me, that is godliness.

Question 2
BELOVED OSHO,
MY MOTHER COMPARES YOU TO A ROCK STAR, AND ALSO WANTS TO KNOW WHAT IS THE DIFFERENCE BETWEEN YOU RAISING YOUR HANDS AND ALL OF US GOING BANANAS, AND THE POLACK POPE RAISING HIS HANDS AND MILLIONS OF CATHOLICS RESPONDING IN SIMILAR FASHION.

This is really great!
I am a poor, ordinary man, and you are calling me a rock star. Thank you for the compliment!
As far as Catholics are concerned and the polack pope, the Catholics don't go bananas, because they are already. They are born bananas.
Yes, my people go bananas. They can, because they are not bananas. And once in a while to go bananas is beautiful, relaxing, rejoicing.
Nothing is wrong in going bananas, but to be born a banana -- that is ugly. Then you don't have even the freedom once in a while to go bananas; you are just a slave.
So please remember, when the polack pope raises his hands, those bananas are not going bananas: they are bananas!
When I raise my hands, my people go bananas. And until they go bananas I don't leave the stage!
Okay?

From Death to Deathlessness

Chapter #29

Chapter title: Judgement Day - a very stupid idea
3 September 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
THE SCIENTISTS WENT INTO SPACE AND REACHED DIFFERENT PLANETS, BUT THEY ARE NOT YET ABLE TO LOCATE HEAVEN AND HELL. COULD YOU TELL ME, WHERE IS HEAVEN AND WHERE IS HELL?

They will never locate heaven and hell anywhere. They are fictions, lies told to humanity to keep it enslaved, to console it in its suffering and torture, to prevent it from any revolution that could change the whole scene on the earth. But in a certain sense, those words are significant. They are usable but only for your psychology, not for your geography.
And you know perfectly well where they are.
Everybody knows moments when he is in hell and moments when he is in heaven. These are states of the mind. Most of the time you are in hell. Once in a while, on the weekend, perhaps you have a little bit of heaven too. That little bit of heaven is dangerous. It keeps you in hell, hoping for that little bit of heaven: "Tomorrow it will be coming. So it is only a question of somehow passing today, and just waiting patiently for tomorrow."

Hell is the state of the mind in turmoil, in neurosis, in psychosis -- split, in schizophrenia; a chaos, feeling no meaning, no purpose, and darkness all around. There are moments -- you are perfectly acquainted with them: those moments are hell. It is not a reality outside you, it is what you create inside you.

And in the same way, sometimes just tired of the hell -- continuous suffering, torture, you cannot take it anymore -- you relax for a moment. And a little breeze, a little coolness -- you have a glimpse of heaven: in your love, in your friendship, in watching a sunrise, a sunset, or in just looking at the immensity of the universe, the stars. If you can see beauty, if you can be sensitive to the delicate music of existence, you will have a few moments here and there, scattered, which you can call heaven.

But this is not what the religions have been telling you. They say there is heaven above your heads, far away in the clouds, and a hell below you, far below.

There is a problem.... In India, the hell used to be here in Oregon, deep down. If you go on digging a hole from India, it is going to end up in Oregon -- that's how I ended up here. Just trying to dig a hole, suddenly I found myself in this desert. And for the Oregonians India is hell, because it is below them.

The earth is round! What is above your head? Heaven, if it existed, or hell, if it existed, would be in constant trouble, because your head is continuously moving with the earth. They would go crazy! Hell would be trying to remain below your feet; heaven would be trying to remain above your head. And the earth is revolving on its own center; not only that, it is also going around the sun.

No such heaven, no such hell exist.
Yuri Gagarin, the first man who went closest to the moon, who had the first close look and circled around the moon, the first question he was asked in Soviet Russia was, "Did you see God there?"
He said, "I did not see anybody." So in Moscow they have a planetarium. In golden letters on the gate of the planetarium is written, "There is no God. Yuri Gagarin has looked and He has not been found."
You can go to the farthest stars -- one day man will go, but he will not find God. And you will not find anywhere heaven and hell; they have never been there.
Religions have been playing upon your greed, your fear, your tremendous need for protection.
Man is in a very precarious condition. All kinds of fear -- and particularly the fear of death, sickness, disease, old age -- and they go on increasing. It is not only man that is evolving; diseases go on evolving side by side. The fear of poverty, the fear of dying hungry in a street, the fear that perhaps nobody needs you -- that you are just accidental, that if you are gone nobody will ever miss you.... There are layers and layers of fear in your psychology.
The priests became aware of your fear very early, in the very beginning times of humanity. They were the first psychoanalysts. And your fear can be exploited, you just have to be convinced that if you do certain things you need not fear. If you do certain other things, then certainly you will fall into even deeper and darker spaces, into hellfire.
The earth is only a place where you have to prove whether you are worthy of enjoying heaven, or you deserve hell.

They exploited your greed. Who does not want to enjoy? Who does not want to live forever? Who does not want no sickness, no old age, to be always young, fresh? They created a heaven for your greed; it is the projection of your greed. And hell is the projection of your fear.

Naturally, someone has to be in the seat of judgment; otherwise, who is going to decide where to send you? Without a judge there will be difficulties: the stronger people, although they have committed every kind of crime, may enter into heaven; simple people who have never committed any crime will have to go to hell. No, somebody has to be there with omnipotent, omniscient, omnipresent powers; somebody who can see all, who can be present everywhere, who knows all, who can do everything. An absolutely powerful God is needed to decide.

And it seems to be logical. If there is going to be something like a hell and a heaven, then somebody has to be decisive, and somebody has to force you to go to the right place. So they created God. Out of your fear and greed you accepted heaven and hell, and then you had to accept God.

In every culture, in every society, in every civilization, it is not the same God -- obviously, because their psychologies differ. Their minds are conditioned differently, so their projections differ. There is a question here about the Mormons: they believe in a material God, and they also believe that God created the world out of preexisting material. Who created that material?

When you create a fiction you create many problems. If nobody asks any questions it is okay, but if somebody starts asking questions, your fiction is going to be exposed. So there are religions who believe that before God nothing

existed, God created everything. Now the question arises, from where? Just out of nothing?

And if he could create out of nothing this whole universe, why did he wait so long? Christians say only four thousand and four years before Jesus Christ he created the world. So what was that dodo doing all the time for eternity? Just sitting in his rocking chair? But there is no mention of a rocking chair in any holy scripture. He must have been doing something.

Any fiction will create problems. To avoid that, Mormons say God created the world from preexisting material so he is not producing the world out of nothing. But they forget that you can patch up your fiction from one side; the hole will appear on another side. From where did this preexisting matter come? Who created it? There must be another God, bigger. But it will lead you into an infinite regress. That bigger God will also create the world and your first God out of preexisting material. Who created that? Now you will be simply going into stupidity.

The Mormons are strange people -- nice, intelligent, and still believing in such stupid things! The leader of the Mormons had seven or eight wives. If God is the creator of this whole world, at least the leader of the Mormons can create a little world out of eight wives -- a big family. And that was their idea, that if all the Mormons marry many women, then sooner or later Mormons will be ruling over the world: just go on creating children.

But a strange idea, that God is a material thing.... This does not solve anything, it creates more problems. Other religions have the problem that God is a spiritual being and

he creates the world -- but the problem is: a spiritual being, from where does he get all this matter?

He is spiritual, just pure spirit. He cannot take out from himself any matter, but he cannot take it out from anywhere else, because that will mean the matter was already in existence. To avoid the difficulty Mormons believe God is a material thing, and now they fall into a bigger ditch: a material thing can create other material things?

Matter cannot create matter. And matter cannot be worshipped either. Matter cannot be prayed to. What is the difference between the matter you walk upon and the matter that God is? To avoid one difficulty, they fell into another difficulty.

The other religions who think God is a spiritual being and the world is material have created a split in existence; it is not one, it is two. And that split is the cause of all human schizophrenia and suffering. Because they believed God is separate and the world is separate, naturally that separation goes down, back to your life.

Your body is separate, your soul is separate; and you have to fight the body, destroy the body, torture the body, so that you can become a saint. The soul has to be freed from the body and bodily desires, bodily instincts.

It you look at the history of all the religions you will simply think, "Is this a history of religions, or mad people?"

There has been a Christian sect -- it still exists -- whose basic prayer is to beat themselves early in the morning as much as they can, till the blood starts coming out of their body -- because the body is the enemy. It is the matter that is preventing them from becoming totally spiritual.

It is the body who asks for food, asks for sex, asks for a thousand and one things; and because of these desires they cannot reach desirelessness. This body has to be beaten and put right. Anybody who beats himself better than others becomes a saint, obviously -- he is better in beating his body, he has more soul. He is becoming victorious over the body.

In Russia before the revolution, there was a Christian sect which used to cut off their genitals, because these are the troublemakers. But they could not see a single, simple point -- that by cutting off the genitals you will not be able to get rid of your sexual mind. The real sex center exists in the mind; the genitals are only extensions of that center. Even without genitals, you will go on thinking about sex -- perhaps more than ever.

But by cutting off their genitals, they became spiritual! Of course the women were not going to be left behind; they started cutting off their tits. These people were thought to be very great religious people -- they were worshipped. They should be put into mental asylums. But the whole idea arises from the division of God and the world.

There is no God, so don't be afraid of the judgment day. There is never going to be any judgment day. And anyway, in twenty-four hours, just think -- even if your God is absolutely powerful -- how many millions of people who have lived for millennia will be gathered on one judgment day in one court? And half of them will be women, who don't care about the court or anything; they will go yakketty-yak, yakketty-yak.... An immeasurable crowd shouting for judgment!

I don't think it is manageable just in twenty-four hours to decide who is going where. Judgment day -- the very idea is stupid. There will be so many files on everybody that it will take eternity for God to sort out the files. According to many religions you don't have only one life, you have millions of lives -- transmigration of life. And each life -- even if you think moderately it is seventy years -- will have loads of files about your actions, because even the smallest action has to be counted.

According to Jainism, if you kill an ant it is recorded. Jaina monks use a mask on their nose, like the doctors do in the hospitals, because from the nose comes hot air and that hot air kills very small living beings in the air. With each breath you are killing almost one million living beings. Everything has to be counted. Even while sleeping you are committing sins.

And Jainism goes to the very logical end. It says whether you commit a sin really or you only dream about it, it makes no difference. As far as your record is concerned, it will be recorded.

Thoughts are the origin of things. If you have an idea of murder, you may not get the opportunity to materialize it, but the very idea of murder in your dream shows your mind. You are a murderer. Now, making love in your dream with somebody else's wife, which almost everybody is doing.... You don't allow it in the daytime, so the poor human mind has found a substitute. In the daytime the neighbor is sitting there with his gun, but in the night you have absolute freedom to make love to Cleopatra or anybody, even the queen of England. Even God cannot save her! In your dream, nobody can save her.

In Egypt there was one king who commanded his people, "Anybody coming into my dream will be immediately beheaded. I want silent sleep and I don't want to be disturbed." You cannot go even into his dream -- and you are not going! You have nothing to do with him, it is his dream!

But many people were beheaded because once in a while somebody would show up. Most of them were women -- neighbors' women. Most of them were his own court people, because you see in your dream people with whom you are in some way acquainted. Some work is incomplete; the dream completes it.

The dream is a tremendous help to you. For example, your bladder is full in the night and you are asleep. Now if you become aware of the bladder, you will have to go to the bathroom and your sleep will be disturbed. The dream is very protective -- you start dreaming that you are going to the bathroom. There is no need to go anywhere, there is no need to disturb the sleep. You simply dream you are going into the bathroom and you are relaxed. The dream saved you. The disturbance in the sleep is not allowed; the dream has created a buffer.

Every dream is your dream -- nobody else is responsible for it. But there are idiots of all kinds. That king killed many people. And people were at a loss -- what to do? Everybody was afraid, because if somehow he appears in the king's dream, his life is finished. People stopped going any place where he could see their face, because perhaps he may remember the face in his dream and that is the end of their life.

Man has been in many ways repressed.

The body has to be repressed... in fact that's why you have dreams, because you are repressing so many desires which pop up in your dreams. If you were living your life totally and fully, without any repression, you wouldn't have any dreams. One beautiful woman journalist was just asking me, "I have heard you don't have dreams."

I said, "Certainly, I don't have dreams. For example, I love you. You can be my girlfriend."

She was shocked! She could not believe it! She enjoyed it too. She said, "But why are you saying it?"

I said, "That's why I don't have any dreams. It came to me to say it, so I said it; it is finished. You need not trouble yourself to come into my dream. But if I don't say it to you now, then you would have to come into my dream, and THEN I would say it to you.

"It is simply finished. I have said it, you have heard, you have enjoyed. You have giggled. You will never have such an interview again in your whole life! I just do the thing that I want to do, without thinking of any consequences. That's why I don't have dreams. Do you want to question me more about it?"

She said, "No!" -- because this man seems to be crazy. He may start making love to me, right now, here, before the television camera! If he can say it, he can do it too! It is better to change the subject.

If you are living your life consciously, alertly, not repressing, not being against your body, you will have a tremendous silence. In your night there will be no disturbance -- no dreams, just silent sleep. And in your day you will have a very cool feeling surrounding you -- no

thoughts, no traffic of thoughts which keeps your head hot the whole day.

Somebody was asking me, "In India you never used to have a cap. Why have you started wearing strange caps here?"

I said to him the reason was that in India I had to keep my head open so thoughts could go out. Now I don't have any thoughts! I have to prevent other people's thoughts entering me, because they are all throwing their thoughts. I don't see anybody having a cap here! It is dangerous among so many people throwing thoughts at you. I need a shelter, and the shelter has to be thick!

Thoughts are very cunning -- just a small loophole and they will enter. With much difficulty I have been able to throw my thoughts; now I don't want anybody's burden, anybody's rubbish thrown on my head.

The religions have not been beneficial to humanity. They have been committing very basic crimes, and this is one of the basic roles: to make man feel split, to make him feel his body is wrong and his soul is right.

The division is false -- you are one.

Your body, your consciousness, are different only in words, in dictionaries -- but not in existence. Neither can your soul live without your body, nor can your body live without your soul. They are one, interwoven.

And from there you can understand that there is no God as a creator separate from creation. Creativity itself is divine. Creativity itself is godliness. Once you remove God, you remove all split, all schizophrenia. And strangely enough, if you are not split you will not suffer hell. Fighting with yourself, you are destroying your life, hence you are

miserable. Not fighting with your life but enjoying it, relishing it, you will be in heaven.
First, send God into nothingness forever.
He is not needed at all.
He has done enough harm. And it is only a word, it does not mean anything. And with God disappear heaven and hell; and you start living a natural, beautiful, authentic, sincere life. No religion is needed.
Medicine is needed if you are sick. The doctors will die from starvation if nobody falls sick. The doctor's profession is a very contradictory profession. He helps people to come out of sickness, knowing perfectly well he is destroying his own business. That's why poor people get healthy quickly; they are not much of a business. Rich people... the doctor helps the process linger on.
I have heard about a doctor who sent his son to medical college. The son came back, and the old man said, "Now that you are a doctor, I can retire. I am really tired" -- because the doctor's profession is such; in the middle of the night he may be called, in the cold night with snow falling, he will be called, and he has to go. Day and night, twenty-four hours he is on duty.
"So I am really tired. You have come, now you take charge of the clinic."
The boy was very happy. After three, four days the father asked him, "How are things going?"
He said, "Really great. The woman that you could not cure for thirty years, I have cured in three days."
The father said, "My God, that was our basic income! That woman I have been keeping sick for thirty years. She has so much money, she can afford to remain sick for three

hundred years. You idiot -- you cured her! All your education has come from her sickness. Who do you think was sending you money to study in a medical college? It was that woman. If this is the way you are going to behave with my patients, perhaps you should retire; I will do my work. You will destroy the whole business."

The boy can be forgiven -- he was not yet aware of the profession. He had just acquired the medical knowledge, but he was not aware that there is a business side to it. He said, "I can understand. Now I know why you were sending me so much money."

His father said, "It was all coming from that woman, and that woman could afford it, there was no problem -- I just had to keep her sick."

The religious priests depend on your fear, on your greed. They create hell and heaven; they create a god and they become the mediators. Anything you want to send to God, you cannot send directly. You don't even know the address, or the phone number.

The Mormons believe that their president has a direct phone connection with God and whatever he says is God's order.

I came to know about this when this city was incorporated legally by a panel of three judges in Wasco County. Two judges were favorable. They were the majority; naturally the city was incorporated. Out of the two, one was a very nice old man -- but he was a Mormon. And God immediately informed the president of the Mormons that this fellow has to be sent to Nigeria to spread the message of the Mormons.

Certainly this message was from the White House. What does God have to do with this poor man in Wasco County, and how will he know?... In this big world he chooses immediately this Mormon! Strange choice, at a strange time....

Because the politicians should not pressurize him -- he is a sincere man -- they sent him for one year to Nigeria. And of course they appointed another judge, who was appointed only because he is against me and my people. Now the majority is against us, so for two years the city remained legal -- and suddenly after two years it became illegal.

We have not committed any illegal act. In fact, this is the only place where no illegal acts are being committed: no rape, no prostitution, no stealing, no murder, no suicide. And this is our fault, that we are not committing any illegalities. And in New York, every moment a crime is committed. But New York is a legal city; we are illegal.

In four years not a single illegal act -- this is a record. No other city in the whole world can say that in four years not a single illegal act has happened there.

We don't have a prison. The police, which belong to the Oregon state -- we call it the peace force, because to us the word "police" seems to be dirty -- they are getting tired, holding their guns the whole day. Nothing happens. And I am afraid if someday something happens, by that time they may have forgotten how to use their guns!

This man is educated, a gentleman in every way, but the religious stupidity is still there inside. He went to Nigeria. I sent him a message, "This is very strange, that you have been chosen especially, so suddenly. God has never shown any interest in you before, and there are so many Mormons.

You are not a priest, you are not an orator either. What word are you going to spread there? Some priest should be sent, somebody who can speak should be sent. And why Nigeria? In this whole world, only Nigeria needs the word of Mormons to be spread?"

Perhaps the White House was hoping -- because Nigeria is the only country that has cannibals.... It was an absolutely considered phenomenon to send him to Nigeria. Why not India? The whole world is there... but he is sent particularly to Nigeria where he will be facing.... Poor man, he is not very strong, old -- those cannibals may finish him!

That must have been the idea, so that he does not come back again, because he has a respectability in the country; if he stands again for judge, he will be chosen. But somehow he has managed not to go near the cannibals. They have their camp -- nobody goes there. Once in a while a Christian priest is caught. When one Christian priest was caught and they tied him to a tree and started making a big fire, he said, "What are you doing?"

They said, "We are going to cook you."

He was at a loss -- what to do now? -- he has come to spread the message. Still, he said, "Whatsoever time is left... while they prepare the fire, and bring big pots and oil, I should do my work. I should spread the word as much as I can in this small time."

He asked the cannibals, "Have you ever tasted religion? Christianity?"

They said, "No, you are going to be our first taste. We will taste Christianity within one hour, don't be worried!"

This poor judge somehow remained hanging around the cities where there are no cannibals. Cannibals are

decreasing in number because they go on eating their own people. If they don't find anybody else, what else to do? At the beginning of this century there were two thousand cannibals in Nigeria. Now there are only three hundred, and every day their number goes on decreasing.
Religion has exploited people tremendously. Man has to free himself from all this exploitation. But that is possible only if you destroy the fiction of God, heaven and hell. Life is enough, more than enough. This universe is autonomous, it needs no creation. And this universe is totally one, it needs no division. And you have to live an undivided life; then you will know what paradise is.

Question 2
BELOVED OSHO
MY FATHER IS HERE TO VISIT, AND HE IS ENJOYING THE COMMUNE VERY MUCH. HOWEVER, HE FEELS THAT WE ARE TOTALLY DEPENDENT ON YOU, AND THAT YOU ARE DEPENDENT ON US. PLEASE COMMENT.

Your father is really enjoying, it seems, because whatever he is saying is absolutely right. He just has to learn a little bit of my language.
Dependence, independence -- both are fictions. Interdependence is the reality.
And it is not only that you and I are interdependent, the whole existence is interdependent. If you don't breathe for a few minutes you are gone. That means you were somehow connected with the atmosphere around you, the air. If you don't eat food, how long can you stay alive? If you don't

drink water.... But will your father say that he is dependent on water, he is dependent on air, oxygen, he is dependent on the sun, the sunrise?

And the other way is also the same. It is difficult to prove because science has not yet been able to discover the proof but it is assumed that if the sun gives energy to us, it must be getting some energy from us. Otherwise, this business cannot go on forever. There must be some mutual transfer of energy.

And we know it about trees -- there is a continuous transfer of energy. They give you oxygen, you give them carbon dioxide. But will your father say he is dependent on trees and trees are dependent on him? The word "dependent" seems to be not right, because there is nothing which is independent -- not for a single moment!

Existence is an organic unity. So either call it interdependent.... But if you would like me to give you a word, I will call it organic unity, because that word "interdependence" somehow carries the word "dependence" and all the wrong associations with it. It is an organic unity. Certainly my commune is an organic unity. We are all one, so the question of dependence or independence does not arise at all. But if he is attached so much to those words, he can call it interdependence.

But he should remember that God is also dependent on the world, because without creation how will he be the creator? And the pope is dependent on Catholics -- without the Catholics he will have to go back to Poland and be what actually he is!

Can you give me a single example of anybody, anything, which is independent? It is not possible. We are all one life,

different expressions of one life -- just like sea waves. They all look different -- some are higher, tidal waves; some are slower, smaller -- but they are all one in the ocean. Their expressions, their personalities may be different, but their being is part of the whole.

So I support your father, he is perfectly right. But he should remember this truth does not apply only to this commune, this truth applies to the whole existence. And we are an existential commune.

Certainly I cannot be here without you, because then I will think, "What the hell am I doing here?" And the same is true about you. Without me, the same question will arise in you.

In fact your father is also dependent. What the hell is he doing here? -- dependent on his son! And because his son is in the commune, he has to come to the commune. And now he is enjoying the commune. If he is really enjoying, and if he is sincere... then be part of the commune, show it! Otherwise the commune will drive you nuts in your dreams.

His understanding is correct. And a man of such a correct understanding need not be an outsider here. So, help your father so he can be part of this beautiful phenomenon. Then he need not come to visit you, he can be here. And then he will find that not only his son is worth visiting, every sannyasin is worth visiting, because every sannyasin has some unique expression.

Why remain attached to small things -- "my son", "my father"? In this commune we have lost all small attachments. It may be difficult for you because your wife

may be at home, and you may be afraid of her; she must be preparing hell for you. Don't go!
You have come to the right place accidentally. But you are a man of understanding, so it is perfectly good to get lost in the orange people. Just become red, then even your wife will not be able to find you out.
It is better to be red than to be dead!
I mean: d-a-d, dad!

Question 3
BELOVED OSHO,
A WELL-KNOWN STORY TOLD IN THE VATICAN SAYS THAT IF JESUS CAME BACK HE WOULD NOT BE CRUCIFIED AGAIN, BUT, AT THE MAXIMUM, BE PUT IN JAIL FOR HIS WHOLE LIFE. ACCORDING TO THE CARDINALS THIS IS PROOF THAT HUMANITY IS NO LONGER BARBARIAN. CAN THIS NEW FACT OPEN YOUR VISION ON HUMANITY AND ITS EVOLUTION?

In the first place, Jesus will be by this time so old that I don't think it is possible for him to have another coming. Even the first coming will be difficult! Second time coming...? Impossible!
The story that is around there in the Vatican is in a way true. And that's why he had promised his disciples, "I will be coming soon." Now, you cannot stretch the word "soon" for two thousand years. Maybe one hour, two hours, one day, one week -- but you cannot stretch it for two thousand years. What happened to his promise?

As far as I can see, although he was not very learned -- he was illiterate -- he was a man of a certain intelligence. Why should he come here?

What did you do to him when he had come for the first time? You crucified him. That was the reward. It is enough. And now you are saying that if he comes this time -- which is absolutely improbable -- you will put him in jail for his whole life, to prove to him that humanity is no longer barbarian.

But being crucified finishes within a few hours. Keeping him his whole life in prison will prove you more barbarous. That is a long torture.

My suggestion is use an electric chair. That will really prove you are no longer barbarian, you are no longer primitive; you are scientific, technological, in every way evolved. Use an electric chair, comfortable -- and within a second, not even knowing when he is gone, he will be gone.

But this will not prove that you are civilized. What method you use in killing him does not matter, that only proves methods of killing have improved; but the killer is the same.

Two thousand years ago, rabbis had killed him; now cardinals and popes will kill him -- they are the same people, just the name is different. The rabbi and the cardinal are not different people -- they are both priests!

In Dostoevsky's masterpiece, BROTHERS KARAMAZOV, he has a beautiful story about Jesus coming back to the earth one day. Of course he had chosen Sunday, because on the other six days who will take care of him? Who will bother about him? Sunday... and he had

chosen the right place -- in the center of the town, before the church.

People were coming out of the church after the sermon in the morning, and Jesus was standing there on a platform under a tree, waiting to see whether they recognize him or not. The crowd gathered. They said, "He looks like Jesus Christ. What a strange coincidence! Certainly he is a hippie, but he looks exactly like Jesus Christ."

Listening to this, that they are thinking he is a hippie, Jesus said, "No, I am not a hippie. You are my people. You worship me in the church, you have my statue on the cross. You can't recognize me?"

The people were in shock, looking at each other. What to do? They said, "As far as we are concerned, it does not matter whether you are a hippie or Jesus Christ. One thing you should do quickly -- because the bishop is coming out; if he sees you, you will be in trouble -- you escape as fast as you can!"

Jesus could not believe it! He said, "Wait! You are ignorant people, you don't understand. You don't recognize me, but my bishop -- who has been teaching my teachings his whole life, kneeling down before my statue, praying to me every day -- certainly he will recognize me."

The bishop came, the crowd gave way. The bishop came near, looked from up to down, from down to up, and thought, "Looks exactly like Jesus Christ. A great actor!" And he said, "You get down from the platform! You get down immediately!"

Jesus said, "Don't you recognize me?"

He said, "I have recognized you. You get down!" And he told a few people in the crowd, "Catch hold of him and take him inside the church, and lock him up there."
Jesus said, "What are you doing? You must be joking! The people who crucified me of course were not my people. The rabbis of course were not my followers, but you are my follower...."
He said, "You keep quiet! You simply do what you are being told to do."
And Jesus was locked in a small cabin, dark, dismal. He could not believe what was happening. "These people go on praying, `When are you coming?' Now I have come -- and this is the treatment you give to the founder of your religion?"
The whole day, hungry, thirsty, he waited. In the middle of the night somebody opened the door. The bishop entered, put a candle on the windowsill, fell at the feet of Jesus Christ and said, "I had recognized you, but I cannot recognize you in front of people. You will destroy our whole business. With great difficulty we have established the firm! It took us tremendous labor, fights, bloodshed, wars; finally, somehow we have managed the church. And you should be proud of us, that we are the biggest religion in the whole world. The largest number of people belong to your religion.
"But I cannot accept you, recognize you, in front of the crowd for the simple reason that people of your type are always rebellious, dangerous. It is good when you are dead, but it is not good when you are alive! You will disrupt everything, you will destroy everything!

"You were saying to the people, `Blessed are the poor.' Now the Vatican is the richest place in the whole world. The pope rules over the greatest kingdom anybody can rule -- immense power, immense riches. You will disturb things; we cannot allow it to happen.

"You need not come, we are taking care of your business perfectly well. So you have to decide: either you get out and get lost -- with due respect -- or we will have to crucify you again tomorrow morning, because there is no other way to deal with you. When you are dead, we worship you; when you are alive, we crucify you."

I can understand. That's what they have been doing with me. Many attempts have been made on my life; twice I have been poisoned. The last attempt was made before ten thousand sannyasins. Just like this morning, it was a beautiful morning, ten thousand sannyasins listening in utter silence.

The police got the message from some anonymous source that somebody is going to assault me, so the police officers reached in time. Twenty topmost police officers were present, ten thousand eyewitnesses, and the man threw the knife at me. The police caught him.

We did not get involved in it at all because it was a police case. The police themselves had caught him red-handed, making an effort to kill me. Still, the man was freed -- respectfully. The court said, "There has been no such thing...."

Ten thousand eyewitnesses can be disbelieved because they are my people, but twenty topmost police officers? They had caught the man, we had nothing to do with it. They all

told the court that this man had made an attempt on my life, but the court dismissed the case.
The magistrate must have felt guilty, seeing the whole thing. It was absolutely certain -- his own police officers were saying it, and ten thousand witnesses were there. The knife was there that the man had thrown. On the knife you could have found his fingerprints -- but nothing was done. No witness was called. The case was dismissed.
The magistrate must have felt guilty.
Through a common friend he informed me, "Please forgive me. There is so much political pressure and so much religious pressure on me, because that man belongs to a fanatic Hindu group and he has immense political power. "I am a poor man, and my promotion is due. If I do anything against him my promotion will be postponed forever. And they will send me to the ugliest, dirtiest place they can possibly find."
In India you can find everything. There is a place, Cherapunji, where it rains five hundred inches in a year. You cannot get out of the house-it is always raining! Five hundred inches -- that is the record in the whole world! Nowhere else does it rain so much. It simply rains the whole year! Nothing can be done. And whenever they want to punish somebody, they send him to Cherapunji.
So he asked my forgiveness. I told the intermediary, "Tell him, don't feel guilty. I can understand -- even without his saying -- that the man who has tried to kill me has the support of the politicians, of the religious leaders. And don't lose your promotion -- I have not lost my life! Don't be worried, you just get your promotion, get a better salary.

"And as far as I am concerned, it does not matter whether I am killed or not. I have lived my live. I have enjoyed each moment of it, I have relished everything. I have never repressed any desire. What more can tomorrow bring me? There is no promotion for me.

"I have experienced the ultimate; now, nothing more can happen. So life or death, both have become the same. And one day anyway I will have to die. This is far better."

Ninety-nine percent of people die on their beds. That is the most dangerous place -- just looked at mathematically, a simple calculation. Never sleep on the bed! Sleep on the ground. Ninety-nine percent of people have died on the bed -- don't take the risk. But wherever you sleep, you will die -- death is certain from the very moment one is born.

And in fact, I am a nonserious man. I would love the drama -- somebody killing me.

So I will say to the pope and the cardinals, don't be worried. Give Jesus a good, beautiful electric chair. Last time it was a little hard: he had to carry his own cross. And the cross must have been very heavy... because he was a carpenter's son, his whole life he had been carrying big logs to his father's shop; and he was a young man -- thirty-three years old, in the prime of life. The cross must have been really heavy, because he fell three times on the ground before he reached the place where he was going to be crucified. The weight forced him to fall down on the ground three times. Now, don't be so cruel to him.

In the first place, that experience is enough! He is not going to come. But in old age people become senile. Two thousand years old, he may have become senile and forgotten what has happened two thousand years before,

and may come again. This time, give him a little more comfortable a death.

You will give him death, that much is certain, because either he can live or you can live -- both cannot live together.

You may be reading the Bible, but everything you have been doing is against the Bible! And he will not tolerate it. He is not a very peaceful man; he is very angry, arrogant, easily excited.

He has done everything the last time he was here. He had thrown -- when he was only thirteen years of age -- all money changers out of the temple of Jerusalem; overturned their tables, their monies, and threw them out. And he was only thirteen!

He said to them, "I have come here to clean the house of my father." The rabbis could not prevent him, they were standing there in shock: what was he doing? But whatever he was doing was according to the scripture.

The rabbis could not forgive this man. Whatever he was doing was according to scripture, and sooner or later people would start asking them questions. And he was going to destroy the whole temple, because the whole temple depended on the money that came to it from poor people. He had to be finished.

Jesus was not a pacifist; otherwise he could not do such a thing. And he used to get angry very easily. He cursed a fig tree! Even the angriest man, even a madman like Adolf Hitler would not do such a stupid thing -- cursing a fig tree because he and his disciples are hungry and the fig tree has not offered figs to them. And you have to know one thing

more: it was not the season for figs. It was no fault of the poor tree.
So if Jesus comes, help him. Give him good champagne, which he loved. And let him sit on an electric chair so that he knows how much, technologically, man has evolved.
As far as man is concerned, there has been no evolution for thousands of years. We are stuck. And the people who are stopping the evolution of man are the priests and the politicians and the educationists.
My effort here is to free you from this triangle: the priest, the politician, the professor -- these three P's.
Finish them before they finish you.
Finish them before they finish the whole humanity.
If we can get rid of these three P's, humanity can create a paradise without any difficulty.
We have already created in this desert an oasis. We are living joyously -- no fights, no anger, no jealousy. And my people, of course, are giving me beautiful chairs -- but not electric chairs!

Question 4
BELOVED OSHO,
WHAT IS A BLESSING?

I am! Okay?

From Death to Deathlessness

Chapter #30
Chapter title: A sunrise that never sets
4 September 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
I ASK YOU A QUESTION BECAUSE I WANT YOUR ATTENTION. AND THE ONLY QUESTION THAT OCCURS TO ME IN THE TWO YEARS I HAVE BEEN HERE IS ABOUT THE DARK NIGHT OF THE SOUL. YOU SAID SOMETIMES THAT WE HAVE TO DANCE AND CELEBRATE SO THAT WE CAN GO THROUGH IT EASILY. IN THE BACK OF MY MIND THERE IS A QUESTION: WHAT IS THAT DARK NIGHT OF THE SOUL? AM I MISSING SOMETHING?

You are not missing anything, not even the dark night of the soul: You are already in it!
To be unconscious of your actions, your thoughts, your feelings creates your dark night of the soul. The moment you are aware of all these three layers of your being.... Thought is the most superficial, feeling, a little deeper, and then being -- the last thing that you have to lose into the ultimate.
The process is simple, the process is the same.
Watch, witness, observe your thoughts -- without any judgment, without any condemnation or evaluation.... Because the moment you make any judgment for or against, you are no longer a witness; you have already become part of the thought process. Remain silent, and just see whatsoever is passing on the screen of your mind, the way you see a film. Just remember that you are only a seer. And the same process when you have succeeded on the first layer will make you capable of seeing your feelings which

are more subtle. But the person who can see thoughts and remains silently a witness automatically becomes capable of the second step. Soon you will be able to see your feelings, sentiments, moods, emotions.

Once you are beyond the second, then the third... it is the deepest in you, the feeling of "I", the separation of you from the universe. Actually you are not separated for a single moment, you cannot exist in separation. You are in tune in every possible way. There are thousands of bridges between you and the existence around you.

Now watch this silence, this is-ness, this feeling of am-ness; simply watch. There is nothing else to watch, just a small boundary around you.

As you watch thoughts, thoughts disappear.

As you watch feelings, feelings disappear.

As you watch being, you are no longer separate.

Only the witness remains, which is your eternal reality.

And it has nothing to do with you; it is universal.

Your witness and my witness are not separate.

Wherever witnessing happens, it is the same.

It knows no distance in space and no distance in time. For the witness there is no space and no time; it has no limits.

Before you arrive at this point, all else is the dark night of the soul.

Your arrival at this witnessing starts the beautiful day of the soul.

It is a sunrise which never sets.

But just listening to me will not help. You will have to practice this as much as possible. And it needs no separate time -- that you have to sit for one hour, or twenty minutes, and witness. If you have time you can sit silently and

witness, but there is no necessity. You can go on doing your work and still be witnessing.
The whole thing is how to make your witness stronger and stronger, so that it is capable of losing all identities. Only a strong person can lose all identities.
And to be in utter silence... there is light, a light that never began and never ends. And it is yours just to claim. And the effort is not so difficult as religions have been telling you.
Walking on the road, what is the problem? Why can't you simply watch your walking? The question is not of the object that you witness, the question is that you witness.
Anything helps to strengthen your witnessing energies. Looking at a beautiful sunset, don't just get lost, don't forget yourself. Remember that you are only a seer. It can go on twenty-four hours a day without anybody knowing that you are doing something. Religion is not something that the world has to know about. It is something that you have to do within yourselves.
Start from this very moment.
This immense silence -- thousands of people, but it is as if there is no one... just witness. The faraway sound of an aeroplane... You remain only a witness.
And then go on practicing the same thing whatever you are doing -- eating, taking a shower, doing some work in the garden, in the field. It does not matter what you do, what matters is that your witness is always present.
In the beginning you will forget many times, because for many lives you have never been a witness, you have always been a doer. So it is just an old habit. Old habits die hard, but they certainly die.

And it all depends on you. The more you make it a process almost like breathing.... You go on doing everything, still you are breathing. You don't stop your breathing because you are digging a hole in the earth.
Witnessing has to become just like breathing.
It in fact is the breathing of the universal soul in you.
And once you have tasted just a moment of being universal, the morning has come. The dark night of the soul is over.

Question 2
BELOVED OSHO,
YOU CAN MASTER ALL IMPOSSIBLE CONTRADICTIONS INTO HARMONY. CAN YOU MAKE A SONG OUT OF THESE: WHAT IS THE LINK BETWEEN UNIVERSAL LAWS AND FREEDOM? SOMETIMES I FEEL IMPRISONED BY THE LAWS OF NATURE.

You ask me, "Can I make a song out of all contradictions?" I am surprised -- what else am I doing here?
Your problem is very logical, relevant: there are laws of nature, and I teach you freedom. It appears, it is apparent that there is a contradiction.
The law of nature has to be followed, and also you have to keep your freedom intact. And everywhere laws of nature feel like bondages, imprisonments. The reason is not that there is any contradiction between freedom and laws of nature; the reason is because of your ego.
When you say "nature," are you separate from it? If you are separate from it, then certainly you will feel many chains. Wherever you go, you will find nature is going somewhere

else. If you choose freedom you go against the laws of nature. And if you go with the laws then you are choosing against freedom.

Can you see the problem? The problem is you are thinking of yourself as separate from nature.

You are simply part of nature. When I say you are simply part of nature it means, be in a let-go. You do not exist separately as an identity; who can be in prison? Nature cannot imprison itself.

Natural laws are the laws of freedom.

You just have to drop that stupid ego that everybody is carrying within himself, which comes up against everything. It is going to be evening and you want it still to be the morning. Naturally, nature is going against you!

Nature is not going against you or against anyone. Nature is just being itself. You have simply fallen apart from nature in your imagination.

When it is morning, it is morning. When it is evening, it is evening. There is no question of choice. Drop the choice and you are free everywhere. Freedom can be only choicelessness. So when you are young, it is beautiful; when you are a child, it is beautiful; when you are old, it is beautiful; when you are dying, it is beautiful -- because you are never separate from the total, you are just a wave in the ocean.

The wave in the ocean can start thinking of itself as an individual; then there will be trouble. The wave in the ocean never thinks of itself as separate, so wherever the ocean is taking her, she is willingly, joyously, dancingly moving in that direction.

A cloud in the sky goes on moving with the winds. If the winds suddenly change -- they were going south and they start going north -- the cloud does not say, "This is contradictory. We were going north, and without any notice, without any argument to prove that `now we have to change our course, our path, and we have to go north,' the wind has started going to the north." No, the cloud has no difficulty. It does not feel it is chained. It is part of the whole, one organic unity.

Can your left hand go against your right hand? Yes, you can make an effort, but still it cannot go against it. You know it is pretension. Can your eyes go against your mind? Can your legs go where you do not want to go? You are a small, organic unity. The universe is a bigger organic unity: clouds are part of it, oceans are part of it, everything is part of it.

But the ego creates a demarcation line: "I am separate, I am special. I am Hindu, I am Christian. I am American, I am Chinese." You are none of these things. These are just your conditionings. Others have given you these ideas and you have accepted them. Now it becomes a problem. By and by, as you grow up, your ego grows up. It goes on accumulating more and more demarcation lines.

And the ego is very clever. Once it is there, it is very imperialistic. It wants its empire to be as big as possible. Your house becomes part of your ego, your garden becomes part of your ego, your children become part of your ego, your husband, your wife become part of your ego. You make a very imaginary empire, and this empire is bound to bring you in conflict with nature. But you are at fault, not nature.

I have heard about a professor of philosophy, head of the department of philosophy in the university of Paris. He was a little eccentric, as philosophers are bound to be.
His students had become accustomed to his eccentricities, but one day he surpassed himself. He came into the class and said, "I want to make a declaration; if anyone is against it he can stand up. My statement is, that I am the greatest man in the whole world! Has anybody any objection?"
The students said, "This is too much! We have been tolerating this fellow, anything he says, but now...!"
One student said, "We are all wanting to know... what is your evidence that you are the greatest man in the world?"
The professor laughed, he said, "That is very simple. Just answer a few questions. One: which country is the best in the world?"
The students could not suspect that they were getting caught in the professor's net. Naturally -- they were all French -- they said, "Of course, France! There is no question about it."
The professor said, "Much is settled. So only France is left. I have to prove myself the greatest man in France, and that will prove me to be the greatest man in the world."
The student said, "That is true."
Then he said, "In France, which is the biggest city?"
Now the students became suspicious that he was coming closer, but there was no way of going back. "Paris, of course, is the best city in France." He said, "Much is settled. Now I want to know which institution in the city of Paris is the greatest, the highest?" Obviously, it was the university.

And he said, "Now, things are very simple. Which department in the university is the highest and the greatest?" The students looked at each other. They had to accept that it is the department of philosophy. How can any other department be higher than the department of philosophy?

The old man sat in his chair, and he said, "Now, I am the head of the department of philosophy in the greatest city, Paris, in the greatest country, France. Do you have any objection to my statement that I am the greatest man in the whole world?"

They had objections, but no logic. The professor had brought them to a point where they had to accept, unwillingly, that he is the greatest man in the world.

This is the work of the ego that is going on in everybody. Everybody somehow is trying to feel, to convince himself, that he is the greatest man in the world: somebody because he has more muscular strength; somebody because he has more intellectual, argumentative rationality; somebody because she is more beautiful than anybody else.

And you can always find something that will be supportive to you -- but it is not really nourishing to you. It is cutting you off from existence. And then on every step there is going to be trouble; you will find that you are chained.

But why did you create yourself?

You want freedom? Then the only thing that has to be one is, be free of yourself. Be free of the ego and you will never find any bondage in nature. Then everything is beneficial. Nature gives you infinite freedom -- but it is not against nature, it is according to its laws.

The freedom was there before too, but you were stubborn. You were trying to go upstream, and then you say, "The stream is pushing me back -- it does not allow me to go upstream. What about my freedom?"

The stream has no awareness of one stupid fellow trying to go upstream. The river is going according to the cosmic laws of nature; if you want to be really free, relax and go with the stream. Don't keep any distance between you and the stream. Then wherever the river leads is the goal, wherever it takes you is what you always wanted, because there is no separate entity.

With your separate entity every problem has arisen. You are miserable, you are in suffering, you are in tremendous anguish -- and you are the cause of it all.

For example, I have never felt in thirty-three years, for a single moment, that anything goes against me -- even those things which look to others as apparently going against me, I have not felt that at all.

If somebody comes and assassinates me, I will not for a single moment think that anything is going against me. I will relax and let the man assassinate me. I am not going to swim upstream. If this is what nature wants, I am absolutely willing to go with it.

Your absolute willingness to go with nature will give you the ultimate freedom. Of course, you will not be there, but freedom will be there. You cannot exist together -- you and freedom.

Choice is yours. You can choose your ego and remain in bondage. You can choose freedom, freedom from the ego -- and then all kinds of freedom are available to you.

Question 3
BELOVED OSHO,
LAST NIGHT AFTER DANCING WITH YOU, MY FEELING WAS THAT I HAVE MISSED MY WHOLE LIFE UP TO NOW IN HESITATION, AND THAT I SHOULD DO SOMETHING. BUT WHAT TO DO?

Please, don't do anything.
You are saying that last night dancing with me you experienced something which made you aware that you have missed your whole life in hesitation.
Just have a look over the whole situation. Dancing with me, you did not hesitate. Dancing with me, you dropped your ego for a moment -- just for a moment. Between me and you there was no barrier. Suddenly you realized you have wasted your whole life, you have not lived. You have been always hesitating, and while you are hesitating, life is flowing out of your hands.
Remember, then death will be the only thing about which you cannot hesitate, because it does not give any notice: "I am coming this evening, at such and such a time -- be ready!" Otherwise, you will start hesitating -- to be ready or not to be ready?
It happened in an Arabic story that a king dreamed in the night that somebody -- a very dark shadow -- was standing behind him. Naturally, he became afraid. He turned back and asked the shadow, "Who are you? And what are you doing here?"
The shadow said, "I am your death. But you are no ordinary human being, you are a great emperor; I thought it proper to inform you beforehand. If you have to finish any work,

finish it. And get ready and meet me at the right place: Tomorrow evening, at the time when the sunsets!"
The answer was so shocking that the king found himself trembling with fear, and awoke. The dream disappeared. He tried many times to close his eyes and to see the shadow again, because he had forgotten to ask what he means -- rightly dressed, at the right place.
"If I had asked about these two things, I would not do these two things particularly. The right place I would avoid, the right preparation I would avoid, and that way death could not destroy me." But it was too late. Howsoever hard he tried by closing his eyes, the shadow never appeared. He became more and more afraid.
As the sun was rising, he told his old servant, who was almost like a father to him, about the dream. The king said, "I don't understand what to do; and the time is not much, only twelve hours. The sun has already come upon the horizon; soon it will be evening."
One of his ministers suggested to him, "Call all the astrologers and all the wise men, saints, holy men, and inquire -- perhaps somebody may give you the right advice."
So people were brought from the whole capital. They came with their big scriptures, and there was much argumentation amongst them. One astrologer was saying one thing, another was saying another. One wise man was for one thing, another wise man was for something else. The king became even more puzzled. And it was getting to be almost midday; half the day they have been just consulting their scriptures and arguing.

He told the old man, his servant, "Their argumentation will not end ever, it seems. They are quarreling and I don't think they can come to a conclusion."

The old man said, "I knew it before, but because your minister had suggested it and I am a poor servant, I remained silent. These people have been arguing for centuries.

"These philosophers, wise men, astrologers -- they have been arguing for centuries and they have not come to a single conclusion. I do not hope, I cannot hope that within the remaining small period of time they will come to any conclusion.

"My suggestion is, take your fastest horse and escape from this place at least, because death appeared in this palace, in this capital of yours. Go any direction. There is a possibility you may miss the right place."

The old man's arguments appeared relevant. The king took his fastest horse and just started running away from the palace, from the capital, as fast as he could. He did not even stop to drink water on the way or to eat food.

When death is so close, who feels hungry? Who feels thirsty? The question was to get as far away as he could reach by sunset -- the further the better. And by sunset he had ridden hundreds of miles away. As the sun was setting, he tied his horse to a tree in a garden outside some unknown city, and he patted his horse and said, "You are really great! You ran so fast -- I have never seen you running so fast. I am immensely grateful to you."

Just at that moment the black shadow appeared behind him. The king looked back; the shadow laughed and said, "Your horse is really fast. I was worried whether he was going to

reach the right place or not, but he managed! This is the tree, and this is the time. The sun is setting and I am immensely grateful, just as you are grateful-more than you are. I am grateful to your horse; he has brought you to the right place.

"In fact I never give notices to people I had to give you the notice because this is Damishk -- it is hundreds of miles away from your capital, and I was worried how you would manage to reach Damishk, under a certain tree where at sunset your death has to happen. That's why I gave you the notice."

Wherever you run, whatever you do, whatever your speed of running, one thing is certain about which you will not have to hesitate, and that is death. But at that moment when death occurs, you will go crying, weeping because you missed your whole life in hesitating.

And there are always a thousand and one things! -- which one to do? And anything that you do will make you remember all the other things that you have sacrificed.

In that moment, dancing with me, your thoughts stopped; you fell in tune with me. For the first time you have done something without hesitation, without choosing. You have allowed something to happen. That moment can prove of tremendous value to you. It can transform your whole life.

These were the things that happened: You did not hesitate -- there was no time. You did not keep the distance, the separation; the ego, for a moment, you put aside. For a moment you allowed the dance to happen. Because of this experience you became aware that you have wasted your whole life in hesitating.

Now you know the secret. Forget the past, what is gone is gone. But even now it is not too late, it is never too late. Even if a person can live for a single moment before death, totally, that single moment becomes eternity.
So from this moment try the same that has happened in the dance without your knowing. Whatever you want to do, do it totally; there is no need to hesitate.
Life is short and fleeting.
Be quick and do it, and enjoy it to its fullest.
Be overwhelmed by it.
If you are total in it, completely overtaken by it, overwhelmed by the experience, who is going to think about other things that you have not done? This experience has been so beautiful that you will never think about other things.
You think of other things only because you are never total, always partial. A part of you remains out of the experience; that is the part that starts thinking of other things.
For example, you fall in love with one woman, one man. If it is a total act then you don't think that there were a few other men also, possible candidates. You don't have time, you don't have energy. This man, this love has filled you totally: there is no part in you to remain separate and out of the experience, everything is colored by the experience. You will never think of the past. You will never think again that perhaps you have chosen the wrong man.
It is not a question of choosing the wrong man or the right man. The question is of being total or not total. Even with a wrong man if you are total, you will be satisfied, utterly satisfied. And even with a right man, if you are not total you will be unsatisfied -- because the satisfaction does not

come from the wrongness of the man or the rightness of the man.
Xanthippe, Socrates' wife, was so frustrated with Socrates. Now, can you find a more right man? Can you find a more wise man? Socrates stands like an Everest of intelligence, wiseness. There is no comparison in the whole history of man. But Xanthippe was utterly frustrated with this man. So it is not a question of being with the right man, right woman. The question is of being total or partial. Xanthippe could not be total with Socrates.
And you will be surprised that Socrates had no complaint against Xanthippe -- who was beating him, who threw a whole kettle of hot water, which was for the morning tea, over his head. She burned half his face. But he did not complain, he did not even say, "What are you doing?"
One of his students said, "This is too much!"
He said, "Nothing to be worried about. At least half of my face is still perfectly okay. And what is the point, whether half the face is burned or not? At the most, for a few days I may not look in the mirror. But if she feels satisfied by doing it, if some of her anger, frustration, is released, it is good."
He said, "I think at least for a few days there is going to be silence -- the silence after the storm. And I am not going to miss that silence just because she has burned half my face."
She did everything ugly. She insulted him before his own students, and he would sit silently and listen. His students would ask later on, "At least she should not insult you before your own students!"
He said, "She is such a great master as far as I am concerned; she goes on teaching me a thousand and one

things. This was the right time for her to insult me. I was not bothering about her insulting me in front of students; I was looking within, to see whether my ego hurts -- that before my own students she is insulting me. It did not hurt, and I was immensely joyful. Now she can insult me anywhere: I am beyond her insult."

Now this man is completely satisfied with Xanthippe. You cannot find a more dangerous woman, more inhuman! But Socrates never uttered a single word as a complaint. He always praised her, he said, "She is my master. She teaches me -- her methods are a little crude, but perhaps I deserve it; perhaps I may not learn unless she is so crude."

Many times his friends suggested, "Get divorced!"

He said, "That I can never do. And from Xanthippe, to whom I owe so much?"

So remember, it is not a question of whether you get the right man or the right woman, the right work or the wrong work.

Vincent van Gogh was painting on the sea beach. One man was watching him painting, but could not figure out what it was. Finally he approached him and asked. Van Gogh said, "I have not yet thought about it. I was so absorbed in painting I have not thought about it. You think about it and meditate over it. Perhaps you can find what it is, and you can save me the trouble of finding what it is. But whatever it is, I am rejoicing tremendously and totally. And when I paint, I disappear in my painting."

That's why I say your saints are mostly phony. Your real religion should come from the painters, from the musicians, from the poets, from the dancers -- people who know how to be absorbed in a certain activity so totally....

One great dancer, Nijinsky, used to take such high jumps while dancing that it was against gravitation; it was not possible! The physicists could not believe what was happening. First, he jumps so high -- that is not allowed by gravitation. Secondly, when he comes down he does not come fast with a thump on the ground, breaking a few of his bones, having a few fractures. That would be the natural thing, because gravitation pulls anything forcibly.

When he came down, he came like a feather -- slowly, no hurry. That was even more miraculous. What was the secret of this man? He was asked again and again.

He said, "If you want to know the truth, I have tried many times in my home to jump that high -- I could not. I have tried to fall like a feather -- I could not. I have tried to fall like a feather -- I came down with a thump on the ground. I have bruised my body, broken one of my legs! Please don't ask that question.

"And it does not happen every day. It happens only when I forget myself completely. When the dancer disappears in the dance then I don't know what happens because I am not there. When the dancer is no longer there, then something miraculous happens. It is a mystery to me too. I cannot explain why and how -- why I don't fall with speed, why I come slowly, leisurely, what happens to gravitation."

Perhaps a man without ego has a certain attunement with nature. Now he is not jumping, but the earth is helping him to jump. Now he is not falling, but the earth is taking care of him so that he does not fall fast and have a few fractures.

Nijinsky said, "It happens only when I am not. So please, don't ask me. Whenever I am, and trying to make an effort, it does not happen."

These are the people who should give you the secrets of religion. But a great calamity has happened on the earth. Idiots who don't have any other quality except that they can fast, except that they can torture themselves -- they became great saints. These are qualities? What has religion to do with fasting? What has religion to do with torturing yourself? -- lying down on a bed of nails, making thousands of wounds in the body?

In a hot country like India, where the sun is almost showering fire on you, you will find saints sitting surrounded with fire. Much wood which is on fire is surrounding them, and they are sitting in the middle; the sun is not enough. They are worshipped! But what is the quality that you are thinking is religious in it?

Perhaps that man was good for a circus, but here he has become a saint. He is worshipped, and he will be worshipped after his death.

I have been to so many of this type of people, and strangely enough only one thing have I found common in them: they are all idiots. Their eyes don't show any sharpness of intelligence. If you ask them anything, they don't have any answer. But they have thousands of followers.

Somebody is standing on his head for days together; he becomes a saint. Strange -- because a man standing on his head for many days will destroy all his intelligence. The brain cells are so small -- in your small head there are millions of brain cells, so tiny, that when blood rushes towards the head they are all finished. They immediately die, that much flood they cannot survive. They need only a very small quantity of blood.

That's why man has been able to become intelligent as no other animal has, because the heads of all other animals are horizontal to the earth. They are getting too much blood, they cannot grow intelligence.
But these people are going even farther. They are not even horizontal, they are standing on their heads, so all the blood of the body moves towards the head. And soon their heads are as intelligent as your feet.
I don't see what transformation they have managed, what they have contributed to the world, what beauty, what joy. Their contribution is nil. No religious saints have been able to make this earth more beautiful, more enjoyable, more lovable, more livable.

On the contrary, they have been teaching you things that make life split, that make your life a misery. They have been teaching you not to allow yourself to become completely absorbed in anything.
Your experience was significant. Now let that experience guide you. And it need not be that you have to dance with me. You can just clean the floor or cook the food. The question is not the activity, the question is your state of consciousness.
Be absorbed. Be totally in it, and you will be immensely surprised: your whole life becomes a journey of a growing paradise. And the paradise grows within you. It is not somewhere in geography, it is somewhere in your innermost core.

Question 4
BELOVED OSHO,

FOR TWO AND A HALF YEARS I HAVE BEEN A SANNYASIN. SOMETIMES I THINK I HAVE LEARNED SO MUCH; THEN I FIND MYSELF AS STUPID AS BEFORE. PLEASE COMMENT.

It simply shows you have certainly learned much. Only a man of learning can find himself stupid.
Stupid people never find themselves stupid.
So please, go on doing the same. A moment will come when you have learned everything, and you will find, "I am just an idiot." So you have come to the full stop.
In other words.... Socrates when he was young used to say, "I am the wisest man in the world," and used to challenge other philosophers, sophists, theologians, and defeat them. He had, certainly, a great intellectual acumen, a logical penetration. So what he said was not wrong. But when he became a little older, a little wiser, he dropped that statement that "I am the most wise man in the world." He said, "There are a few things that I know, but there is so much to know that my wisdom is small and my ignorance big." He has learned more. He has become humble.
In his old age, he declared, "I do not know anything." And at that time, a story is told....
There was a temple in Greece in Delphi, which was the most famous temple in Greece. It was thought that the goddess of the temple would predict, and her predictions always came true. Of course a statue cannot speak; the priest spoke on her behalf: "She has told me this."
A group of people from Athens was visiting Delphi, and the priest said, "The goddess has told me... because you all come from Athens, go back and tell Socrates that the

goddess of Delphi declares him to be the wisest man in the world."

They were happy. At least one man from their city has been declared to be the wisest man in the world. They rushed back to Athens, went to Socrates. He was sitting on the steps of his school where he used to teach. They were so excited, he said, "What is the problem? Why are you so excited?"

They said, "Once you listen, you will also be excited. The goddess of Delphi has declared you the wisest man in the world."

Wisdom brings innocence. Wisdom does not bring knowledgeability; on the contrary, wisdom brings a certain luminous kind of ignorance.

Socrates himself has said that there are two types of people in the world. There are knowledgeable people -- but their knowledge is nothing but ignorance. They know, but their knowledge is borrowed, it is not their inner growth.

And there is a second type which is very rare: the ignorant people. The ignorant people know; they are not knowledgeable, but their knowing has grown within themselves, it is their inner growth. And as their knowing grows inside, they become aware of this immense, mysterious universe. How can they say, "We are wise"?

So Socrates says that there is a knowledge which does not know, and there is an ignorance which knows.

You say you have been here for a few years and you have learned much, but once in a while you find yourself stupid again. Not once in a while -- you will have to find that you are a permanent idiot! That day I will declare you to be the wisest man in the commune.

Okay?

From Death to Deathlessness

Chapter #31

Chapter title: The art of being human
5 September 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
ALL OVER THE WORLD PEOPLE ARE BEING TORTURED. AT THE PRESENT TIME -- ESPECIALLY IN THIRD WORLD COUNTRIES -- REPORTS ARE SURFACING EVERY DAY OF UNBELIEVABLE ATROCITIES COMMITTED BY MAN AGAINST MAN. FROM WHERE DOES THIS DESIRE TO TORTURE OTHERS ARISE? DO SUCH PERVERTED ACTS STEM FROM A DEEP SENSE OF FRUSTRATION AND THE NEED TO TAKE REVENGE AGAINST SOCIETY? PLEASE COMMENT.

Man's whole history is a history of torture, murder, rape. But in the past it was not possible to know about the whole world, what was happening; people knew only about local things. Now the earth has become so small that within minutes, wherever anything happens, it spreads all over the world. The media has made people aware of man's reality. In the past it remained hidden. Now it has surfaced.
There are reasons why man is so inhuman. The reasons are many, but the few most important ones should be understood.

One, all the religions of the world have been teaching unnatural things to humanity -- celibacy, renouncing the pleasures and comforts of life, living in poverty. For centuries they have been telling these things to people, and they have kept the people uneducated, illiterate.
But an explosion in the contemporary world of education has created a tremendous problem. Now people know that what has been told to them was not right -- it was not according to nature, it was against nature. They are full of rage against the whole past.

The religions have corrupted their minds, have led them to perverted sexual practices. The religions have put one man against another. There are three hundred religions on the earth, and each claims that it is the only ultimate truth, all others are false.
Now, anybody who has a little intelligence can see the point that there can be only one kind of religiousness, unnamed -- just like science. You don't call it Jewish science, Mohammedan science, Hindu science, Christian science. Just to call it science is enough; its rules are universal.
Religion is the science of the inner world. Its rules also are universal.
But these three hundred religions have been teaching you just the opposite. They have been teaching you rituals which don't lead you inside. They have been teaching you about a God who lives above the clouds; nobody has seen him. They have been teaching you commandments written three thousand years ago, written five thousand years ago -- written, and you have to live according to them.

They have encaged you.
In every possible way you are chained -- not only your body, but your spirit.
Hence, everywhere atrocities are surfacing. They have been surfacing down the ages, but the media to inform you about the reality that is happening all around the earth was missing. Education was missing. Now you are educated, whether you are a Jew or a Christian or a Hindu or a Buddhist, in the same way, in the same science, the same laws.
In every way science has made the whole humanity one. But religions go on carrying the hangover of the past, dividing man against man.
The violence that they have repressed for centuries has come to a climax. The people want to take revenge, because they have been mistreated, they have been deceived by the people they have trusted -- by their prophets, their messiahs, their incarnations of God.
These people have been the greatest criminals.
They divided humanity.
They divided you, split you into body and soul: you have to torture your body if you want to know the soul. So for thousands of years people have been torturing their bodies; that was the only way to become saintly. But now it is difficult to convince people that by torturing their bodies they will become holy. There seems to be no sense in it.
Man has been divided into man and woman. Half of humanity consists of women, and they have lived a life of slavery, torture, indignity. They are rebelling.
Man is rebelling against the past unconsciously. He is enraged by the whole human history. And he is so full of

anger, violence, that any small thing brings it up, and it starts spreading like a wildfire.

Secondly, man is tremendously frustrated because the leaders of mankind in the past have been giving him hope, hope of a paradise beyond death. Not a single person has returned after death and given his eyewitness evidence that there is a paradise, that there is a God, that your acts will be judged -- you will be thrown into eternal hell or into the eternal blissfulness of paradise.

Nobody has ever returned. Nobody knows anything about life after death, and people have been sacrificing their present for an unknown future. Now they cannot do it anymore, they have done enough. They want paradise here and now. The leaders cannot supply the goods that they have been promising them. Beyond death, of course, they are ready to give you anything you want, but people want it now. That creates a great hopelessness, frustration, meaninglessness.

People have not been taught the art of living beautifully, the art of being graceful, the art of being silent, meditative. Instead of teaching these authentic realities which can be done right now, their minds were taken away from the present to some unknown future -- nobody knows whether it exists or not.

Now, because people become literate, educated, they can see the great deceit. They have been cheated, and a great anger is there. Not only their life but millions of lives for centuries have been exploited by these cheaters.

Religious priests have parasites sucking your blood. Now it is absolutely impossible for those religions to exist anymore. They should disappear gracefully, and allow a

new way of life which is centered in the present, so that something can be done to the human psychology.
Man has immense capacity to love.
If his love is given freedom, he will never commit anything that goes against love.
Man has immense capacity to be compassionate.
He will not commit violence on any slight excuse.
But he has to be awakened!
The religions have been giving him opium, and for thousands of years they have made him completely unconscious. It was good for them -- they could exploit people easily.
All the vested interests were together: the politician, the priest, the pedagogue, all were together, because if man becomes awake then there is no need for politicians; he will see them as criminals. There is no need for priests; he will see them as the greatest cheats that have existed ever.
These priests have been telling people, "Blessed are the poor." They themselves are not poor -- pope the Polack is the richest man in the world. But nobody asks him the question, "Blessed are the poor -- so what the hell are you doing in the Vatican? Go to Calcutta and start begging on the streets! -- because if you remain the pope you will be the last to enter into paradise, and perhaps you will be thrown into hell."
The pope goes on quoting Jesus Christ, and for centuries you have listened to, "Blessed are the poor." The rich are cursed, because even a camel can pass through the eye of a needle, but the rich man cannot pass through the gates of paradise.

And why are people poor? Every religion has given some explanation, has to give one. The Christians are poor because God is very loving to you. You are the blessed; he is preparing you for paradise. This is a test of your trust.
In India, Hinduism, Jainism, Buddhism have been telling people, "You are poor because in your past life you committed some grave sins, some evil acts, and this is the punishment. Don't do anything wrong in this life. Patiently suffer, gracefully accept the punishment -- in the next life you will be rich."
Now this is distracting people from the reality. The reality is that they are being exploited in this life, right now.
And the explanation is really far-fetched. In a past life you put your hand on a candle flame -- you did not burn yourself then, but you have a burned hand! Nobody knows about the past life; and cause and effect cannot be so distant. You do something, you hit your head against the wall and you will suffer now. You put your hand in the fire and you will be burned now. There is no explanation why the result comes in the next life.
So either past lives have been taken as an explanation to the poor, to give them consolation that they deserve this poverty; or God has to be brought in, that he is testing your trust. Strangely enough... why is he not testing the rich people? Why is he against the rich people?
And in Christianity, Mohammedanism, Judaism, there is only one life. So the rich person is born without any past life in which he would have committed some evil acts; that's why God has not given him the test of trust and has taken away the opportunity of entering into paradise.

A strange God! He makes people rich, comfortable, luxurious, because he is against them. But why is he against them? They have not done anything. This is their only life! Why has he chosen a few people to be rich, and many people to be poor?

All these explanations are bogus; and the contemporary mind is becoming clear about all these explanations, that they were strategies to keep the poor, poor, and to make the rich, richer.

In a country like India no revolution has ever happened, although the whole country is poor. In the hands of only a few families all the riches of the country have gathered. The whole country is starving, hungry, but they have accepted it patiently up to now.

There is a limit to everything. Now they are burning. They know they have been cheated, badly cheated. So there are going to be riots, there are going to be killings. And the responsibility goes to your prophets, your messiahs, your messengers of God -- and finally, to God. If God exists anywhere, he is the greatest criminal. To create a world with so much hatred, anger, rage, violence....

This is something strange. You make something wrong, and if it behaves wrongly then you punish it. Who has made you a sexual being? If God wanted celibacy, there was no problem for him. If he can create the whole world within six days, can't he manage that man is born without sex, without greed, without jealousy, without anger, without hate? No, He has made a man full of all these things. And anger, hate, jealousy you need not learn; they are instinctive, they are God-given.

Meditation you will have to learn -- God has not given that to you. This God must be nuts! He has not given you the most precious thing: the art of knowing yourself. In fact, he was against all knowledge. He prevented Adam and Eve from eating from the tree of knowledge and from eating from the tree of eternal life.

Can you think of this God as divine, who is preventing his children from wisdom and from the taste of eternal life? These are the two things that he should have insisted on: "First taste these two trees, and then the whole Garden of Eden is yours."

But this God is the invention of the vested interests. The priests never wanted people to be educated, they never wanted the people to become intelligent, because there was danger. In their education, in their intelligence the people will start asking questions. And the priests don't have any authentic answers, because all that the priests have created in the name of religion is fiction -- and ugly fiction.

Now the new generation is becoming aware everywhere that this God has to be dropped. Nietzsche said, "God is dead and man is free." But the younger generation wants God not to be dead, they want to murder him. Just an easy death does not appeal; they want to murder him. And you will see your temples, your synagogues, your churches on fire soon! Your Bible, your holy Koran, your holy Gita -- you will soon see in bonfires.

Man has come of age, he is mature.

He can see how he has been deceived, and he has to destroy everything that has deceived him.

But the priests are very cunning; cunningness is their profession. They are professional exploiters, parasites,

because for centuries they have done nothing else; they have become very skillful. So rather than allowing you to burn the Bible, to burn the Vatican, to kill God, they go on diverting you -- Christians against Mohammedans, Mohammedans against Hindus, Hindus against Buddhists. And you are so full of rage that you have lost all reason, you simply want to destroy. And the priests are using this situation. If they don't use it, you will destroy them!

So all over the world religions are fighting, nations are fighting, races are fighting. Who is creating all this? The people who have dominated you for centuries know perfectly well that your anger, your hatred has to be diverted; otherwise, they will be the targets.

They are all against me for a single reason -- that I want your rage to go in the right direction. I don't want to divert it. I want you to meditate and in silence see what has been done to man in the whole history. And out of your silence and peace, if you feel that something has to be destroyed because it has been hindering the growth of man, his consciousness, that destruction will be totally different.

It will not be of people. If will be of your holy books, it will be of your holy places, it will be of your synagogues, churches, mosques. It will not be directed to other human beings who belong to other groups. It will not be between Americans and Soviet people -- they both have been exploited by different kinds of priests.

Communism is the latest religion.

It has its own priests, it has its own holy DAS KAPITAL. It has its own holy place of pilgrimage -- the Kremlin. It has its own trinity -- Marx, Engels, Lenin. It has replaced the old religion.

There is no need for Americans to destroy Russians, or Russians to destroy Americans. If we are intelligent, all the politicians -- Russians and Americans -- should be imprisoned immediately. And the masses can do it! They just have to be awakened as to who is the real enemy. Boundaries of the countries should be dissolved. They don't exist on the earth, only on the map. The whole humanity is one, and the whole humanity should pool all its energies. And we can make this earth a paradise....

You can see this small commune -- only five thousand people are living here, and within four years we have changed the desert into an oasis. We are growing our food, our vegetables, our milk products; we are self-sufficient. And in four years not a single crime has happened. Nobody has been beaten, nobody has been raped, nobody has committed suicide, nobody has been murdered.

Five thousand people living together have pooled their energies. One kitchen is enough for five thousand people. Naturally, it saves immensely in money, in human power. Otherwise, there would have been at least one thousand kitchens, one thousand women would have been doing just one thing. Now only a few women manage; and far better food is provided to the commune than you can get from a nagging wife.

We are living comfortably, we are enjoying everything that is beautiful. We are rejoicing, dancing, singing -- you will not see long faces here. And nobody is bothered about God -- strange! Nobody is bothered about heaven and hell. Those are stupid questions. Why waste your intelligence on stupid questions?

People are concerned with how to be more creative, how to produce more, how to make the commune absolutely self-sufficient so that even if the whole world suddenly disappears leaving this commune alone, there will be no problem.

You say, "Everywhere atrocities are surfacing" -- please, exclude my commune! There are no atrocities here.

People are so loving, so compassionate -- they just need to be made aware of their great potential. People are intelligent -- they just have to be given a chance to sharpen their intelligence.

The whole world has been fed with the idea of belief. All the religions want you to believe, have faith. That destroys your intelligence. That's their way of destroying your intelligence, keeping you retarded.

In my commune, belief is non-existent.

We trust in doubt, because doubt sharpens intelligence, it creates questions for which you have to find answers. This is the way your intelligence becomes sharp. We teach doubt, we teach skepticism, we teach agnosticism.

Agnosticism means, be sincere about one thing -- what you know and what you don't know. And if you don't know something, accept it, that "I don't know."

This will be punished in the outside world. The outside world respects hypocrites. Whether you know or not, you have to pretend that you know.

The American scouts have just rejected and expelled one brilliant young man -- just fourteen years of age. He was their best cadet, he was always first in everything. Why did he have to be expelled? -- for a single reason, because he was an intelligent boy.... They were filling in the form for

higher promotion, in which it is asked, "Do you believe in God?" He simply said, "I don't know. I don't know God, how can I believe or disbelieve?"

Do you see how people's intelligence is killed? A boy is being agnostic, and absolutely correct: he says, "I don't know. And without knowing you ask me to believe?" Rather than answering him, they expelled him. Belief in God is absolutely necessary for every cadet.

Tricky ways of keeping people retarded!

In the first world war, for the first time, psychologists suggested that when soldiers were recruited their mental age should be checked. And they were all shocked, because the average mental age of all their soldiers was only thirteen years!

Things have not changed. You may be eighty years old with a thirteen-year-old mind. Naturally you will find anguish, tension, worries. You will find yourself in a very confused situation. Your body is allowed to grow, your mind is stopped.

From the very childhood you have to believe in some religion, in some absolutely fictitious ideas, ultimate lies. And once a child starts believing in ultimate lies, his intelligence stops growing.

In this commune and my other communes in the world, we don't have a belief system, we don't have any faith in which you have to be indoctrinated. We are allowing our people to be as deeply agnostic as possible.

And why fear? If God is there and you enquire, question, you will find him. The fear is that if you doubt and inquire you will not find him. That's why doubt has to be from the very beginning completely erased from your mind.

Doubt is the method of science. Scientists are not afraid; they go on doubting and questioning every hypothesis, experimenting. And only if they come to some conclusion which is supported by evidence, supported by experiments, supported by intelligence, and you cannot doubt it, is it accepted.

And then too, it is accepted only hypothetically, because perhaps tomorrow you may have better instruments, better minds, better people, and they may find some loopholes in it. They may find that something else is more accurate, more right.

So in science there is no belief, ever. Doubt brings you to a hypothesis. A hypothesis means, for the time being you believe in it -- but only for the time being. If tomorrow somebody goes ahead and declares that we can move on, the old hypothesis is dissolved; then the new hypothesis takes its place until you come to something which is indubitable. But it is a great surprise. The moment you find the indubitable, you don't believe in it, there is no need. It is your own experience.

Truth needs no belief. Only lies need beliefs.

The whole young generation around the world is certainly at a great angry stage. But we have to make the young people aware... because if your leaders who have exploited you are still your leaders, they will exploit your anger too, they will direct it in wrong directions. And that is what is happening.

In India, my experience was that it was so easy to create a riot. For example, Mohammedans believe that music is something evil, so before their mosque you cannot go on playing music -- a flute, or a band. You have to stop

playing it, move silently before the mosque, and then you can start again. Even in marriages....

In India, the marriage procession is something beautiful to see -- music, dance.... But if the marriage party comes in front of a mosque and continues its music and dance, immediately there will be a riot. Soon Hindus will be killing Mohammedans, Mohammedans will be killing Hindus.

If you want to start a riot, then just hang a dead cow in front of a Hindu temple -- the cow may have died by herself, that does not matter -- and immediately you have put the whole city on fire.

Anybody can do it! Politicians are continuously doing it. Religious leaders are continuously doing it. Whenever they see that the anger is turning towards them, they immediately do some small thing: the anger moves, and people destroy themselves.

The other thing to understand very deeply is, scientists have discovered that every animal has a territorial imperative. He has a certain territory; for example, around him for thirty yards nobody should enter. If you remain out of his territory, he will not in any way be upset by you, you can remain there. But the moment you trespass the boundary line, immediately the animal becomes dangerous.

Every animal has a territorial imperative. Man comes from animals. You all feel once in a while to be left alone. Always in the crowd... what happened to your territory? Why do you feel at ease in your home? Why do you feel beautiful in a vast forest or sitting on the beach seeing the immense ocean? It gives you a vast area around you, which is something very essential.

But the world is overcrowded. Wherever you are, you are in a crowd. And the world goes on becoming more and more overcrowded. This overcrowding is one of the psychological reasons why people are so on edge. Any moment, anything, and they are ready to fight -- in three thousand years man has fought five thousand wars. Everybody is encroached upon; and the pope, the Hindu shankaracharya, the Mohammedan, Ayatollah Khomeini -- they all go on preaching against birth control, against abortion, against the pill. They want the world to be so crowded -- and it will be so crowded -- that there is not going to be any elbow room. There will not be any need to go to any meeting; wherever you are, you will be in a meeting. But these idiots keep saying around the world.... India is fifty percent ready to become another Ethiopia. In Ethiopia one thousand people have been dying every day for the whole year. Now it is no longer news at all, nobody bothers. It has been accepted that Ethiopians die, one thousand every day.

The same will soon be the case in India. The same will be the case in other Third World countries, because they are all growing so fast. And nobody is ready to tell these people that they are teaching simple nonsense.

The pope is in South Africa, where the birthrate is the highest in the world. People are utterly poor, and he is teaching them that they should not use any birth control methods; it is against God!

But there is not much difference between Ethiopia and America, because here also Reverend Falwell is teaching against abortion, against birth control. And what is the

reason? -- because God is sending people children and you prevent him. This is against God.
But I cannot understand that a small pill -- God cannot remove it? He managed to part the ocean for Moses and his whole company to pass. He went against the law of nature, he managed to give birth to Jesus Christ without a father. He seems to be a skillful man. He can remove the pill! He can change the nature of the pill so that the woman who takes the pill gives birth to two children instead of none. Naturally, people will stop taking the pill, because this is dangerous! you cannot go against God. If God wants people, he can create them.
There are so many millions of planets around, so many solar systems, but only this earth is evolved to the point of human consciousness, only on this earth have there been a few people who have reached to the ultimate in consciousness -- enlightenment.
Why destroy this earth? It has enriched the whole existence, and the rest of existence is empty. God can manage to send people to any other planet, any other place. But no, Reverend Falwell wants God to go on sending more people here. Mother Teresa wants more people here. The pope wants more people here, because these poor people are vulnerable, ready to become Christians, Catholics. These poor people and their children will be on the streets, and Mother Teresa can gather the orphans and make the Catholics.
These people go on distracting you from the real problems. Now, the pope in South Africa.... The real problem in South Africa is that fifteen percent of the population, the white people -- who are all foreigners -- are dominating the

country. Eighty-five percent of the people are slaves, and the country belongs to them! They don't have even the voting rights. Naturally, the fifteen percent, the white people, cannot stay a single moment more if those eighty-five percent of the people have voting power.

The fifteen percent who are white have all the riches of the country. South Africa is one of the richest places, with gold minds, silver mines, diamond mines. But all those mines are under the control of the white people. The people to whom the country belongs are so poor, and the pope is preaching to those poor to become more poor, because from there he recruits his Catholics.

Poor people are needed because the religions cannot convert rich people. The uneducated are needed, the orphans are needed because Christians cannot get hold of the educated people. Their own educated young people are getting out of hand. Their churches are empty, the young generation does not go there anymore. They need to fill their churches, their congregations, and their numbers must come from poor countries.

And the poor people cannot argue against what they are saying, that God sends people. It has been accepted for centuries that God sends people.

Nobody knows about God, and if he is omnipotent, all-powerful, then whatever you do -- any birth control method, anything, abortion, he is all-powerful -- can't he do something so that you cannot prevent him from sending people?

God cannot do anything because he does not exist!

These reverends and popes and bishops, these are the people who want the world to become as poor as possible --

because the poor man is ready to pray, he is ready to go to the church. The poor man is always ready for paradise, heaven, hell. He has no guts, no intelligence to deny anything.

Already he is so much in suffering, how can he deny the existence of paradise? That is his only hope, that after death.... It is only a question of a few years more of suffering, and then there is an eternity of pleasures -- all the pleasures that religions deny here, renounce here! Strange argument... strange logic.

Mohammedans are not allowed to drink alcoholic beverages here on the earth, but in their heaven there are rivers of wine, champagne, and all kinds of alcoholic beverages which you can choose. Rivers flowing, not bottles! You can drink, you can jump in, you can swim, you can drown -- you can do anything!

Here, alcohol is a sin. Can't you see the stupidity of the logic? Here it is sin. Those who don't drink will become virtuous, they will enter paradise. And there, these saints will be rewarded with beautiful women who always remain young, who do not perspire, who do not need any deodorant; they are always fresh and always virgin. Their virginity is unspoilable; all the saints can make love to them, they are still virgin.

Your saints who renounced here on the earth the woman, the home, the family and all comforts, and lived in poverty -- you reward them with these things?

As far as I can see, these saints will be simply shocked when they enter paradise, that other popes are making love under the trees. They will not be able to believe it.

I have heard about one thing.... An old saint died. His whole teaching was celibacy. And after a few days one of his chief disciples died. The disciple was very excited that he would be meeting his master again. He enquired about him. People showed him: "You will find him under that tree near the river. Perhaps he may recognize you, or he may not recognize you because he is so drunk. Somehow we have pulled him out of the river."

One thing is good: you cannot die in heaven, there is no death; so you can drown but you will live. There is no way to commit suicide in heaven. "We have just pulled him out. He is lying there under the tree."

The disciple rushed there -- he could not believe his eyes. He closed his eyes, because his old master, naked, had a beautiful woman in his lap, holding her and playing with her, swaying with her. He could not believe it. But then he thought, "Perhaps this is the reward for my master's great celibacy, renunciation, living in poverty, torture. This must be..." because such a beautiful woman he had never seen. He just fell down at the feet of the master, and said, "Master, you are well rewarded."

Before the master could speak, the woman said, "You idiot, you don't understand anything! He is not being rewarded, I am being punished!"

But the poor people have always hoped for heaven. That hope keeps them suffering patiently; otherwise, there is no reason for them to suffer. Just a little understanding....

The population has to go down; and immediately, with the population going down, all these atrocities will stop.

People need space. Everybody needs a certain space; that space gives him a certain spiritual freedom. Everybody

wants to live comfortably, luxuriously -- that is natural. But this small earth cannot support so many people.
Popes, Ayatollah Khomeini, shankaracharyas, Reverend Falwell -- all these people should be behind bars, sentenced for their whole life. These people are wild animals let loose in the world! They should be first tamed, and if they are tamed they can enter a circus -- but not the world again.
The world's population has to be one fourth of what it is. Then everybody will have space, everybody will have enough -- more than enough; everybody will be satisfied, contented, nourished.
And the world needs only one thing -- not great scriptures, just a simple method of becoming silent, of becoming yourself, of coming to your innermost center. That center is the temple, the synagogue, the church. There is no other church, no other synagogue.
Don't go anywhere.
Go inside, inward.
And there is your paradise, your wisdom, your eternal life.
A man who knows his wisdom and his eternal life cannot behave the way people are behaving all around the world.
Every politician should be forced to participate in some school of meditation, and unless he graduates from there he cannot stand for any political post. All politicians, unless they are meditative, are disqualified. If they have any sense of dignity they should renounce, they should immediately resign from their posts. They don't know themselves, what are they doing there? They don't know themselves and they are controlling millions of people and their lives.
My religion consists only of one word: meditativeness. It has no prayer, because there is nobody to whom you can

pray. You are here, a reality. Why not go in and find out from where your life comes, the source of your life? the source of your intelligence? the source of your love?
Go deep inside, and you will be surprised that hate, anger, jealousy all exist only on the periphery. In the innermost center of your being there is only love and love and love. And it blossoms the moment you reach there, and spreads all over your periphery.
And just as when you bring light in a dark room, darkness disappears, the moment you bring your silence, your peace, your love to your periphery, all the darkness that consisted of jealousy, violence, hatred, anger, competitiveness, disappears. You have not to do anything about it, you have not to control it: it is not there at all.
You cannot control darkness. Either it is there, or you bring a candle in, or light a candle which is already there. And after the light you never ask, "What to do about the darkness now?" It simply is not found.
Humanity has only one saving device available, and that is meditation.
Everything else has failed:
Give a try to meditation.
I told you, in four years' time there has not been any illegal act here. The reason is, people are meditating. There is no competition, no stealing, no hurting anybody. Nobody feels himself higher than the other. And we are not teaching equality, we are not communists. Communism is outdated. We are teaching meditativeness, and the feeling of equality arises of its own accord. You need not have a dictatorship of the proletariat to enforce equality on people. Any enforced thing is not going to last long, because deep down

whatever you have repressed is there. And it is gathering more and more energy, it is becoming a cancer. Equality cannot be imposed.

But a loving person does not feel himself superior to anybody or inferior to anybody. These two complexes, inferiority complex and superiority complex, simply disappear from his being. He is just like a tree or a cloud or a mountain, enjoying his being.

And the moment you start enjoying your being, rejoicing in your being, you cannot hurt anybody. It is impossible. You can hurt somebody only if you are yourself hurting, if you are carrying wounds within you. When you are healed and whole, your vision about everybody else simply changes. You cannot condemn, you cannot humiliate anybody. Your love will not allow you to do that.

Through meditation we have to create communes around the world -- we have many already. We have to create them in every country.

In countries like the Soviet Union, Yugoslavia, East Germany, China, where creating a commune will be almost impossible, we are creating underground communes. There are sannyasins in every communist country. They meditate in basements, they read books, they listen to the tapes -- and they are immensely excited because for sixty years they have been repressed.

Communist Russia is the only country where revolution is almost impossible. Strange fate of a revolutionary country where the greatest revolution happened in 1917! But after that, they say "Revolution has happened, now there is no need for any complaint."

And the moment they suspect anybody, that he can sabotage the society, the man simply disappears. He is killed, imprisoned, poisoned, sent to a madhouse where they go on injecting chemicals into him which make him mad; or he is sent to Siberia where there are eternal snows and he cannot escape, there is no need even to chain him.
But the youth.... Wherever there is youth there is always a romance with revolution, with change. Russian youth for seventy years has not tasted youthfulness. It has been missing one of the most beautiful experiences -- of being in love with a revolutionary idea. You will be surprised to know that meditation is for them a revolutionary idea. In other communist countries the same is the case.
In other countries which are not communist, we are creating our communes. And we want our communes to be models for others to see that people can live without crime, without murder, without suicide, without frustration. People can be creative, people can be loving and friendly. And people can rejoice for no reason at all -- just for the sake of rejoicing.
If we can make these existential experiments available to the whole humanity, there is a hope that we can free them from the long, long bondage of politicians and priests. In the future, if humanity is to exist, then politicians and priests are not to exist. We have to make a clear choice. On one side is the whole humanity of innocent people, and on the other side is the company of all the criminals and conspirators against humanity: the politicians, the priests. And the time has come. We have come to an ultimate crisis where decision is possible.
Politicians gone, nations are gone.

Priests gone, there is only one humanity.
And then every university can become a place, not only to teach you geography -- which is stupid -- history -- which is just rubbish; but to teach you something very essential: meditation, love, the art of living, the art of being human. Each university should become a temple of wisdom; it is not yet. It is called a university but it is not a university, because it is not universal -- just a name. Inside.... I cannot believe it: there are Catholic universities, Mohammedan universities, Hindu universities! It seems man has gone mad.
The universe is not Mohammedan, not Hindu nor Catholic. The universities should be completely free of all politics, all religions, but they should teach you the basic arts of being human -- which has not been done up to now. That's why there are so many atrocities, so many inhuman acts against human beings.
What man has done to man is inconceivable. Just Adolf Hitler alone is responsible for killing at least ten million people. Joseph Stalin is not far behind. In the twentieth century, are you going to allow all this to go on?
No, we are not going to allow it anymore.
Our ways of changing this world are certainly different. We are not going to create nuclear weapons to conquer the world and change it, no.
We have already the greatest weapon in our hands: meditation.
Spread it far and wide to everyone you love, to everyone you know.
Don't tell anybody that it is something to be believed in. Just say, "I experimented, and it is something not to be

missed. You experiment. There is nothing to lose. If you don't get anything out of it, you have not lost anything. And it is such a simple thing that everybody, even a small child, can start doing it. And it can be done even by the dying man in the last moment of his life."
And if a dying man can do it, can reach his center, he will know that death is happening only to the house in which he used to live, but he is not going to die. He will know his eternity, his immortality. And that knowledge, that wisdom is the greatest richness that one can achieve.

Question 2
BELOVED OSHO,
I HAVE BEEN A SANNYASIN FOR ELEVEN YEARS. NEVER IN MY LIFE HAVE I BEEN AS HAPPY AS NOW. BUT WHEN I LISTEN TO YOU LATELY, I FEEL THAT I HAVE NEVER REALLY GONE INSIDE. IS THIS POSSIBLE?

Not only possible, it is absolutely certain.
Just being happy is nothing. It is dangerous too, because somebody who is unhappy at least tries to find some way to get out of it.
You have been a sannyasin for eleven years. Naturally -- my people are immensely happy people, and happiness is catching -- you are caught by the happiness of everybody. And there is no reason to be sad here, there is no reason to be frustrated here, there is no reason to be disappointed here. But this happiness is not what I call blissfulness. This happiness is good, but just good is not enough.
You will have to enter into yourself.

And remember, in entering into yourself you are not going to lose your happiness. You are fortunate, because the person who starts from unhappiness will have to lose unhappiness.
You are not going to lose anything.
You will find more and more happiness.
And you will find the happiness turning, changing into blissfulness, and finally into enlightenment.
You are on the right track, but you are not moving!

From Death to Deathlessness

Chapter #32

Chapter title: Silence is the highest music
6 September 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
YOU SAY THAT THERE IS ONLY ONE SIN, AND THAT IS UNAWARENESS. I TRIED FOR YEARS TO LOOK FOR THE GOOD IN EVERY SITUATION, HOWEVER PAINFUL IT SEEMED, BUT I STILL HAVE NOT COME TO UNDERSTAND HOW THERE IS NO WRONG. TO ME, THINGS LIKE THE ABUSE OF A CHILD -- EITHER PHYSICALLY OR PSYCHOLOGICALLY -- AND THE RAPE OF A WOMAN ARE WRONG. HOW CAN THEY BE CALLED GOOD?
CAN YOU TELL ME ANYTHING TO HELP MY UNDERSTANDING OF THESE THINGS?

I have said that awareness is the only virtue, and unawareness is the only sin.

Now I am in a difficulty. Who has told you to look for good in everything? How did you translate my statement about awareness to mean that you have to see the good in everything? And you say you have tried long to see good in everything, but there are children abused psychologically, sexually; woman are raped -- how can these things be good?

But you seem to be just stupid. Being aware means not to make any judgment. And all this time you have been making judgments about what is good and what is not good. Then you are bound to be confused. And awareness will not arise out of this discrimination.

Awareness simply means witnessing anything just like a mirror, giving no judgment about it. And as your awareness grows, things that looked sinful to you will look only pathological. People are sick. And they are sick as victims of thousands of years of teaching them what is good and what is not good.

With awareness there is no decision about any act. Awareness simply sees it whether it is good or not; it has no criterion. But the first thing is to attain to awareness. And then the same things may not look the same.

For example, the rape of a woman is certainly ugly. But who is responsible for it? The society, the culture, the religion -- they have been trying to keep men and women apart. Your biology knows nothing of it, and when you see a beautiful woman on a dark night, alone, your biology takes over your so-called morality and religion.

But then too, it is not certain that raping the woman is certainly bad. Perhaps she was also waiting for it. Perhaps she was getting frustrated that nobody is raping her. There is a deep desire in every woman to be longed for, and the more drastically you long for her the more satisfied she feels. And rape is the ultimate in longing for a woman. You are ready to commit a crime just to have her. You may be imprisoned for years in a jail, you don't care.

In most of the cases you and the woman are both brought up by the same idiotic society. They have told the woman to remain away from men, they have given her a certain psychology to avoid men. Even if somebody is attractive to her, she has to say no.

In all the languages the poets have been saying for centuries that when a woman says no she means yes. But this is not true in Rajneeshpuram. Here when a woman says no she means no, and when she says yes she means yes. You are fortunate if she says no! But there is no confusion about the meanings of the words.

No woman has been raped in four years' time in the commune here -- but a few swamis have been raped! This is something new that is happening. The swamis are in such a fear, and wherever they turn there is somebody ready to rape them! We are writing human history from the very beginning again.

But you cannot decide these things superficially. All psychologists agree that a woman is raped because deep down she desires it. It gives her a great ego, that she is so beautiful, so lovable, that people are ready even to commit suicide -- there are countries where for rape you will be sentenced for your whole life or you may be crucified; still

the man wanted her. There is a great satisfaction -- he risked his whole life!

So don't take things superficially. But an unaware man is bound to take things superficially. My emphasis is not to determine which act is wrong and which act is right. In one situation the same act may be wrong; in other situations, right.

Just a few days ago, one sannyasin wrote me a letter saying, "Osho, You have created a trouble" -- because I had said some time ago that many people, almost the majority of people in the world, men and women both, are untrained lovers. No training has been given to them. In fact everything has been kept from them, they have been kept ignorant. What does a virgin mean? Someone who has been kept absolutely ignorant.

So I had said that the best way to introduce your children to love will be that, while you are making love, children should be playing around. Let them be there. And in fact it is one of the most significant things because every child sooner or later discovers what you are doing to his mother. First he thinks that this father seems to be a barbarian, doing pushups on the poor woman. He wants to kill this man, but the child is so small... so he represses the desire, and he is not even allowed to admit that he has seen it. And the child will never be able to forgive you, that you were secretive about things. You were not open, even with him. You talked about love, but love means many things: openness, honesty, sincerity. And about one of the most basic things in life you kept the child absolutely unaware. Children are very intelligent, every child is born with a tremendous energy of intelligence. It is the society and the

education and the religion-they start destroying his intelligence, so by the time he is a young man, he is just a fool. But the small children are very perceptive, you cannot deceive them. So I had said that it is perfectly good -- because the child has to learn and it is better he learns from the very beginning.

Now this woman wrote to me, "A problem has arisen: we allowed our child to be present while we were making love; now the child wants to make love to me. He says, `If father can do it, why can't I do it?' Now we cannot say that this is sin, because if it is sin, then why is his father doing it, and why is he being allowed to commit sin?"

In a really human society there will be no sexual abuse of children. Such abuse exists only because children are kept in the dark; and they are curious, very curious, "What is it all about?" Then they get caught in somebody's net.

But children are very understanding too. The mother, the father, both should make him understand, "This is your training to see how love is made. The time will come when you will be a young man and you will be making love -- then don't make the same mistakes that we have made."

Make your lovemaking a deep understanding for the child. Make him also aware that he is not your age. Make the place of your lovemaking a temple, so that the child from the very beginning starts feeling love is something sacred. And if he knows everything about it nobody can abuse him.

Now the question arises: who is responsible for sexual abuse of the child? You are responsible. You are keeping your children in darkness, and they are feeling that there is something that is being kept secret. They become curious; the more you hide it, the more curious they are.

If it is open and is made available so the child can understand it -- yes, there will be a few problems, like the child wanting to make love to the mother. The mother can hug the child, the mother can help the child to understand: "Just look at my size and your size. Just grow up and you will find a beautiful woman, far more beautiful than me." But every mother wants the child to feel that she is the greatest and the most beautiful woman in the world, not knowing that she is creating a tragedy for the child for his whole life because now he will be looking for her all around the world and he will not find her. No woman will come up to the standard of his mother. No woman is going to give him satisfaction.

The same is true about small girls. They should be made absolutely aware -- not just verbally in a classroom. That does not help, they become even more curious.

Make it very honest. And when the experiment is happening every day in the house, where is the problem? Let your girl, your boy, be present. Let them see the beauty of it. Make the whole phenomenon as sacred as possible. And these children will always respect you because you were so honest with them, so sincere with them; you never kept anything secret from them.

And any problems like this -- boys asking to make love to their mother -- can be explained to them, that they are not yet ripe. One day they will be ripe; for that day we are preparing them. And children are very receptive, very understanding.

There is sexual abuse of children because they are kept in darkness by their parents, by their teachers. Love is something like a sin which has to be done in darkness, and

nobody is to know about it. You are doing something ugly. In your own mind it is something ugly, something that should not be done. You are not rejoicing in it.
Rejoice! Make love a festive moment.
And of course, your children have to take part in it.
They can at least dance around you while you are making love, sing beautiful songs around you, play on their small guitars, drums.
They can make it really festive!
And they will understand that they are children and they are not of age, and soon they will get their own lovers. And if this experience has been part of their growing up, their love life will have a totally different flavor.
So in child abuse, the person who has abused the child is only a victim of a very neurotic society.
Why should there be rapes? I do not understand, because there are as many women as there are men, equal in numbers. Why should there be rapes?
And while you are raping a woman against her will, it cannot be a joyful experience. It is more like a fight, it is not like love. But people are doing that for the simple reason that the society has completely destroyed any possibility for them to have any love relationship. And society can keep you in such darkness that it is unbelievable.
In the Middle Ages it was thought that the queen of England did not have her legs separate, they were joined -- because the way of dressing was such you could not figure out whether the legs were joined or separate. It was all over England an accepted fact that queens are different and

unique. And no queen or king had the guts to say this is nonsense.

Now nobody will fall into such a stupid belief, because the skirts are becoming smaller and smaller and smaller, and soon they are going to disappear. You can see the legs of the queen, and you will be really shocked that they are separate. They are just like your legs, everybody's legs. But this was not told to people. Joined legs gave queens uniqueness, a speciality: they are royal, you are common people.

The same is being done in many things, on many levels all around the world. You don't want your children to know that you make love.

You will be surprised: in India, the father cannot play with his small boy or girl in front of the elders, that is thought to be very unmannerly. No husband can talk to his wife in the day... because in India there are joint families. There are so many people in one family -- fifty, sixty -- and houses are small and overcrowded.

The husband and wife sometimes have to wait for years to see each other's faces, because they meet only in the darkness of the night without whispering a word, because all others are sleeping. The house is small and overcrowded; in the same room other people are sleeping.

It is no wonder that in India divorce is a very late development, and that too happens only in a few well-educated, rich cities like Bombay, Delhi, Calcutta. But ninety-nine percent of India cannot think of divorce, for the simple reason that at least you have to see your wife before you can divorce her! You have to talk to her before you

know what a bitch she is! She has to talk with you to know, "My God! What a macho fellow I have got!"
But these things don't happen. Husbands and wives have no time, no space, no secrecy, no privacy. They meet deep in the darkness of the night when everybody has fallen asleep. And they make love as quickly as possible, because somebody may wake up.
When my uncle got married... I used to sleep in the same room, and I wouldn't let him make love to his wife. Whenever he would get up from his bed and move towards his wife, I would start coughing. He would go back to his bed.
After a few days he told me, "This seems to be strange, that the moment I get out of bed -- the whole night you don't cough, only exactly at that time. What happens? Why do you start coughing?"
I said, "I don't know. I was also thinking that there must be some connection -- your getting out of bed and my coughing. I have been thinking, `What connection can there be?'"
But finally he had to open his heart. He said, "I know you. We have been married for five months and I have not even touched my wife's body. And we cannot say that you should be removed from the room to some other room, because no other room is ready to receive you. And they will ask me why, and I cannot tell the true story, that for five months this boy has been torturing me!"
I said, "I have been doing that simply to make you aware -- why make it such a secrecy? Why make it something ugly that you have to hide behind darkness? I have never stopped you, you can make love to your wife; I will be

there just to see that everything is going right! And someday I am going to be married, then...? Who is going to teach me? You be my teachers, you both be my teachers."
He said, "You are impossible. If you see us making love, you will spread the rumor all over the city. And the truth is I myself don't know much about love, because it is never talked about, never taught. You simply get married -- an arranged marriage, you have not seen the girl."
In India, for ninety-nine percent of the people, marriage is still just fate; the astrologer decides it. They don't even see the other's photograph, they don't know whom they are going to live their whole life with.
This kind of state causes many problems. Sexual abuse of children will be there; rapes will be there -- because there are women who have not been able to find a husband, perhaps they have lost all hope of finding a husband. There are men who cannot afford to be married, who are somehow managing to survive, but what to do with the biology? They cannot even go to a prostitute, they don't have the money. So rape remains the only possible outlet for their biological instinct.
Don't be hard on the rapist. And don't be hard on the woman who has been raped. These are problems created by the society. Be hard on it!
In my commune it is absolutely impossible that anybody should rape. I receive letters every day from my women sannyasins: "What is happening to the swamis? They don't seem to be interested in us at all. They avoid, they escape, they make an appointment and never turn up. Is there something wrong?"

There is nothing wrong. This small section of humanity has made love, for the first time, a simple thing. And there is a saturation point. Now a male sannyasin has made love to many women; he feels simply tired. He wants to be left alone, he wants to meditate. Who is going to rape? Impossible!

In the outside world, men have been chasing women for thousands of years and it was thought that it is natural. It is not. In my commune, women are chasing men and men are escaping and hiding, finding excuses. This commune has proved your thousands of years were simply managed. It was not true, because man is sexually the weaker person; the woman is very strong sexually.

That's why for centuries there have been only female prostitutes. Only just now, in very sophisticated areas like London, Tokyo, have there appeared a few male prostitutes. But a male prostitute is finished in one love affair; then the whole night there is no business!

The woman can do business the whole night. She can finish many men very easily. Strange, that man was chasing her; it was absolutely against the reality. But man is an egoist -- macho. He becomes interested only in things which are difficult, when things are a challenge.

The woman has understood it from the very beginning -- that the man is interested only if she keeps herself far away and becomes a challenge to him, becomes a problem to his ego. But always remember, the woman was very clever: she kept away, but not too far away. Because if you are too far away, the man may lose interest, may start moving in some other direction. She has to be within reach, and yet beyond. It is a delicate territory.

So the woman has been playing with the man. Sometimes she will come closer and the man will feel, "Now, the moment is coming!" -- and she will start moving away. This way man has been chasing woman. Otherwise, if we accept our realities and our nature, the woman will be the chaser and the man will be the chased.

Just the other day somebody sent me a question. A woman sannyasin asked me, "When I surrender to my man, something happens. I do not find him there, he is somewhere else in his mind." No, man does not like the woman to surrender. You are doing wrong, you are going against the male psychology. He wants to force you to surrender; that gives him great egoistic joy. But you simply surrender....

I am reminded of my school days.... There used to be every year a wrestling competition. Somehow we persuaded a very strong boy in our class that he should enter the competition, and we would make every arrangement that he should win.

He was very reluctant, but we praised him, his muscles and his body and his exercises. And we said, "This is the time! When are you going to use all your muscles that you have developed in the gym? -- this is the time. And everybody in the class is agreed that you will come out on top."

But what happened on the wrestling ground was amazing and something really remarkable.... He had come into the semifinals, now he was facing students from other schools. The other school had hired a professional wrestler, and they pretended that he was a student, that "His age is a little more because he goes on failing." And everybody could understand -- wrestlers are not great intellectuals.

But we were afraid for the boy that we had put forward. He looked a pygmy in front of that giant. But he did something immensely beautiful: As the drum started beating and the wrestling was to start, the boy that we had put there lay down on the ground, flat. That's the way Indian wrestling is: one party has to sit on the chest of the other party, and the other party's whole body has to touch the ground, his back has to touch the ground.

He lay down. The wrestler stood there; he could not figure out what was happening. And the student said, "Sit on my chest!"

The wrestler could not get the idea. He was still standing there looking very silly, and the whole crowd was clapping: this kind of wrestling nobody has seen!

Our principal called the boy in and asked, "Why did you do that?"

He said, "What else to do? To be beaten unnecessarily... that man is a professional wrestler. I came to know just before the match that the other school is deceiving, so I thought the best way is not to give him a chance to be victorious. On my own I surrendered." But the other man could not gather courage to sit on his chest. What is the point? -- the man is lying down already. You sit on his chest and you are declared victorious? What kind of victory is this?

Never surrender. Pretend that you are not going to surrender, and that creates challenge. For the time being, please stop chasing men in the commune. Just forget all about them, let them meditate a little, and soon they will be after you.

Then remember that the old strategy, which has worked for thousands of years, is still in the psychology of everybody. Remain a challenge, and then the man becomes interested. He is not so much interested in the woman, he is much more interested in the challenge. And you will not find only one swami chasing you, you will find many swamis chasing you -- if you create the challenge. That is the whole secret of it.

But all this stupidity should stop. People should accept the reality, that the man is sexually not so strong as the woman. Although he has been calling her the fair sex, the fact is just the opposite: he is the fair sex. The woman is very strong. But once things are accepted in their reality, and when no means no and yes means yes, you have sorted out a puzzle that has been going on for centuries. For centuries, poets have been singing songs that the woman is mysterious; even if you live with her your whole life, her mystery remains intact.

Somebody wrote a letter to me: "I also feel that the woman is very mysterious. I have lived with a woman for five years, but she is still unpredictable. When she will start fighting, and when she will start throwing things, and when she will be very loving, there is no way to know."

I said, "Now, there is no difficulty. Just go to our plastic surgeon, Leeladhar, and he will make you a woman. So you will know the mystery -- both the male mystery and the female mystery."

It is so easy now for a man to become a woman, for a woman to become a man, that both can know each other's difficulties and each other's mysteries. And all those poets will be discarded, all those mysteries will be forgotten.

There is no mystery. That's why you cannot find it -- because it does not exist! It is simply your polar opposite. Man and woman are polar opposites, that's why they attract each other. And only through polar opposition is creation possible. Only through polar opposition does life happen. Homosexuality has ended in AIDS. It could have been predicted very easily, because similar energies meeting cannot create life, they can only create death. That's what AIDS is.

It has not happened to lesbians, for the simple reason that there is no transfer between negative polarities. Both are negative, both are receptive; neither of them is a donor. So lesbians are the safest in the world now. And if women are intelligent they will turn more and more to lesbianism. The man is gone, he is finished.

AIDS has come out of homosexuality. AIDS is nothing but death. So learn a simple principle: similar energies create death, opposite energies have the tension to create life. That's why I say homosexuality is unnatural -- unless you want to commit a slow suicide, then it is perfectly good. Lesbians will not create death because no transfer of energy happens between them. But they will not have the joy, the orgasmic experience which is possible only with the opposite pole.

From the very childhood every child has to be made aware of all possibilities of love, sex, and all deviations, perversions. Then there will be no sexual abuse of children. And if everybody is aware of the reality, I don't think there is going to be any rape. There is no need, the man can simply ask the woman. It is far more cultured and human. If the woman has the desire, no rape is happening. And if

the woman hasn't, then it is just human to leave her. Let her find her man, you start finding your woman.

There are so many women and so many men that it is a very rare possibility you will not get a woman. So why commit something like rape? You are not going to gain anything from it. In fact, you will feel guilty, you have done something inhuman. You have trespassed somebody's territory.

I don't say that rape is good, I don't say that child abuse is good. How did you manage to translate my statement about awareness and start looking into everything, making a hard effort to see good in it? You seem to be a strange fellow.

I had said, "Be aware without judgment," and what you are doing is just the opposite. You are trying to judge a situation. Of course you want to judge it as good -- it is not possible.

There are bad things, there are good things; there is no need to force yourself to accept a bad thing as good. But the man of awareness has a different perception. Perhaps something that you think in your unawareness is bad may turn out to be good, or vice versa.

But the man of awareness is not in search of judgments, condemnation, appraisal. He is simply witnessing, with clarity. His clarity tells him what is right, without any effort -- your hard effort is not needed. It is the easiest thing for the man of awareness to know what is right and what is wrong. And also he will be able to see why something wrong goes on happening.

There must be roots somewhere in the culture, in the society, in the world, that poisonous flowers go on

flowering. And somebody must be taking care of those plants, watering them.

Your priests are doing it, your politicians are doing it, your psychoanalysts are doing it, your professors are doing it -- because these people live on your misery. They live on your being somewhere wrong. If you are perfectly right, they are useless.

Just the other night, one of my topmost therapists, Veeresh from Holland, asked me, "What is the future of our therapeutic efforts?"

I said to him, "Our therapy is just to destroy all that has made man miserable, split, schizophrenic, insane, sick. But once our therapy has destroyed all this poison in the world, then there is no future for our therapy. It has done its work and there is no need for it to exist anymore.

"That has to be understood very clearly, because once you start doing something, it becomes your vested interest. Then on the one hand you go on doing what you are supposed to do, destroying sickness -- and on the other hand you go on creating it, because without it you will be nobody."

So my therapists have to understand from the very beginning that what they are doing is not something that is to be permanently there. It is only in the transitory period of humanity that therapy is needed. Therapy is needed because people have been made sick. Their sickness is not real, that's why it can be cured very easily, very simply. But remember always that you are not to become a permanent phenomenon, because that means you will have to create sickness. You will have to create the same old game -- perhaps under a new name. You have to be

courageous enough, when the work is done, to retire from the work.

Become a gardener, become a farmer, a plumber or anything you can manage to do. But therapy should not be your profession. These are ugly professions. We have to have them because in the past man has suffered so many wounds, they have to be healed. But just heal them, and once they are healed you move to some creative work.

It was compassionate of you to help human beings to be psychologically healthy. And this will be even more compassionate, not to become a permanent source of dependence for all those people you have helped to be healthy. You have to know when the time is ripe for you to become farmers, gardeners -- anything that you love, but be creative.

Therapy is not creative, therapy is destructive.

It is destroying sickness which has been imposed on humanity.

A better human world will simply accept realities and will not ask for fictions.

I have heard that a newly married couple came to a holiday resort to have their honeymoon, but both were looking a little afraid of each other. Both were sitting and talking and the night had almost half passed. The woman finally said, "We have come here for a honeymoon, not to talk about the weather; that we can do anywhere."

The man said, "That is true. But the problem is that I have a deep-rooted, lifelong habit: I undress only in darkness. So first you put the lights off so I can undress and go to bed."

The woman said, "This is a very strange idea. You could have said it before."

He said, "I knew that I would have to say it sometime. And I have to say one thing more -- better to be finished with it. One of my legs is false, artificial; that's why I cannot undress in the light -- you will see my leg."

The woman giggled. She said, "It is perfectly good, because my breasts are false, one of my eyes is false, my teeth are false. You opened the door, now everything is honest. We can undress in the light or darkness, whatever you prefer; it will not make any difference. I was also waiting... thinking, how to start, from where to start? This way the whole night will be lost, and this is supposed to be our greatest night, our honeymoon night."

This is the situation. Everybody is hiding something from everybody else -- a false leg, a false breast, false teeth, a glass eye -- everybody is trying to hide something. It is better to be honest and sincere.

If humanity decides to be honest and sincere, life can be a rejoicing. Life can be all that you need. Life has given you the opportunity to live it totally, and you are getting caught in stupid things and wasting the opportunity. And life is going by continuously, it is not going to wait for you.

Now what business is this of yours, to find good in everything? Who told you to? Now, how are you going to find good in the false breasts? What good? Just a beautiful flat chest? What good are you going to find in false teeth? Naturally, you will be in trouble -- making hard effort to believe that there must be something good in it.

Don't waste your time in unnecessary inquiries.

Life is short -- rejoice in it, dance it, sing it.

My statement was totally different. That's why I say to you continually, don't just hear me, listen to me. You heard a

certain statement and translated it in your mind, that you have to see good in everything.
Even I was puzzled -- the translation seems to be so far away, absolutely unconnected. But I have the feeling that because I said, "Awareness is good, unawareness is bad," that created the trouble for you.
I have said awareness is good -- so rather than being aware, you started being good and seeing good. It does not happen that way. Awareness has to be there first, only then can you be good. Awareness has to happen first, then everything else follows. And being aware does not mean that everything becomes good. If everything becomes good, the very word `good' will become meaningless.
Awareness will make you aware of what is good and what is not good. And awareness will give you the direction to move towards the good and not towards the bad.

Question 2
BELOVED OSHO,
RECENTLY YOU HAVE SAID THAT ONLY THOSE PEOPLE FROM THE SHARING-A-HOME PROGRAM WHO WERE ABLE TO UNDERSTAND YOU REMAINED. I AM NOT SURE THAT I HAVE EVER UNDERSTOOD YOU, BUT I HAVE STAYED BECAUSE I FOUND SOMETHING WITHIN MYSELF -- AN ENERGY THAT SEEMS TO BE FROM MY VERY CENTER -- AND BECAUSE IN YOUR PRESENCE AN OPENING HAPPENS WHERE I FEEL YOU DEEPLY CONNECTED TO THIS SAME ENERGY. IS THIS FEELING THE UNDERSTANDING? -- BECAUSE INTELLECTUALLY I ONLY BECOME CONFUSED

WHEN I TRY TO UNDERSTAND YOU. COULD YOU PLEASE COMMENT?

Don't bother about anything intellectually.
You are right on both the points. Your feeling of energy, silence, your feeling your own centeredness in my presence -- exactly that is understanding.
And your second statement is also true -- not only about you. Because you are not literate, you are not educated, you got the point sooner: that when you start intellectually making an effort to understand me, you get puzzled. Everybody will get puzzled. That's the whole work of my talking: to puzzle your heads so much that one day you simply drop the head and start functioning from the heart. Your head is your master right now. It was not meant to be the master because it is only a mechanical thing, a bio-computer. Your heart has to be the master. And the head is dangerous when it is master; it is the worst master you can find. But when the head serves your heart it is the most beautiful servant that you can find. Things just have to be put into their right places.
It is good that you are not so full of rubbish in your head. You have not been to schools, colleges, universities. Feel fortunate that you have been on the streets. Your head will not create much trouble for you. Heads don't grow on the streets; they need the tremendous effort of thousands of teachers, professors, educationalists.
Don't be bothered intellectually with me. I am not interested in convincing you of any dogma, creed, theology, religion, philosophy -- no. My effort is to help your heart beat a little faster, because it is from the heart

that you live. Your life is from the heart. That is why people die of heart attack; nobody dies of head attack. You simply forget the head. What is happening to you is exactly what I mean by understanding.

Question 3
BELOVED OSHO,
WHY ARE ALL YOUR DISCIPLES VEGETARIAN?

I do not believe in vegetarianism, because I do not believe in anything.
My disciples are vegetarian not as a cult, not as a creed. They are vegetarians because their meditations make them more human, more of the heart, and they can see the whole stupidity of people killing living beings for their food. It is their sensitivity, their aesthetic awareness that makes them vegetarians.
I don't teach vegetarianism; it is a by-product of meditation. Wherever meditation has happened, people have become vegetarian, always, for thousands of years.
The oldest religion in the world is Jainism. It is a small religion, that's why not much is known to the outside world; it exists only in India. Jainism has no God; hence, there is no possibility of prayer.
When God and prayer are discarded, then what is left for a religion? God is somewhere outside, your prayer is addressed to someone outside. Discarding God and prayer you are really saying, "I would like now to go inward." And meditation is a way of going inward.
For thousands of years Jainas have been vegetarians. You have to know this fact, that all their twenty-four teachers --

they call them tirthankaras, their messiahs -- came from the warrior caste. They were all meat-eaters. They were professional warriors. What happened to these people? Meditation transformed their whole vision. Not only did their swords fall from their hands, their warriorhood disappeared, but a new phenomenon started happening: a tremendous feeling of love towards existence. They became absolutely one with the whole. Vegetarianism is just a small part of that great revolution.

The same happened in Buddhism. Buddha did not believe in God, did not believe in prayer.

I want you to understand it: the moment God and prayer are discarded, the only thing that is left is to go in.

Buddha also was from the warrior caste, son of a king, trained to kill. He was not a vegetarian. But when meditation started blossoming in him, just as a by-product the vegetarian idea came into his being: you cannot kill animals for eating, you cannot destroy life. While every kind of delicious food is available, what is the need to kill living beings?

This is nothing to do with religion. This is simply to do with your sensitiveness, your aesthetic understanding. Jainism and Buddhism are the only religions without God and without prayer, and both automatically became vegetarian. The same is happening to sannyasins. Christianity is not vegetarian, Mohammedanism is not vegetarian, Judaism is not vegetarian -- for the simple reason that these religions never came across the revolution that meditation brings. They never became aware of meditation.

They went on praying to a fictitious God -- which brings no transformation in life, because he does not exist. Your prayers are just addressed to the empty sky. They never reach anywhere, they are never heard by anyone, they are never going to be answered. There is nobody to answer them. All the religions that have remained hooked with the idea of God have remained meat-eaters. So this is a simple phenomenon to understand.

Why are my sannyasins vegetarians? We don't enforce vegetarianism, we are not concerned with it. My sannyasins are not like George Bernard Shaw and his Fabian Society, where vegetarianism was a religion. Neither George Bernard Shaw knows anything about meditation, nor does his Fabian Society. They are just eccentric people who want to do something different from everybody else so they look better, they look higher, they look holier. Vegetarianism is their philosophy.

It is not my philosophy, it is simply a by-product. I don't insist upon it. I insist upon meditation. Be more alert, more silent, more joyful, more ecstatic, and find your innermost center. Many things will follow of their own accord; and when they come of their own accord, there is no repression, there is no fight, no hardship, no torture.

But if you live vegetarianism as a religion or a philosophy, you will be continually hankering for meat, continually thinking, dreaming of meat, and your vegetarianism will be just a decoration for your ego.

With me, meditation is the only essential religion.

And everything that follows it is virtue, because it comes of its own accord. You don't have to drag it, you don't have to discipline yourself for it. I have nothing to do with

vegetarianism, but I know that if you meditate you are going to grow new perceptivity, new sensitivity, and you cannot kill animals.

Have you observed one fact? -- that the vegetarian societies have the most delicious kinds of foods. The Buddhists, the Jainas -- they have the best dishes in the world, for the simple reason that through their meditations they had to drop meat-eating. They became more inquiring into delicious food so they didn't miss meat, on which they had been brought up from their childhood -- it had become almost their second nature.

There are millions of people who have never thought of vegetarianism. From the very childhood they have been killing living animals. It is not different from cannibalism. And since Charles Darwin it is absolutely a scientific fact that man has come, evolved, from the animals -- so you are killing your own forefathers and eating them joyously. Don't do such a nasty thing!

And the earth is capable, man is capable of creating enough vegetarian food -- vegetables, fruits, new fruits which have never existed before. Just crossbreeding is needed, and we can have the best kind of food available for everybody.

Your sensitivity and perceptivity, your aesthetic understanding is immediately understood by the animals. Here you can find so many deer -- they have come because this is the only place in the whole of America where they are absolutely safe. Nobody is going to hunt them.

In Oregon, for ten days per year, the government allows people to hunt deer. The deer are such beautiful animals, so agile, so lovely.... We stopped hunting on our own ground, so from other ranches deer have moved to our place. And

now they must be the best-fed deer in the whole world, because we are taking care of them. We are growing grass that they like, specially for them.

They would never have thought that people would be so considerate. They like a certain grass called alfalfa, and I have told my people, "Grow as much alfalfa as possible, so all the deer of the whole of Oregon by and by start moving to our commune. And they will be respected as members of the commune."

And they already understand it. They stand on the road -- you go on honking your horn, they don't care; they are meditating in the middle of the road. And they understand one thing: that you are not going to do harm, so there is no need to be in a hurry.

In my garden I have three hundred peacocks. The moment they see my car, they all start moving in front of it. They know that they cannot be hurt, that nobody is going to run over them. They will not move; sometimes Vivek has to get out and push them. They are enjoying!

There are a few really crazy ones -- the moment they see my car they come running from far away, just to stand in front of my car. I will move slowly, and they will move slowly backwards, but they will not move away from the road. They understand something, their hearts have felt something, that "these people are not enemies; these people are part of us, friends."

And the whole animal kingdom is part of us, even the trees. Now the scientists have come to an established conclusion that trees are living beings. Not only that, they have a very fine sensitivity, far more sensitive than you have.

They have placed machines around trees, plugged wires into the trees -- machines like a cardiograph which shows your heartbeat. It shows the heartbeat of the tree, and if somebody is coming to chop the tree, immediately the graph on the cardiogram goes crazy. The tree is feeling really afraid and trembling.

Not only that, other trees around also go crazy, although they are not going to be cut. But someone, some friend is going to be cut and they have a great feeling for it.

And the most strange thing that has come to the knowledge of the scientists is that if the person who is coming with an axe is just pretending -- he is not really going to cut the tree -- the graph remains harmonious. This is something unbelievable, that the tree knows whether the man intends to cut it or is just pretending.

They are more sensitive than you. You will not be able to figure it out: if somebody comes with a sword at you, you will not be able to figure out whether he is really going to hit you or is just pretending, acting. You will not be able to find out through your sensitivity. The reason is, man has lived for millions of years so insensitively that he has lost one of the greatest qualities of his being.

Meditation slowly slowly gives you back your sensitivity; and a man who has reached to the ultimate ecstasy of meditation is as sensitive as any tree, any animal, anything in the whole existence.

This sensitivity makes my people vegetarians. And it is a gain, not a loss. It will make you simultaneously more loving, more compassionate, more feeling, more understanding of beauty.

It will make you aware of great music, even the music that happens when the wind blows through the pine trees, or the sound of the running water-even the music that happens, that is happening, in this gap, in this silence.
Silence is the highest music.
It is soundless, but it can be felt.
Can't you feel the silence here?
Can't you feel that the people who are here are all one, pulsating in the same rhythm, their hearts beating in the same rhythm?
Vegetarianism is a small thing. We have to create a world of really sensitive people, who can understand music, poetry, paintings, who can understand nature, who can understand human beauty, who can understand the world that surrounds them: the stars, the moon, the sun.
Just a bird on the wing can fill you with immense rejoicing. The freedom of the small bird, the song of the small bird, may make you dance, sing.
Humanity has lost its heart, and we have to give it back to everyone who is willing.
That's the meaning of my sannyas.

From Death to Deathlessness

Chapter #33

Chapter title: This nonsense of nations
7 September 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
YOU HAVE ALWAYS BEEN AN INSPIRATION TO ME. YOU GIVE ME THE COURAGE TO CONTINUE

TO DO MY THING AND NOT COMPROMISE IN MY WORK, EVEN THOUGH I FEEL LIKE AN OUTCAST ALMOST EVERYWHERE I GO. I NEED YOU TO SAY IT IS OKAY FOR ME TO KEEP ON BEING A MISFIT.

It must be Veeresh.
Veeresh, you are not only okay, you are just perfect!
The people who have gathered around me are all misfits in the rotten society. Any intelligent person is bound to be a misfit in a society which is dead, out of date, superstitious, based on belief systems. Only retarded people can be the fit ones. It is fortunate that you are not retarded.
Anybody who fits with me is bound to be a misfit everywhere else.
I have been a misfit my whole life -- in my family, in my religion, in my country -- and I have enjoyed it all the way, because to be a misfit is to be an individual.
To fit with the existing established order is to lose your individuality.
And that's your whole world.
The moment you compromise and lose your individuality, you have lost everything. You have committed suicide. The people who are fit in the world are people who have destroyed themselves.
Certainly it needs courage, a tremendously strong sense for freedom; otherwise, you cannot stand alone against the whole world. But to stand against the whole world is the beginning of such a great joy, rejoicing and blessing that those who have never been misfits cannot understand it.
All the great names in the history of man were just misfits in their society. All the people who have contributed to the

happiness of man and the beauty of the earth have been misfits. To be a misfit is a tremendously valuable quality. Never compromise on any point.

The very compromise is the beginning of your destruction. I do not mean that you have to be stubborn; if you see something is right, go along with it. But the moment you realize that something is not right, then even if the whole world feels it is right, it is not right for you. And then stick to your position -- that will give you stamina, strength, a certain integrity.

My sannyasins are all misfits in the world.

That's why a great problem has arisen for those sannyasins -- very few -- who have left the commune for their own reasons. I have nothing to say against their leaving the commune; I don't want anybody to be here against his will. Here there is no society, only a communion of individuals with all their freedom intact. The freedom to leave the commune is one of the basic rights of every sannyasin.

But now those few sannyasins, just a dozen, are in a dilemma. They cannot fit with the society They could not fit in the society, that's why they had come here. Now it is even more difficult for them to fit with the society, so they are in a limbo. They cannot fit with the society, and the milieu where they were acceptable as they were -- nobody was trying to change them -- they have left.

In Santa Fe those twelve are known as "the dirty dozen." Now they are hankering to come back. They are writing letters to sannyasins that they are dreaming of the commune, they are missing the commune. But they don't have guts enough to say, "We would like to come back."

Writing these letters they are trying -- perhaps we will invite them back. We never prevented them from going, that would have been an infringement on their freedom. We will not invite them, for the same reason. Just as out of freedom they have gone, out of freedom they can come. And everybody is welcome. We don't bother about the past, we have not inquired about the past of anyone. Our concern is to drop the past and to be in the present, and be available and open for the unknown future.

Now it is their past -- that they have once been sannyasins, then they left it. They can come back as clean, pure... they can drop their past. Nobody is even going to ask them, "Why had you left, and why are you coming back?"

When they left, they left in the darkness of the night, ashamed, because they had no real reasons to leave. The only reason for their leaving was their ego. Certainly in this commune nobody can nourish his ego.

And to be a misfit does not mean to be an egoist. If you are an egoist, sooner or later you will compromise. When you find any group of people, any society, any country, which helps you to be more egoistic, you will immediately fit with that society.

The real misfit is a humble man.

That's why nobody can absorb him.

He is free because he is free of the ego.

Now these "dirty dozen".... And Santa Fe seems to be something special. Nobody had heard about it before. Why have these camels reached Santa Fe? Just because they are camels. Santa Fe at its entrance has a rock formation of a camel. They print postcards of that camel -- somebody sent

me one. Then I came to know why these camels are going to Santa Fe -- Santa Fe is meant for camels.
But they don't know... now that they have been with me for four years, five years, seven years, they cannot fit even with camels! So much has happened in those five years without their knowing. They have lost their humps! Now the other camels are not going to accept them; they are unfit camels there. And their letters show that they are waiting to receive the message to come.
I have never called anybody, but I have never prevented anybody. It is your freedom to be here or not to be here. If you are feeling in difficulty... you are enriched in your understanding that this is the only place where you can be accepted with respect, without anybody cutting you, tailoring you, making you into a certain shape, giving you a mold.
We accept all kinds of camels -- even those who have lost their humps. But they will have to come. And if they can travel to Santa Fe, what is the problem? They know the way, they just have to turn their face.
And we will be really rejoiced. And this time their coming will be of immense value to them too, because now the desire to leave the commune will be finished. Now they have understood: wherever they are, they will be outcasts. And here? This is the caste of outcasts!
Anybody rejected anywhere is welcome here... because my understanding is that only people of intelligence, individuality, are rejected.
The people who are obedient, who have no individuality, no freedom of expression, never say no to anything, are always ready to say yes, even against their wills -- these are

the people who gain much respectability in the world. They become presidents, they become prime ministers, they are honored in every possible way, for the simple reason that they committed suicide. They are no longer living, they are simply fossilized.

Here, people are alive. How can you fit living people into a certain pattern? Every individual is unique.

And why should he fit into another's mold?

The whole misery of the world can be explained very simply: everybody has been cut, molded, arranged by others without their even bothering to find out what he was supposed to be by nature. They don't give a chance to existence.

From the very moment the child is born, they start spoiling him -- with all good intentions, of course. No parent does it consciously, but he was conditioned in the same way. He repeats the same with his children; he knows nothing else. The disobedient child is continuously condemned. The obedient child is, on the other hand, continuously praised. But have you heard of any obedient child having become world-famous in any dimension of creativity? Have you heard of any obedient child who has attained the Nobel prize for anything -- literature, peace, science? The obedient child becomes just the common crowd. All that is added to existence is added by the disobedient.

Jean-Paul Sartre, one of the most significant persons of this century, refused to accept the Nobel prize. And when he was asked why, he said, "To accept the Nobel prize is in some way to compromise, is in some way to receive respectability from a society with which I am not in agreement. Perhaps the Nobel prize will weaken me.

"They are so respectful to me -- how can I go on fighting against everything they believe in: against their God, against their morality, against their politics?" He said, "Accepting the Nobel prize will be selling myself -- that I cannot do." And he was perfectly right.

So, Veeresh, remember never to compromise, whatsoever the cost.

Even at the cost of losing your life, don't compromise.

A compromised man is a castrated man.

A man who dies for his individuality and freedom dies with joy, and all the blessings of existence are his.

I have lived continuously as a misfit everywhere, and I have enjoyed it, every inch of it, every drop of it. It is such a beautiful journey, to be just yourself. You go on discovering your being, your potential, and one day this discovery leads you to the ultimate flowering of your being. That ultimate flowering I have called enlightenment. You become luminous.

Why have very few people become enlightened in the world? The question has been asked of me again and again. The reason is very simple: they did not dare to remain misfits, condemned, dishonored, rejected their whole life. That's why very few people have been individuals, and very few people have reached to the ultimate explosion of their being. There are people who start, but sooner or later they compromise, seeing the dangers of being just yourself.

When I was a small child I had made it clear to my parents and to my family, "If you want me to do something, please don't say it. I am aware enough, I will see what is the need, and if I feel to, I will do it. But once you have told me to do it, then even if you kill me, I am not going to do it.

"I can see that my mother is sitting there and she has no vegetables. I can go to the market which is just a few yards away, I can fetch vegetables for her, but it will be my decision. Nobody can tell me, `You go and fetch vegetables.' Then it is impossible for me to go -- because this is my religion and my life and my way of thinking, that I am to remain myself at every cost."

And soon they understood it, because they found that this is absolutely a difficult task: whatever they say, I do just the opposite of it. It is better to be silent; at least I will not do the opposite.

Slowly slowly, when they were not telling me to do anything, I became almost absent for them, because my presence was of no use to them. And I was surprised to see that sometimes my father would ask, "Have you seen anybody in the house?" -- I was sitting there -- "because I want to send him to do some work."

I would say, "I have not seen anybody; and now, because you have said it, even if I do see anybody, I will close my eyes."

My mother would say, "You have been here -- have you seen somebody else in the house? -- because I want something from the market."

And I would say, "I have not seen anybody, the house is empty; only you are here." It became slowly accepted that I could not be relied on for anything. On the contrary, if they tried to command me, to order me, then it was absolutely impossible.

But there were a few moments when they had to say something.... One of my relatives was a little crazy -- not much, just a little crazy. He was going to be married: they

had arranged a beautiful girl for him, a good house, a good family. Now this was the time they had to tell me, "You remember, don't create any trouble. Don't let it be exposed that he is a little off center. Nobody will be able to figure it out; it will take years to figure it out, that he is off center."
I said, "I don't interfere in anybody's work, nor do I want anybody else to interfere in my work. Whatever I am going to do, I will do."
They were afraid. They kept the relative away from me, but I found him one day at the riverside, where he used to go to have a bath. I went there and told him, "Are you aware what these people are planning for you?"
He said, "What? They are arranging my marriage."
I said, "Marriage is okay, but before the marriage they will force you to sit upon a horse. And do you know horse-riding?"
He said, "I don't."
I said, "Simply refuse to sit on the horse -- whatever happens."
He said, "I am not going to sit on any horse. He may throw me off his back, give me a few fractures -- and after all those fractures, what am I going to do with the marriage? Forget all about it."
I said, "No, don't drop the idea of marriage, but don't sit on the horse." Now in India it is very difficult to get married without sitting on a horse. The boy has to sit on the horse, and that's how the procession goes to the girl's house.
But he simply refused! They persuaded, they tried hard, they said, "The time is passing." And everything has to be done in India through astrology. The astrologer decides when the marriage procession should start, when they

should reach the house, by what time exactly, minute to minute, the marriage should be performed.
He said, "You have all been befooling me. You have been telling me about marriage, but nobody told me that you will force me to sit on a horse. If you had told me this before, I would have refused to marry."
They inquired, "But who has told you?"
He said, "Everybody knows, in this house there is only one person who takes care about everybody's freedom. He has informed me, `You will be forced; don't compromise.'" It was such a struggle! And they were all looking for me, but I had disappeared because there was going to be trouble for me.
They had to force him, physically -- four persons forced him on a horse -- and I was sitting by the way. And when the procession came there and he saw me, he jumped off the horse.
He said, "Enough is enough! Now the procession cannot go anymore, because the person is here whom I have promised I would not sit on the horse. You somehow persuaded me, forced me...."
They all came to me and said, "Somehow persuade him; only you can do it. Half the journey is complete; just a little more, just fifteen minutes more he has to be on the horse, and then in his whole life, nobody is going to force him."
I said, "I would not have interfered in the matter, because I never interfere in anybody's business, but you asked me, emphatically, not to create any trouble, `because he is a little eccentric, and you can manage to have him do something that will expose him.'"

Now this horse thing was exposing him. It had already reached the girl's family: "The boy is a little strange. He has been forced to sit on the horse and he was running away and screaming and saying, `I don't want to sit on the horse, I have been warned against it. I have never sat on a horse, why should I? And what has marriage to do with sitting on a horse?' Something is wrong with the boy."

And while they were in the middle of the road, stuck, the family of the girl sent a message, "Don't force him. Take him back, because we are not willing to give our daughter in marriage to this man. What kind of man is he? He is crazy! And it is good that it is known in time: just fifteen minutes more and they would have been married!"

And in India, in ninety-nine percent of India, divorce does not happen. Once you are married you are married. That relative had to remain unmarried for three more years. And when they arranged it again, my father said, "We are not saying anything to you. If you want to create trouble you can."

I said, "Then I will not create any trouble. Just remain alert: Don't say anything to me that you want me to do, because then I will not do it."

It helped me immensely. It was troublesome -- everybody was against me, everybody was condemning me -- but it gave me a tremendous courage to be alone. And I never compromised on anything. Whatever I had to suffer, I went through that suffering without any complaint; I had chosen it myself. But all that fire purified my being more and more.

So don't compromise at any point, because the point of compromise makes you weak: you lose your individuality.

But don't be egoistic. Be humble. If you want to be an egoist, then sooner or later you will have to compromise. When I was being sent to the university, they were all persuading me either to go to the medical college and become a doctor, or to the engineering college and become an engineer. But I should become somebody who earns money, who has respectability in the society.

And I said to them, "You know me perfectly well: I may want to become a beggar just because I don't want to be respectable. What is the meaning of getting respect from all these retarded people? Even if all these idiots make me emperor, it is worthless, because they are idiots! I would like a communion with an intelligent person, but not respectability from the mob. I am going to study philosophy."

Now in India, philosophy departments in the universities are almost empty. For years no student turns up -- because what can philosophy give you? The only profession available is to become a professor. But how many people can become professors of philosophy while there are no students? Many universities don't have a philosophy department, they have closed it. There is no point in keeping professors and staff and space for the students when nobody ever turns up.

So they said, "You are taking an unnecessary risk."

I said, "I have to take it. I have to pass through this fire too. And don't be worried about the future. Even as a beggar I will have the satisfaction that I have not compromised on any point."

And my father, before he died, told me, "Please forgive all of us -- we were trying to make you part of the society. If

you had not resisted so strongly we would have succeeded. But you were so strong in your struggle that we failed. But now I can say with great joy that our failure was good. Our failure gave you your individuality."

He died as a sannyasin, enlightened. In the whole history, it has rarely happened that a father has become a disciple of his own son. And the moment he became a sannyasin he behaved like a sannyasin -- not like a father.

My mother is a sannyasin -- she is here -- but she has dropped completely the idea of being a mother. She is here just like anybody else. And they are all happy: my uncles are also sannyasins-they too are happy that I did not compromise. But it took a little time for them to realize that it was a question of life or death to me.

They thought that I was simply mischievous, but soon they realized that it was not mischief. I was simply trying to keep myself completely free, unfettered, unburdened. And it has given me all that a man can dream of.

So, Veeresh, no compromise, whatever the consequence. Even if death comes as a result, you will be able to receive death dancingly. Only individuals can receive death dancingly, because only individuals know that there is no death, that it is only a transformation from one form into another form.

The old house has become dilapidated and you enter into a new house. Of course, the old house may think you have died, because you have disappeared. Here you die; and there, immediately, you find a new house, a new form. Individuals slowly slowly become aware that there is no death. And if they blossom totally, become enlightened, they know it absolutely, with a tremendous relaxation: that

they are eternal beings, they are immortal. The whole universe is theirs. They have been here always; they are here now, and they will be here forever. They are an intrinsic part of existence, there is no question of death. And this is exactly where life should lead you:
To the experience of deathlessness.

Question 2
BELOVED OSHO,
IS THE SMALL FAMILY THE MAIN CAUSE OF NEUROSIS IN THIS SOCIETY? IS THE TOTAL DEPENDENCE OF THE CHILD ON THE PARENTS, AND VICE VERSA, THE CAUSE OF HYPOCRISY, FIXATIONS AND ALL KINDS OF NEUROSIS, FEAR AND ANXIETY?

The family is certainly the cause of all kinds of neurosis, psychosis, schizophrenia. The whole sickness of man's mind is created by the family.
The family is the basic unit of the old society; unless the family disappears the old society will continue, because its basic unit is intact.
In my own way, without my saying anything, my communes are helping make the family disappear. A commune means the disappearance of family ties. You may be here, your wife may be here, your child may be here, but you are no longer a separate unit competing against every other separate unit. In a commune you are not competing, but on the contrary, you are pooling all your energies together. The child will not get fixated -- which is one of the most significant things to be understood.

Scientists have discovered in animals a certain fact -- the first impression... and very strange conclusions they have come to. When the egg opens and the bird comes out of it, whatever the bird sees first -- his first impression -- becomes his lifelong thing. That will almost decide his whole life. And it is a very crazy thing.... Ordinarily the bird comes out of the egg and finds his mother or father close by, but once in a while...

It happened when a scientist was working on this fact of the first impression. He was moving around while one egg opened, and a bird came out. His first impression was of the shoe of the scientist, that was the first thing the bird saw. And you cannot think what pathology that created. He would not take any note of his mother or father, but the moment he would see the shoe.... He would play with the shoe, go inside it and have much fun. But how long can you have much fun with a shoe? You will be surprised: when the bird became young, sexually mature, he started making love to the shoe! He was not interested in females of his species, not at all; his love object was the shoe.

Now it is an established fact that the early impressions go on forever in your unconscious. The early impressions should be wider, richer. For example, a boy is born. While he is coming out of his mother's womb, many women should be there, rejoicing, singing, dancing. He should know not only his mother as the woman, he should know many women just as he knows his mother. He will get a very vague idea what a woman is, not a very accurate picture from the mother.

Psychologists have become aware that no couple in the world is happy, for the simple reason that the woman is

searching for her father in the husband. This is something unconscious that she does not know. Now, the husband has not married her to become her father. He has no idea at all that that is what is expected of him. And if he does not behave like her father, then the woman is frustrated.

And vice versa: he himself is looking for his mother. And you cannot find your mother again. Existence never creates similar people; its creativity is original. You will find millions of women, but you will not find your mother anywhere. Perhaps a few things may be similar: the color of the hair, the color of the eyes, the way the woman walks, the way she laughs, the sound of her voice-something similar, and you will fall in love.

But this is only a part of the woman. After marriage you will have come to know one hundred percent of the woman; and what you had fallen in love with may have been only five percent. And the same is true from the side of the woman: five percent of you is somehow similar to her father, and ninety-five percent is a stranger.

Now, there is no possibility of these two people living peacefully, lovingly -- almost impossible. Five percent against ninety-five percent from both sides? There is bound to be continuous quarreling, fighting, arguing; never a moment of peace.

I have heard about a clerk who used to sit in the office after everybody had left, at the time to close the office. The peon who used to close the office also used to sit long. The clerk thought, "Perhaps he sits for me. Unless I leave, how can he close the office?" So he inquired of the peon, "Please forgive me. I am unnecessarily preventing you from going home."

The peon said, "I am not sitting here for you."
The clerk said, "Then why are you sitting here?"
The peon said, "I am sitting here to avoid my wife. As long as I can sit here, I sit. And don't feel guilty that I am sitting for you; in fact, I feel happy that there is some excuse for me to tell the boss, `Because one clerk was working overtime, I had to sit.'
"But," the peon asked, "why do you go on sitting? I don't see you working, there is no overtime."
The clerk said, "Because I am a bachelor. I don't have a wife, so what is the point of going home? I am killing time."
One is killing time because he has no wife, so what is the point of going home? -- nobody is waiting there. The other is sitting there because he has a wife who is really waiting just in front of the house on the steps, to grab him and to put him right into his place.
Strange world! But the cause is the small family unit -- for many reasons. It destroys your whole life as far as the relationships between men and women are concerned. Every girl should have the impressions of many men -- loving, friendly. Every boy should have the impressions of many women -- loving, friendly. It is possible only in a commune.
Here, there are five thousand people. Every child has thousands of uncles and thousands of aunts. And he gets loving care from all these people. He will not have a certain fixed idea of a woman. He will have a vague, very vague, cloudy idea of what womanhood consists of. This cloud is capable of helping to create a communion with any woman, because this cloud carries the impressions of thousands of

women. So thousands of women are capable of becoming beautiful partners in life. And the girl also carries... in the same way the girl carries the impression of thousands of men. It is difficult for her to draw a picture of the man she would like. She knows only vaguely, and only qualities, not personalities. And she has learned that every man has unique qualities, and all these qualities don't create the impression of a shoe.

There is a possibility that people will be more in love with their life partners. The words `intimate enemies' will disappear, but `intimate friends' will take their place.

And there are other dimensions in which the family creates neurotic trends. For example, you are born in a Christian family; then the whole of Christianity will be loaded upon you. You will not be given freedom to choose your path, your inquiry. Before you have even asked any questions about God, the answers have already been imprinted on you. So there are Hindus, there are Mohammedans, there are Christians. In fact, this is one of the greatest crimes that have been perpetually committed against man.

A child should be just an inquirer.

That is not possible with the small family unit, because the family is Christian, is Jewish; the family goes to the synagogue or to the church. And children are imitative, even if you don't say anything, they would like to come where you are going.

It is impossible for a child to grow in a religious family and not be impressed by the beliefs, superstitions. And by the time he is able to inquire he already has the answers -- but they are all borrowed.

In a commune it is possible, because a commune has no religion -- everybody is an inquirer. Nobody is interested in imposing his ideas on the child, because he himself is finished with the ideas of others and is trying to find his own way. He will help the child to become an individual and inquire on his own, because truth is discovered by individual inquiry; it is not to be acquired by communal knowledge.

The child is going to gain immensely if the family dissolves into a commune. And the family is also going to be benefited immensely because they are no longer burdened with the child; the commune will take care of him.

There are children here; the commune takes care of their education, and in that education we make them more and more alert, more and more centered. We don't make them Christians, Hindus, Mohammedans. We don't give them a holy book. We don't teach them about God and the belief in God and his prophets.

Our children are absolutely free of the idea of God, heaven and hell, and they are immensely joyous. And even observers from the outside have noticed the fact that they are far more intelligent than the children in the world. They have to be, because they are coming in contact with so many people.

Their experiences are rich. Nobody is trying to mold them, their freedom is infinite. Everybody is pouring his love on them.

Somebody may be Italian, somebody may be German, somebody may be American, somebody may be Indian -- they are all pouring their love on a child who may be Brazilian. Now this child will not carry the old ideas of

nations and nationalities and responsibilities. Now this child will not become part of Italy or Germany or America or Brazil. This child will know that all are equally human beings, and all are beautiful, and all are loving.

Why create this nonsense of nations?

Why create this nonsense of races, of black and white...?

In this commune there is no question -- nobody takes note whether you are white or black, whether you are Chinese or Russian or Japanese. Your old boundaries start disappearing. But for the new child there will be no boundaries at all. He will belong to the whole earth.

And the responsibility of parents in a family -- it is a burden. They are continuously in anxiety: What is the child going to become? How to raise the child rightly so nothing goes wrong?

But everything seems to be going wrong. And there are hundreds of books which teach you how to raise a child, how to be a mother, how to be a father. In fact, there should be books on how to give birth to a child and not be a mother! -- because that is one of the most hated words in everybody's unconscious.

It is not only Jews who are against moms.

Everybody is!

In a communal setting things are totally different. More than father and mother, uncles and aunts become important. And you will be surprised to know that as far as language is concerned, `aunt' and `uncle' are older words; `mother' and `father' are later additions, because there was a time when there was no family. There were tribes, an ancient form of the commune.

In the tribe nobody knew who his father was, because there was no question of marriage. People were producing children, people were making love, but there was no question of family. It was a tribe, all were living together. The child grew in a tribal atmosphere. That is the most natural atmosphere for the child to grow up in.

A commune is the most up-dated tribe. With all the facilities that science has made available, something tremendously revolutionary has become possible.

For example, there is no need that your child should have something to do with your wife's egg or with your semen. This is something very stupid. You should think of the child, not of the semen and not of the egg. And how do you know which egg is your wife's egg?

In a commune, the family is dispersed. The doctors, the medical board, can decide which egg is to meet with which sperm, so that we can create a more healthy, more intelligent child -- a child who will not suffer with polio, a child who will not suffer with blindness, a child who will not suffer with cancer, a child who will not suffer from old age even. And we can give him as long a life as we feel is suitable. For the first time man is capable of human engineering.

Up to now it was all accident. You don't know to which kind of child you are going to give birth. It may turn out to be an Adolf Hitler, and you cannot say, "I am not responsible." You are responsible. Why did you take the chance?

Adolf Hitlers, Joseph Stalins, Benito Mussolinis can be simply dropped out of existence. There is no need for them.

Only a certain sperm and a certain egg can create them; we can avoid that possibility.

And we can create more Gautam Buddhas. We can create more Van Goghs. We can create more Yehudi Menuhins, painters, musicians, poets. And these people will be far superior to our Shakespeares and Miltons and Dantes, because they were just accidental, by chance. But there is no need now to take chances.

But before we can start human engineering, the family has to become loose; it is too tight. The family want their child because he will inherit their property.

In a commune, whatever you have is the commune's, and whatever you will leave behind will be the commune's. There is no question of inheritance, so you need not be worried that somebody else's child will inherit your property. In a commune, the property is the commune's. And you need not be worried that if you die or something happens to you, who is going to take care of your child? In a commune the child will not miss you. He will have so many women, more loving and more compassionate because he has lost his mother.

The family is out-dated.

The future belongs to the communes.

And we are creating these models so that the outside people can start learning something. We are going to do everything that science has made available.

Just as we are victorious over the stupid politicians -- and we are going to be victorious, because we are in favor of the American constitution, and they are against it. A very puzzling situation!

We have to fight for the American constitution because Americans are prostituting it. The constitution is absolutely favorable to us. It is democratic, it respects the individual. It wants freedom of expression. It accepts all the birthrights.

The American constitution is perhaps the best democratic constitution which has ever been made. But the politicians continuously go on doing something which is not constitutional. And they have been able to do it for three hundred years because we were not here.

Now it is not going to be so. Once our commune and the city are settled, we are going to fight them on bigger issues. We will not let them rest. And we are going to expose them to the whole world -- that their politicians are hypocrites, and they are going against their own constitution, destroying people's freedom in every way, destroying individuality in every way.

We are spreading these communes all over the world to become models where we will be experimenting with the latest biological, psychological and all other developments. And we will show to the world that we can create a better human being in every way. He will not be a criminal, he will not be a rapist, he will not be a thief.

All these things can be managed from the very beginning, because the first meeting of the egg and the male contribution to your life decides everything -- whether the person is going to be a murderer or not. And it can be read! Even before you are born, it can be read. Your whole biography in detail can be written: that you will become a murderer or you will become suicidal or you will become a

criminal or you will become a politician or you will become a mystic.
We need the world to have more mystics.
And if murderers and politicians and criminals can be dropped, simply dropped, we can have a beautiful world. A few old ties have to be loosened. And they are automatically loosened the moment you enter the commune.
Many people have written to me, "I want to join the commune, but I am a little bit afraid: perhaps I may lose my wife there."
I said, "Your fear is right. There is every possibility she may find a better man, you may find a better woman. Nobody is going to be a loser. There is profit in every possible way for both the parties."
The small family is the cause of many troubles to humanity; it has to die, it has to disappear, and it has to be replaced by a bigger commune where marriage is a game you can play if you want. And you can marry today and tomorrow you can divorce. Or in the morning you can marry, and in the evening you can divorce. It is just your decision.
There is no need to promise for the future, because the future has to be left open. Only then do people grow. If you promise for the future you have already blocked and destroyed it. No intelligent man can promise for the future. Who knows what tomorrow is going to bring? You may meet a beautiful woman and suddenly your whole attention shifts from the wife to the new woman. There is no need for jealousy. You have to say to your wife that this has happened. "I am grateful to you for all those beautiful

moments that you have given to me. Perhaps the time has come that we part, and I hope that you will find a better man than me."

Naturally, if you have experienced a few people you always find better ones, because your understanding, your experience becomes bigger and bigger. You know whom to avoid -- your old husbands!

It is beautiful to fall in a new ditch; at least it is new, fresh -- rather than falling in the old ditch again and again and again. That becomes mechanical, it loses adventure. I am not against falling in ditches, just don't fall in the same ditch again! Find some other ditch! There are so many ditches all around -- why remain poor in your experience? And why keep somebody else remaining poor in her experience?

In a small family the child is the problem. In a commune the child is not a problem. The father and mother go on changing partners -- that does not matter to the child. The child is being taken care of by the commune. He can go to his old father to see him, to meet him; he can go to his mother. It does not matter that they no longer live together. In fact, it is enriching, because he will be meeting a new father, a new mother. When he goes to meet his father, he will introduce him to his new mother. When he goes to meet his mother, she will introduce him to his new father. And this is going to happen so many times that he becomes introduced to the whole commune.

This is more human. And he is no longer tied to a very small thing, he is flowing in a vast sea of human beings. Once we have settled our communes in the world, these are going to be the predecessors, the pioneers for the whole

humanity in the future. There is no other way. The old family is finished; it is just dragging on somehow because people can't see any alternative.
We are the alternative.

Question 3
BELOVED OSHO,
COULD YOU PLEASE EXPLAIN THE RELATIONSHIP BETWEEN SPONTANEOUS LIVING WITH AWARENESS, AND THE CONDITIONING OF MIND? HOW CAN ONE BE CERTAIN THAT SOMETHING IS ONE'S NATURE AND NOT CONDITIONING?

If you are in doubt, it is conditioning.
If there is no doubt, it is awareness.
It is a very simple criterion!

Question 4
BELOVED OSHO,
THE WAY YOU DANCE IS ABSOLUTELY UNIQUE AND OUTRAGEOUS. WHAT IS THE SECRET BEHIND THE OSHO SHAKE?

I have never thought in my life that there is going to be someday the Osho Shake!
I don't know dancing, so it is going to be outrageous.
And the secret is very simple:
It is your love.
I don't think any man in the whole history has been loved so much by so many intelligent people.
Your love makes me dance.

The secret is with you.
I cannot believe it, because I don't deserve any love even from a single human being. But one million sannyasins around the earth -- it surprises me!
And you are showering so much love that what else can I do? I can do a little Osho Shake!

From Death to Deathlessness

Chapter #34
Chapter title: The power of nothingness
8 September 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
AT THE GATES OF UNIVERSITIES IN INDIA, IT IS WRITTEN, "EDUCATION IS THAT WHICH LIBERATES." TODAY IN INDIA EVERYONE AGREES THAT THE EDUCATION SYSTEM IS A MESS, BUT NO ONE TRIES TO CHANGE IT. WHAT ARE THE DEFECTS OF THE EDUCATION SYSTEM IN INDIA? WHAT KIND OF EDUCATION CAN BE HELPFUL FOR THE INNER AND OUTER GROWTH OF THE INDIVIDUAL SO THAT THE NEW MAN AND THE NEW SOCIETY CAN BE BORN? WHAT SUBJECTS ARE NEEDED FOR THE RIGHT TYPE OF EDUCATION?

Education is certainly the process of liberation, but it has not been actualized anywhere in the world.
Liberation means liberating the mind from the past, liberating the mind from theologies, liberating the mind

from political ideologies; liberating the mind in such a way that when a student comes out of education he is just a clean pure seeker with no prejudice.

That beautiful sentence at the gates of the universities in India, simply shows how man can be unaware and a hypocrite.

In India, there are Mohammedan universities, Hindu universities. The first step should be that there should be no Mohammedan university. How can it liberate people? -- it is going to program people into Mohammedanism. There should be no Hindu university. This is simply ugly. Now Jainas have been trying to create a new university, a Jaina university. In the West there are Catholic universities. Liberation becomes impossible by the very fact that the university itself has a certain prejudice, a certain program to put into the minds of the students.

So my suggestion is: first dissolve Hindu, Mohammedan, Jaina, Catholic -- these names, from the universities.

Secondly: India is a poor country yet it has more than one hundred universities, which is simply futile, meaningless. At the most, each state in India can have one university. Right now each state has almost five, six, seven universities. There are thirty states and there is a competition to have more and more universities. The ultimate result is that the standard of their education goes on falling.

Consolidate universities so that each state has one university, all other universities become colleges affiliated to that university. There is no need for so many universities. It is a wastage of money; and when you have

so many universities you cannot get the best geniuses as professors.

To do that, India has many services, for example, the Indian Administrative Service -- IAS. It should have an Indian Educational Service -- IES.

Just because somebody has a university degree does not mean that he becomes automatically capable of teaching. Teaching is a totally different art. Passing an examination is one thing; teaching is totally different. It needs articulateness, it needs a vast range of knowledge -- not only the textbooks that you have read in the university -- it needs you to be constantly in touch with the growing knowledge.

In India, this has been my experience. Thirty years ago somebody passed his master's degree or became a Ph.D, became a professor; and for thirty years he has not bothered about what has happened in his subject. In thirty years human knowledge has increased more than has been possible in the past even three thousand years. In thirty years we have discovered, known more, than in three thousand years.

Now a professor who is unaware of these thirty years of development is absolutely incapable. He should not be a professor in the university because he will be teaching his students something which is already out of date, already proved wrong. Something else has taken its place.

I was expelled from many colleges and universities -- not that I had done anything wrong, but for a simple reason: the professors could not cope with me. I was fully aware of the thirty years' development, and in front of the class they felt embarrassed.

The professor of logic knew about Aristotle, but he had no knowledge of Ludwig Wittgenstein. And Ludwig Wittgenstein has completely transcended Aristotelian logic, Albert Einstein has completely destroyed the very roots of Aristotelian logic.

In Aristotle, either something is right or something is wrong. It is either-or logic, simple. But the findings of Albert Einstein in physics proved that reality is not so simple. Between yes and no there are many grades. There are points when you cannot say yes and you cannot say no -- just in the middle -- and they too are real.

One logician had to find a word for it, because if somebody asks you a question, either you say yes or you say no; but the reality may be exactly in the middle. In human languages there is no word for that middle position. One logician has invented a word po: neither yes nor no. po means exactly in the middle of both.

So when I introduced the word po, my professor looked at me. He said, "You are crazy or something? No dictionary mentions this word. From where have you got this word po? What kind of answer is this? And what am I to make out of it? I am asking a simple question, whether this line is straight or not, and you say `PO'. Either the line is straight or the line is not straight."

I said, "You are thirty years behind in geometry, logic, physics, because physics has proved that there are no straight lines. There is no possibility of drawing a straight line. Euclid's definition is no longer applicable."

The definition that has prevailed for thousands of years is: The shortest distance between two points is the straight line. But Albert Einstein found that the straight line is

illusory. If you go on drawing the line bigger and bigger and bigger, you will find it becomes a curve, because the earth is round. If you draw it to its extreme conclusion, it will become a circle. Now any part of a circle cannot be straight, it is only an arc.

So I told the professor, "The straight line is just an appearance. Because you cannot see the whole big circle, the small part of the circle looks like a straight line. But what to say? You cannot say it is a straight line, because that goes against Albert Einstein, and he is certainly right. You cannot say no, because it goes against our eyes, our vision. In front of us the straight line certainly is straight. Neither yes nor no. For that the word is po.

My professor left the room. He said, "Either you will be in this college or I will be in this college, because if you bring such things as po -- I don't know anything about them."

I said, "That is your fault. For the thirty years since you became a professor, do you think the growth of knowledge has stopped?"

The vice-chancellor had tears in his eyes when he expelled me. He called me; he said, "I know you are right -- and this is the first time I am expelling someone who is not wrong. Whatever you have said you have explained clearly, but our professor is old, nationally famous, and we cannot lose him. And he has given this resignation to me, `Either within three days you expel the student -- and for three days I am not going to come to the college -- or accept my resignation.'"

The vice-chancellor said to me, "What do you suggest?"

I said, "po. What can I suggest? The situation requires the word po. And that is the problem. The whole problem is po."
With tears, he also started laughing. He said, "That's true, the situation is such.... But help me."
I said, "You can expel me, because all expulsions from all the colleges, universities, are my qualifications. And I am being expelled because I know more than the professor. So expulsion is a compliment, it is not anything derogatory."
The Indian universities are suffering from lack of up-to-dateness. So create a central system, IES, which chooses the professors not just because they have a Ph.D. or a first-class master's degree; their degrees don't mean anything. IES will examine them again to know whether they are up to date or not.
Consolidate the universities, so there are not one hundred of them. The very meaning of university in India has been lost. It has become a political thing; every state wants more universities than the other state.
What is the reason? The reason is that politicians are becoming vice-chancellors. Retired politicians, politicians who have been defeated in the elections, who are no longer chief ministers, cabinet ministers -- they need some place of respect. The vice-chancellorship has become a refuge. So make it an absolute law that no politician can become a vice-chancellor, because what does a politician know about vice-chancellorship? What does he know about education? He will pollute the whole university with politics -- that is his profession. His whole life he has been in a wrong place, absolutely against the world of education, and suddenly he becomes the vice-chancellor.

And of course because vice-chancellors are chosen, elected by the professors of the universities; those professors can be pressurized. Their promotions... somebody is going to become dean, somebody is going to become the reader, somebody is going to become the professor -- their own ambitions can be used.

When I was a student, one defeated chief minister of the state was fighting for the vice-chancellorship against a professor who was in every way capable of being a vice-chancellor but had no influence, no pull: out of three hundred votes he got only twenty-five.

I was in his favor just because he was not a politician; he was purely an educationist and a profound thinker. I went to every professor who was going to vote and told them, "This is a question of deciding between politics and education."

They said, "We understand, but we are sorry because our promotions are due, and there is so much political pressure from the present chief minister." He has promised this minister who is fighting for election as the vice-chancellor that if he does not fight for chief ministership again, he can have a very respected place in the university. And seeing the situation, his old age -- he is becoming senile -- he thought this is better. After all the troubles of politics, now in the end of his life he can live peacefully in a university."

I said, "Don't vote for him. If you vote for him, that means this university is dead."

But two hundred and seventy-five professors voted for him. And I had met each single professor and they all said, "You are right, but we have to look after our own position."

So make it a rule that no politician can be a vice-chancellor. Keep education pure, without politics; politics is poison. The universities should be teaching, as far as possible, the latest discoveries, the latest literature, the latest poetry, the latest in everything. What they are doing is thirty years, forty years old. It takes time for people to become well known, but the universities should be sensitive enough: each year there are new novels, new music, new dances, that should become part of the curriculum. Universities have to remain always up to date, not lagging behind the world.

My feeling is they are lagging behind in everything, and the reason is that the professors were taught thirty years before -- and whatever they have been taught is what they are teaching. That's why India is unable to produce great scientists, great mathematicians, great philosophers. Greatness has disappeared from that country. Where the greatest geniuses have been born, suddenly there are no great people. The reason is the whole education system is lagging behind, far behind.

So only one university in one state, and choose the best. And there should be a special examination for the professors -- just the ordinary educational degree is not enough, because they are going to do something for which they are not prepared.

I have seen professors lecturing -- nervous, perspiring; they have never spoken in their life. They may have been good at the examinations but that is a totally different matter. They are so afraid facing a class... and if there is somebody who knows more than them, then they are so embarrassed.

I have seen them, in the cold season, perspiring because I had raised a question and they didn't know the answer. And they didn't even have the guts to say, "I don't know the answer." They pretend that they know everything.

So there should be a special examination for a professor -- that means, whether he is articulate, whether he can speak well, whether he can express himself adequately.

And secondly, the Indian Educational Service should have every year at least a one-month refresher course for every professor of the country, so that they are made up-to-date. Knowledge is exploding so fast and to remain up to date is an absolute necessity, at least for the professors; otherwise the whole country will remain backward.

Refresher courses are needed. Or, if it is felt necessary, then before entering the examination of the educational services there should be a certain training of three months, six months, where they are taught how to teach.

This is strange: school teachers need training for teaching; they have to have a Bachelor's degree in teaching. Strange: primary school teachers have training -- and university professors have no training. They are untrained people -- and almost always the wrong people, because the people who top the universities are not articulate people. They are involved so much in reading their textbooks, preparing for the examination, that they don't have any time.

Speaking is an art, and a professor should be an artist. His words should not be simply words; they should carry some poetry in them, some music in them.

As far as subjects for teaching are concerned, in India there is a problem: there are thirty national languages, and every state wants its language to be used as a medium of

expression. This is impossible. The whole country would become divided into thirty segments which have no way of communicating with each other. So a very clear-cut decision is needed.

The people are not willing to accept any Indian language as the national language. Hindi is spoken by half of India; still they are not ready, the other half is not ready to accept it as a national language.

And I can understand their difficulty. If Hindi becomes the national language, then all other languages -- Bengalese, Assamese, Gujarati, Marathi, Malayanam, Telegu -- they will all be losers, because in every national competition the person whose mother tongue is Hindi is bound to be superior.

The only way is that English, which is foreign to everybody, should be the national language. So each state should have two languages from the very lowest school to the college, to the university: English as the national language and the local state language as the state language. But a certain language is needed which makes communication possible. English is spoken and understood by only two percent of the people and Hindi by fifty percent of the people, but the percentage is not the question. The point is, English is acceptable to everybody because nobody is going to be benefited, it is nobody's mother tongue; everybody has to work hard to learn it.

And in another way also it is good to make English the national language, because it automatically has become the international language. Any country knowing English perfectly well becomes contemporary, a part of the whole world, although English is still not the language spoken by

the largest number of people. That credit goes to the Chinese.

But who is going to use Chinese as an international language? It needs at least thirty years to learn Chinese. If it is not your mother tongue, it is the most difficult language, because it has no alphabet. It is a non-alphabetical language; it has only pictures, symbols. Now, for one million things you have one million pictures....

The alphabet has made language very simple; just twenty-six letters can manage everything. But to have some understanding of Chinese, you have to know at least one hundred thousand words, their figures, symbols. It is really difficult to remember unless you are born Chinese and from the very beginning you have imbibed the language.

But Chinese is spoken by the largest number of people, for the simple reason that they are the largest number of people.

I have heard.... A man was going to have his fourth child. He said to the doctor, "I don't want this fourth child. You have to do an abortion."

The doctor said, "But you are rich and you can afford a fourth child."

He said, "I can afford a fourth child, but I have read somewhere that one in every four persons is Chinese. I cannot afford a Chinese! You will have to do the abortion. Three are okay; this one Chinese will be a disturbance, my whole family will fall apart!"

One-fourth of the world is Chinese. Of course their language comes first as far as the number of people who speak it is concerned. But that number of people is confined to one country. English comes third in numbers;

Spanish comes second, but that too is confined to a few countries -- most of them poor, uneducated, belonging to the third world.

English is the language of the intelligentsia, of science, of all the developments that are happening; so numbers don't count. One language is certainly needed by the whole world, and I don't think there is any other competitor to English.

So it will be good for India in both ways: Indians are ready to accept English so it becomes the national language, and automatically India becomes part of the international communication system.

All these universities should be under the federal government, the central government, so their standard remains the same. They should not be under the local politicians of each state. It should be a completely separate section, just like justice is. Your courts have a separate world, uninfluenced by your political system. Education should also be a separate world. It is far more important that it should not be pressurized by politicians: your future is being developed in the universities.

So reduce the number of universities and make a separate section of administration for education. Keep it up-to-date. And one of my suggestions is that each professor and each student should learn a simple meditation method. He can choose one. There are one hundred and twelve meditation methods; the simplest is vipassana. Through vipassana Gautam Buddha became enlightened. It is the most simple, without any complication. Make vipassana absolutely compulsory -- and unless a person passes in vipassana he cannot get his degree.

Then it will be real education. Then it will be a liberating factor, because vipassana will liberate you totally from your religions, from your races, from your countries. It will make you an individual. You will not be anymore a member of a mob. You will have your own integrity, your own centeredness, your own roots.
And if vipassana is made absolutely compulsory for professors too... before they become professor, they should pass through a vipassana training.
And every university should have a meditation place. It will beautify the university to have a beautiful Zen garden, ponds, rocks, ancient moss on the rocks, a silent, peaceful atmosphere, small cottages for people to meditate in....
Meditation is an absolute necessity for humanity to survive. All other subjects should be taught, but no other subject is so important as meditation. But no university is teaching it. If all the graduates from the university come out with a meditative mind, they will change the whole structure and fabric of the society.
These are my simple suggestions, absolutely practical; there is nothing utopian about them. The prime minister of India, Rajiv Gandhi, has just to understand it. He has an intelligent mind, and a certain respect for me.

Question 2
BELOVED OSHO,
WHAT ARE THE CAUSES OF POVERTY IN INDIA, AND THE DOWNFALL OF THE ECONOMIC CONDITION? HOW CAN INDIA COME OUT OF THIS MESS AND CREATE RICHNESS?

The question is a little bit complicated -- complicated because the people who are being worshipped in India are the cause of its poverty, its fall, its slavery.

India had seen a golden age in the past. Twenty-five centuries back, at the time of Gautam Buddha, India was known around the world as a golden bird. And it was so. People were happy, people were meditative, people were interested in seeking the truth. They were not hungry, they were not starving. But Gautam Buddha and Mahavira -- they were contemporaries -- created two religions. The strange thing is, both are responsible for India's poverty, slavery.

It hurts me to say anything against Gautam Buddha. I have tremendous love for the man -- his individuality, his rebellion. But whatever he did cannot be ignored. He was not conscious of what he was teaching.

Both these men were teaching poverty. It was good for them, I can understand: they both had come from royal families. Both were going to become kings, there was no doubt about it. Gautam Buddha was the only son, and Mahavira was the eldest son of his father; both had their kingdoms. They had lived luxuriously, they had enjoyed everything that was possible in those days. In fact, they had so much luxury they got fed up with it.

Howsoever delicious a plate is, sooner or later you will get fed up with it. A certain change is an absolute need of the human mind.

Gautam Buddha and Mahavira both knew perfectly well that there was nothing more; all that was possible was available. There was nothing else for which they could have any ambition.

They got so fed up with richness, luxury, that they followed the mind's natural tendency to go to its opposite; they both became beggars. If it is not available -- the peace of mind, the silence of being, the experience of ecstasy -- if it is not possible in the palaces with all the riches, then perhaps it is possible at the other end, the opposite end. They both became beggars.

Of course by becoming beggars they were very much respected, more than if they had become, and remained, kings. So their psychology has to be understood. They didn't lose any of their ego -- in fact, they got more of it. As kings they were nothing special. In India there were two thousand kings in their time. It was an ordinary thing, nothing special. Amongst two thousand kings you were also a king -- so what? But a king renouncing his palace, his beautiful wife, his luxuries, everything.... The people respected them immensely, thinking that they have done something superb in renouncing the world.

Renunciation of the world became associated with being religious.

This is the root cause of India's poverty. The Indian poor do not think that their poverty is anything ugly. They think that their poverty is a blessing in disguise. If even kings have to become beggars to know themselves, God is very kind to them. He was made them beggars already!

The complexity is, when a king renounces the kingdom and becomes a beggar, his state of being a beggar is totally different from the one who is born a beggar. They both look alike, but the man who has renounced the world has a certain richness in him. His renunciation was not out of compulsion, it was voluntary, considered.

And he feels a certain freedom in being a beggar, no anxiety -- because with a crown you cannot sleep well. There are so many problems, so many troubles every day. So the man who renounces his kingdom automatically comes out of all the anxieties, anguishes. He feels his beggar state as freedom. Now he is for the first time without any anxiety, without any trouble; he is no longer responsible for anything. For the first time he can sleep well.

India was not poor, and particularly for people like Buddha and Mahavira. They were still served with the best that was possible. People loved them, respected them: they have done something totally new. The Hindu religious leaders were not beggars -- they were living in richness, accumulating more and more money. They were just ordinary.

Gautam Buddha and Mahavira created a problem for Hindu monks, because the monks were no longer respected by the people. They could not be compared with Buddha and Mahavira; they were still greedy, they were just ordinary materialists like everybody else. The only difference was that they talked about religion; but they lived just like everybody else.

These two people were not talking, they were living what they said. This created such a deep impression on the Indian soul that poverty became something spiritual.

The poorest in India are called untouchables, because if you touch them you will have to take a bath to purify yourself. And they are almost one-fourth of the whole Indian continent.

Mahatma Gandhi started calling them harijana -- men of God -- and that gave them great consolation. They are the chosen people of God. This poverty is just a test of their trust; and it is a passing phase. So in India, poverty started having a certain glamor of spirituality. And when this happens, a calamity has happened.

Unwillingly, I have to say that Buddha and Mahavira are both the root cause of India's poverty. And you can see -- not only of poverty but of slavery, because they both taught nonviolence, and the whole country was impressed by these two people.

Just after Buddha's death, invaders started coming, knowing that the country was nonviolent, they were not going to fight back. Alexander the Great was the first. He was not given any resistance; people were not ready to kill. But remember one thing: psychologically the other side of it is, a person who is not ready to kill slowly slowly becomes unwilling to be killed. It is not nonviolence, he also becomes a coward. He avoids situations where you may have to fight, you may have to kill -- and more than that, where the fear is you may be killed yourself.

After Alexander the Great, for twenty-three centuries invaders went on coming, exploiting the country, taking all the riches of the country -- almost without any resistance. The country that was known as the golden bird lost all its gold, lost all its material wealth. For twenty-three centuries the country remained continuously under invaders whose only purpose was to exploit.

So those two persons were responsible in the past. And in the present Mahatma Gandhi is responsible, because he was again talking about the same nonsense: nonviolence. In a

violent world, if you are nonviolent you are going to be exploited, destroyed. You cannot resist and there is no other way to prevent it.

India is in a way a very simple country. Once it accepts some ideology it tries to act upon it. It is not hypocritical, whatever the consequences -- and the consequences have been bad.

Twenty-three centuries of slavery, but there has been no resistance, no fight, no revolution, no anger, because the qualities that have been taught by its religious masters were patience, no anger, no hate, no violence, no greed, no attachment. If these qualities are part of you, then naturally if somebody takes away your things you have to show your non-greediness, non-attachment; these are all just material things.

Although India has become independent now, it is not liberated from its wrong past.

I don't teach violence, but I don't teach nonviolence either. Never be aggressive, but never allow anybody else to be aggressive towards you -- because in both cases you are supporting aggression. If you are aggressive, to me that is violence; and if you are not stopping somebody else being aggressive towards you, that too is supporting aggressiveness. That too is violent.

Don't harm anybody, but don't let anybody harm you. Then only can a nonviolent person survive in the world, and not become a coward.

Jesus says, "If somebody hits one of your cheeks, give him the other cheek too." Christians are hypocrites, they have never followed it. They have been killing, they have been murdering, they have been burning living people. They

have been doing everything which goes against Jesus -- and still they go on preaching Jesus in the churches. And no Christian raises the question: "Our lifestyle for two thousand years is absolutely against the teachings of Jesus." The West has made an arrangement: a teaching is a teaching; it is good, pay respect to it. The Bible is holy -- but your religion is Sunday religion, only on a holiday. You go to the church and that's all. Six days do everything wrong that you can do; on the seventh day go to the priest and confess. And once you have confessed you are forgiven. Great idea! Religion becomes so cheap.

India has taken its religious leaders very seriously. It has tried to follow in their footsteps. If the West had also followed the idea of giving the other cheek, there would have been as much poverty, as much ignorance, as much slavery as there was in India, as there is in India. But the West has never followed Jesus; in fact, Jesus himself never followed his ideas.

He was an angry young man. He cannot be said to have been a peaceful man, or nonviolent. He was very aggressive, very arrogant. What can be more arrogant than to declare oneself the only begotten son of God? What can be more egoistic? Jesus said beautiful things but never followed them. There is not a single instance where he has given the other cheek.

If he meets me, I am going to hit both his cheeks simultaneously just to see what he does then, because there is no third cheek that he can give me to hit.

I have heard about a Christian saint.... Some rowdy person hit him on one of his cheeks. Naturally, the saint gave him the other cheek. But rowdy people are rowdy; you don't

expect them to be understanding. He hit the other cheek even harder.
At that moment -- he could not believe what was happening -- the saint jumped, took his neck in his hands and started almost killing him.
The man said, "What are you doing? Your teaching...?"
He said, "My teaching is finished, because Jesus said to give the other cheek. I have given it -- now I am free! Now I will show you exactly what I am! He has never talked about anything beyond the second cheek. Beyond the second cheek everybody is free."

But India really followed.... So these three people -- two in the past, Buddha and Mahavira, and Mahatma Gandhi in the present -- are responsible for its poverty.
And Mahatma Gandhi is the worst criminal in the whole thing, because Buddha and Mahavira had simply renounced. Mahatma Gandhi's teaching is such that India can never become rich. According to him the whole of human progress should have stopped at the spinning wheel. After that, anything that has been invented has to be discarded: railway trains -- things which are absolutely essential -- telegraph, telephones, which do no harm to anybody, and every kind of technology.
The Indian government in these forty years has been following Mahatma Gandhi. If this man is followed, India's future will become darker and darker. It is doomed.
He says, "Spin your own cloth." I have tried it, because I never say anything unless I try it. It takes eight hours per day for all your needs for one year. If you spin eight hours per day for the whole year, then you will have enough --

not an abundance; just enough clothes, a bedsheet, a blanket and two or three dresses for yourself.
What about your wife? What about your children? What about your old father and old mother? They all have to go naked. And if you are wasting eight hours just for your clothes, when are you going to earn money for your food? When are you going to earn money to make a shelter for yourself?
You need a thousand and one things. The mother is sick, she needs medicine. The father dies, now some money is needed for his cremation; at least you will need wood to cremate him. Your children will grow up, their marriages will have to be arranged, you will need some money. From where is all this going to come? -- your whole day is spent in spinning!
Who is going to farm the lands? And who is going to create the vegetables, the fruits, and all kinds of necessities?
If Gandhi is followed, India is going to commit suicide.
I would like to say to Rajiv Gandhi: Be finished with Gandhism. That is poison for your country. Bring the country the latest technology, bring the country the most developed machinery. It is possible, just one thing has to be remembered: don't bother about making atomic plants and nuclear weapons because then seventy-five percent of your energy, income, goes into nuclear weapons. Don't bother about that.
It is so simple... because you cannot become a power like America or the Soviet Union. In three hundred years, if you try hard, only in three hundred years will you be a great power. But by that time all the Indians will be dead. And America and the Soviet Union are not going to stay where

they are. In three hundred years they will have moved so far ahead that you will need three thousand years to catch up. It is absolutely meaningless. With so much energy in the hands of two nations... now no other nation should bother about it. You cannot compete.

You should use your whole energy to create more food, to create more clothes, to create more houses.

Secondly, you have to be very strict about birth control. First put in jail people like the shankaracharya and Mother Teresa, who are preaching against abortion, against birth control, against the pill. Make it a law that anybody who teaches against birth control is a criminal. It certainly is a great crime in a country like India.

Just in thirty years' time, India has doubled its population. By the end of this century it will have defeated China in population; because China is strictly controlling its population, but India is not doing anything.

Birth control has to be done on a war scale; use your whole army to propagate the idea. And the people who resist should be imprisoned. And don't be bothered that you will be told by the world, "This is not democratic." This is democratic. Suicide is not democratic.

The population goes on growing, and you go on becoming more and more poor. Soon you will be the second Ethiopia. Fifty percent of India is already on the verge of becoming an Ethiopia. Then the world will not praise you, tell you that you are a great democratic nation because you never forced people against their will. In fact they are not producing children because of any will; they are just doing it mechanically.

And it is a very strange thing that poor people create more children than rich people. I was looking for the reason. What is the reason? What happens? Poor people go on creating dozens of children and the rich people, without any enforcement, are already under the birth control level -- one child or two children, at the most three.

The reason I found was that rich people have many more entertainments. They can go to the movie, they can visit a restaurant, they can go to a concert. They have many things to enjoy.

The poor man has no other entertainment than sex, because it is free. So in the evening he is just sitting there -- how long can he sit there? He is not a meditator. If he were a meditator he could sit silently without doing anything.

And it is absolutely certain babies don't grow on their own. Grass may be growing, but babies don't grow on their own. You have to make some effort, do some gymnastics. But the poor man, the whole night, has nothing else.

Impose strict measures. Give the pill free to the women, and make arrangements for a few entertainments for poor people. Just a television in the town may be enough for their interest.

You take everything from them: they cannot drink alcohol.... I think that is far better, that somebody drinks alcohol, comes home and goes to sleep. In the long run that is better, more religious. But you don't allow alcohol. There are no televisions, there are no radios, there are no movies. In eighty percent of India there is nothing, no games where they can put their energy. The whole day of work, tiring work, and then the night comes and sex is

easily available without any cost. Naturally, they go on producing children. They have to be stopped.

Strict population control, no desire for nuclear weapons -- which is there. Already the Indian government is trying to make a nuclear plant, and to make that nuclear plant they are exporting wheat. Their people are dying and starving, and they are sending wheat to other countries! The people who have grown the wheat will not get it, they will get nuclear weapons. You cannot eat nuclear weapons. And it is of no use: a small awareness of the facts is enough to know that you cannot become a great nuclear power.

By a strange coincidence only America and the Soviet Union have uranium. So any country who wants to become a nuclear power has to depend on America or the Soviet Union. And of course they give small quantities; they would not like you to become a great power like themselves. And even that small quantity costs too much for poor countries.

Their scientists are engaged in making nuclear weapons. These scientists should be making better fertilizers, better artificial clothes, better houses -- cheaper, with synthetic materials. But the scientists are engaged in something which is absolutely meaningless.

Whom are you going to fight with your nuclear weapons? You are too far behind, and now there is no point in it. For you the race is over.

And it is good, because those who have become great nuclear powers are burdened by their own accumulation of nuclear weapons, and worried about what to do -- war seems to be impossible, for the simple reason that it can destroy the whole world. And the whole joy of war is to be

victorious -- but nobody will be victorious in the war, it will be sheer destruction of the whole planet. So a third world war is out of the question.

Politicians will go on talking about it, because they want their people to remain frightened, they want their people so frightened that they think they need their leadership to keep control of the situation. In fact, the third world war is not possible anymore. War itself has come to a point where it has become total, and that makes it meaningless.

So I would like to say to Rajiv, "Don't be stupid, and don't try to imitate. That is not going to be of any help -- your small nuclear weapons against the Soviet Union or America! Put your whole energy...."

It is a great relief that the world is not going to have a third world war, for the simple reason that it is totally destructive. Nobody will be there to be a victor or to be a defeated person. Nobody will be there even to write, "Ronald Reagan was a great president." Nobody will be there to write a history. Not only man but trees and birds and animals -- all will have disappeared.

In my opinion, a third world war is absolutely out of the question. There is no need for a poor country like India to bother about these sophisticated weapons.

If seventy-five percent of India's income goes back to the poor, and the population grows no more, poverty can be solved.

And don't be bothered about whether it is democratic or not! When it is a question of life and death, then it does not matter. Life has to be saved, because only then can you be democratic. If life is finished, then who is going to be

democratic? All these questions of democracy or other kinds of government, are secondary.
So if it is needed, impose an emergency again on India, because I know the Indian mind perfectly well: unless they are forced they will not be able to control the population.
I know it is not good to force anybody. I know it is not good to interfere in anybody's life. But the point is that the person who is producing children is already interfering with the whole nation's life. So you have to choose between the two. Certainly the whole nation's life is more significant, and the person cannot be allowed to go on producing children and creating more poverty.
Things are simple, only a clarity is needed. And I feel Rajiv has that clarity. Just a little courage.... Even if the whole world condemns you because you are not democratic, don't bother. What does it matter?
I have been condemned by everybody around the world. What does it matter? I have not thought even a single time, "I have been condemned so much, I should pay some attention to it." I don't care. I go on living my life -- my life is my own! If they want to condemn that is their mind, their business, their problem! It is not my problem.

Question 3
BELOVED OSHO,
BEING NEAR YOU, LOOKING INTO YOUR EYES, FEELING YOU, I AM LOSING MY GROUND. AND I FEEL WHAT I AM, WHAT I AM NOT. OSHO, HOW CAN I FIND MYSELF? THERE SEEMS TO BE NOTHING TO FIND.

You have found it!
Yes, nothing is there to be found.
But to say it from the very beginning is to destroy the whole business. So religions go on saying to you, "You will find God, and you will find the soul, and you will find this and that."
The truth is: you will not find anything. And it is better that you don't find anything, otherwise there is going to be trouble. Just think: if you find God sitting inside you, what are you going to do stuck with the fellow for eternity?
Nothingness is beautiful.
It implies freedom, infinity.
The whole sky is yours.
And you don't find anyone, so there is no question of quarrel, no question of who is higher and who is lower; no question of how to coexist because to anybody who is there you will be a stranger -- red people in Oregon! And that person will try to throw you out; it is his territory.
I am not in the business of religion, I am really cutting the very roots of the whole business. This profession is one of the ugliest on the earth.
So be clear: nothing, absolutely nothing is to be found there. And it is good, because nothingness is silent, peaceful, no trouble. You have found a space which is just yours.
Buddha called it nirvana. Nirvana simply means nothingness. He is the only man who used the right word. If you are ready to be nothing, only then enter into meditation. If you want to be something, then you have to move outside.

"Something" is always outside you. You can become the president, the prime minister or anything, but it will be outside. Something means outside you. That's why religious people's God is also outside, there above the roof. Once in a while I hear something, but later on I find it was an electrician! I was thinking perhaps God is moving on the roof. He has some interest in roofs; he never comes down from the roofs -- always above. God has to be outside you. Heaven and hell have to be outside you.
As far as I am concerned, we are going inwards, and the world of inwardness is the world of nothingness. And nothingness has a beauty, a tremendous fragrance of its own.
If you have experienced it you will not think of God and heaven and hell or anything -- all that becomes nonsense. It is nonsense. It is all fiction.
The truth is the center of the cyclone is inside you.
The cyclone is very active, doing many things, being many things. But the center is absolutely silent, doing nothing, being nothing.
You are it.

Question 4
BELOVED OSHO,
PLEASE SPEAK ABOUT TRUST. WHAT IS TRUST IN YOU? WHAT IS TRUST IN YOUR COMMUNES? DOES TRUST MEAN THAT I HAVE TO ACCEPT EVERYTHING?

Somehow you have got a wrong idea about trust.
Trust is not in someone, it is not a relationship.

Trust is a quality in you.
A man of trust... it does not mean in what he trusts, but he trusts; that is his innocence. Even if he is cheated because of his trust, that does not matter, because trust is more valuable than any small thing that he has been cheated of. You can take everything from him, but you cannot take his trust.
Trust is your inner growth, your consciousness at its peak. Certainly your trust will come in contact with many people, but you will be trusting because trust in itself is such a joy, and distrust is such an agony, that you have chosen trust rather than distrust.
People are miserable all over the world because they have chosen distrust. From their very childhood they have been told, "Don't trust, because if you trust you will be cheated. The world is full of cunning people, so remain alert, don't trust. Trust only when you have found someone, checked all the possibilities of the person and found that yes, he is trustworthy. Then trust.
But to trust a trustworthy person has no meaning at all. It is not your quality it is his trustworthiness. But to trust a person who is not trustworthy... you know perfectly well that he is not trustworthy, still you trust, because trust in itself is such a great value that it cannot be lost because of this person's unworthiness.
A man who trusts simply trusts. And each time he is cheated because of his trust, his trust is not destroyed, it is strengthened.
Trust is one of the great qualities of your being.

So think of it as a quality of your being, and then you will not ask the question, "Does everything have to be accepted?" There is no question about it.
The man of trust simply lives out of his trust; whatever happens does not matter.
If he is being deceived continuously, then too, it does not matter. Nothing happens to his trust. His trust is something invincible, and that gives integrity.
So don't trust in me.
Don't trust in anybody in particular.
Simply trust. Let it be your fragrance.
Only one thing can I say to you: I have always trusted and I have never felt that it was wrong -- although I have been cheated. But strangely enough, I went on trusting the person who was cheating me. And finally the man broke down; finally he came with tears, and he said, "Forgive me, I have been cheating you. And you know it! And it has not been one time, it has been many times. But why do you trust in me?"
I said, "It is not a question of you, I simply enjoy trusting. That is your problem, that you deceive. If you enjoy deceiving, enjoy it. But I can see you don't enjoy it, you are feeling guilty."
The greater your trust, the greater guilt the person who deceives you will have. And there is a chance that this guilt will change that person -- he will have a change of heart. Trust is tremendously powerful.
So there is no question of accepting anything or not. The question is of growing trust as a quality of your being. When the rose opens, its fragrance starts flowing all around. It is not addressed to anyone in particular. If the

king passes by he will receive it; if a beggar passes by he will receive it. If a thief passes by he will receive it. If a murderer passes by he will receive it. For the rose it makes no difference who is receiving it.
Trust is the fragrance of a silent, peaceful being.
Let me remind you:
Trust is the fragrance of nothingness.

Question 5
BELOVED OSHO,
I RECALL YOU SAYING THAT WHEN WE RELAX THE BODY, THE MIND, THE HEART, AND THE BEING, WE WILL BE HOME. IT SOUNDS EASY, BUT WHEN I SUCCEED IN GETTING THE BODY RELAXED, I PROMPTLY FALL ASLEEP. HOW TO RELAX AND STAY AWAKE?

Don't be worried. You are already one-third enlightened!

From Death to Deathlessness

Chapter #35
Chapter title: Too much doing
9 September 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
WHAT ARE THE DEFECTS OF THE PRESENT POLITICAL SYSTEM IN INDIA, AND WHAT IS THE REMEDY?
WHAT TYPE OF POLITICAL SYSTEM WOULD BE SUITABLE?

India is in a political mess. The reason lies in its past history.

Before the British government, India was never one country. It was divided into hundreds of small kingdoms. There was no political system; the word of the king was the law. The credit goes to the British government that it put it together and made India a country.

When India was struggling for freedom, my family has been continuously involved in the movement. Everybody had been to jail, everybody had been beaten, everybody had suffered. But I was not in favor of independence at that time. I said, "Independence needs a certain clear conception of what you are going to do after freedom. Freedom simply gives you the opportunity to do things, but you have no idea what you are going to do after freedom. And this will bring a tremendous turmoil in the whole continent."

The freedom fighters were involved so much in the fight, they could not conceive a certain political system that would work after freedom. On this point I am absolutely against the British kingdom, that it left India in chaos. It had found India in chaos. In two hundred years of effort the chaos has settled -- under pressure -- not because of any understanding.

I used to say to my father, "The moment India becomes free there will be chaos again, because the pressure will be gone. This peace, and India living as one country without any inner conflict, is superficial. Once the pressure is gone, all their old rivalries -- thousands of years old -- will surface again." They are surfacing.

To understand India's position clearly one has to conceive of India as almost a continent. It is not a small country. Switzerland, England, Italy, Sweden, Belgium, Germany -- countries like these are just the size of states in India, and there are thirty states there. It can become thirty countries any day; it has the population, it has the land, and the fight has started for that, because these thirty states speak different languages, have different civilizations, different culture. There is as much difference between them as between countries.

The only hope is that the present prime minister, Rajiv Gandhi, is not a politician. He is a non-political man, and that is the only hope. The politician functions for his own interest; he looks at everything through political eyes.

In Rajiv Gandhi I see a great hope, because he is the prime minister but without any political ideology, without any political system in his mind. And that is one of the most necessary things in India. There is no need for it to have a particular system like America or Russia, because each country has its own problems and its own ways of dealing with them; it has its own history. India needs a new perspective for itself.

If a communist is prime minister of India, then there is a system already in his mind that he is going to impose on the country. If a Gandhian is the prime minister, then he has his ideology to impose on the country. The country becomes secondary, the people become means to fulfill a certain end that the politician has decided.

It is because of this that forty years of independence have gone in vain. India has fallen lower and lower, more chaos has erupted, because they were following two things. The

British system, which was their inheritance, was not applicable to India. The British bureaucracy that was left behind in India was trained for a certain purpose, and the purpose was to keep the slave country a slave forever. Those same people are running the Indian government. Now India is independent, but those people have minds which are applicable only to slaves.

So the first thing for Rajiv is to eliminate the whole British bureaucracy that has been left behind. It is against India's future, India's freedom. New blood should enter the government, and the new blood should be taught not to be bureaucratic. In an independent country the government is the servant of the people. In a slave country the government is the master of the people, and the people are just slaves. The change is so big that the old bureaucracy has to be eliminated. Otherwise, they will continue their old mind and their old strategies and they will not allow India to feel its freedom.

So that is the first thing, that the British bureaucracy should be finished with. And it can be, there is no problem in it. Those people are old, near retirement. Give them retirement; even if it is not time for retirement, still they have to be retired.

Clean the Indian bureaucracy completely of the British impact. Bring in new young people who have no idea of being the masters, but come into the government to serve the people. That should be their basic understanding: that they are servants and the people should be respected.

The old bureaucracy has learned in the British Raj a strategy to go on postponing everything. There was no hurry.

One of my friends -- in age he was very old, but we had a certain communion of thoughts -- has been fighting a case for almost forty years, and still there is no decision. All the judges who have tried the case died. All the advocates who have been involved died.

The case was against four persons who had published a new history of India, because Britain was teaching lies to Indian students. They published a new history; so the publisher, the printer, the editor, the sub-editor -- they were all charged.

The book was banned and a case was started somewhere in 1915, and continued even after freedom came. The government changed; only one person -- the writer, Pandit Sunderlal -- remained, out of all the people who had been involved in some way in the case. I asked him -- he was ninety -- I asked him, "When is this case going to be finished?"

He said, "Only when I die, because then there will be nobody left."

The bureaucracy goes on postponing. A file in India about anything moves so slowly.... That has to be changed. Mao did it in China, and has been immensely successful.

Every case has to be finished within three days; in fact, even three days are more than enough. There is no need for advocates and legal experts. Then things can be finished soon; they are the people who make complications, raise complicated questions, argue, question. And this goes on

for months. That is their business; the longer the case goes on, the better.

India is so poor, it cannot afford this luxury of advocates, legal experts. Why not put the people directly in the court? Then the case can be finished in three days. That's what Mao did.

In the ordinary legal profession around the world, this dictum is followed: even if ninety-nine criminals are freed, one single innocent person should not be punished. That's why it takes so long. Unless it is proved that you are criminal, you are innocent.

This is good for rich countries, luxurious countries who have time, and who have money and who can go on.... One innocent person should not be punished, even if ninety-nine criminals are released.

The idea is good, but not for a country like India. In India the dictum should be: even if ninety-nine innocent people have to be punished, it is okay, but not a single criminal should get out of the reaches of the law. He should be punished. Once it is clear, things will become simpler for Indian jurisprudence.

Rajiv Gandhi has to introduce more and more non-political people into the central government and on the state level. You will be surprised that in India there have been education ministers who have never been to any school. They could not even sign their own name. Instead of a signature they had to put a fingerprint. And they were education ministers!

Now India has thousands of geniuses, great professors, academicians, but they are not political. There was no way for them to enter politics.
This is the duty of Rajiv, because he himself is not a politician, and this is a great opportunity to throw out politicians from the government and bring in non-politicians, but experts in their subject. An education minister should be a vice chancellor, a dean, a professor -- somebody who knows about education.

Up to now the situation has been just the reverse. Politicians who know nothing of education become vice-chancellors. And the same is true about everything.
The government has an Information and Films Bureau that should be in the charge of some actor, dramatist, author-people who are concerned with literature. And the government should start weeding out politicians and bringing in geniuses who would not come to politics on their own; they have to be invited.
That's what Kennedy did in America. When he became president, that was one of his "crimes." He brought all the geniuses of the country in some way or other into the government. He invited them, he supported them.
The politicians of the country could not tolerate it, it was too much. Their whole profession was going into the hands of non-politicians. And certainly they prove better, because they know their subject, what they are doing.
The assassination of President Kennedy was a political conspiracy, for the simple reason that he was weeding out the politicians, out of their power positions, and bringing in

people who were never known to have any political aspirations.
It will be dangerous for Rajiv, but the challenge has to be accepted because India is falling apart, becoming poorer every day.

The politician always thinks of his future election. He says things which people want to hear, and he never opens his mind about what he is going to do.
The politician is the hypocrite par excellence.
Rajiv has to collect colleagues who are non-political, who will say only that which they are going to do and which they are capable of doing.
You ask me what kind of political system India should have. In fact, no political system is perfect. The best way is to choose the best part from every political system. There are things which are beautiful in the Soviet system. There are things which are beautiful in the American system. There are things which are beautiful in the British system. India need not follow a particular system in its totality. The question is not the system, the question is how to provide people with the best.
In forty years, India has been following -- knowingly or unknowingly -- the old British system. They should see that the British system is a dying system. Britain has no future. It has a beautiful past, it has seen the greatest heights of power, it has been the biggest empire in the whole history of man.
It was said that the sun never set on the British empire, and it was true. Somewhere or other the sun was rising, and the British empire was around the world; wherever it was

rising, it was rising on the British empire. Now the situation is totally different. The sun will never rise in Britain. It is going down the drain. That is a natural consequence of exploiting, torturing, murdering, killing people for three hundred years.

Britain has forgotten how to be creative. It has lived for three hundred years just looting other people; it became a parasite. Now the consequence: Britain is always in the dumps, depressed, economically going down, is uncreative. And there is no hope of making another empire again. Empires are of the past; in the future, empires cannot exist. Britain has lost its nerve, but in India, the British political system is still continuing. This is dangerous, because that system has led Britain to its dark period. It has to be abandoned.

Every country should have a system that is suitable to it. Communism is not suitable to India, for the simple reason that there are no riches to be distributed. They can only distribute poverty, that's all they have.

Yes, a few people are rich. But in a country of eight hundred million people, if ten families are super-rich, what does it matter if you distribute their wealth? You will make ten more poor people, that's all. Communism is not suitable for India.

India has to have a system chosen from the best of all the systems. It can create a policy of its own. There are a few problems that may be helped if something from the Soviet Union is chosen -- for example, population growth. There is no democratic way to stop population growth. The

population growth can be stopped only under a dictatorial regime: it has to be forced.

If you try to persuade Indians it will take hundreds of years, and meanwhile they will be producing so many children that by the time you have convinced them about birth control, it will be of no use: they will have filled the whole country with so many people that it will have become impossible.

So India has to be very strict about population growth. It has to support those people who use birth control methods. Birth control materials should be free. And secondly, anybody who is practicing birth control, and is not producing children, his income taxes should be less, and his other taxes should be less.

Right now it is a very stupid situation. On the one hand the government goes on saying to the people that the population has to be stopped, birth control has to be used. And on the other hand, the more children you have, the less income tax you have to pay. This is a contradiction.

It seems compassionate that the man who has more children should pay less taxes because he has to take care of the children. But who is responsible for those children? And you are giving an incentive to people to produce more children! All incentives for population growth should be stopped. A person who remains without children his whole life should be rewarded in every way.

This is going to be something undemocratic, but it will create the situation for democracy one day. Democracy needs a certain situation to blossom, to flower.

My suggestion to Rajiv is that if an emergency measure is needed, it should be imposed without your having any fear

of being called dictatorial. It is better to be dictatorial than have the whole country dying, starving, in hunger.
You will be surprised, what man has done to man in hungry and starving situations. In Bengal when there was so much poverty and the rains had not come for three, four years, people sold their children -- just for a few rupees. Mothers ate their own children! Hunger is such a thing... When death is standing before you, who cares for democracy? Democracy is the luxury of a rich society. Become rich, and democracy will be yours.
So India has to be eclectic in its political system. It should choose something from China, because Mao has been immensely successful in preventing population growth. It should learn something from America, because America has been able to produce more wealth than any other country, more technology, more industry.
But it is possible only if India drops Gandhism and its idiotic ideas. It is possible for Rajiv to drop it. It was not possible for Jawaharlal or Indira to drop it, because they both had grown up under Mahatma Gandhi's influence. It was Mahatma Gandhi who made Jawaharlal the prime minister of India.
But Rajiv is completely out of the influence of Mahatma Gandhi. He is only forty years old; he must have been two years old when Gandhi was assassinated. The new generation has no inclination towards Mahatma Gandhi. The older generation is conditioned by Mahatma Gandhi and his eccentric ideas.

Rajiv has to clean the government of Gandhism. That is poison, because it is against technology, against science, against industry, against mechanization, against everything. Then how are you going to survive? It will be impossible to survive. If Gandhi is followed word for word, India will be committing suicide. And if it happens, then Rajiv will be responsible for it. Now he has the power to eliminate Gandhism completely. There is no need of such a philosophy which teaches back-to-nature.

I am also a lover of nature, but I say "Forward to nature," not back to nature.

Nature should not be destroyed by technology. On the contrary, technology should be in harmony with nature. It is in our hands what we do with technology. Technology can make nature blossom more. It can help nature come to its potential.

And India has to be technical, industrial, scientific. In the Indian universities the emphasis should be more on science, technology, industry, the latest developments of agriculture. And all those stupid subjects which mean nothing... What are you going to do with the dates of, when Tamerlane came into power, when Nadirshah raped the whole continent? Don't waste time on unnecessary things. Eliminate them.

Now in India every child has to learn three languages. This is too much. One is his mother language, the second is the national language, Hindi. And third, he has to learn English, because Hindi will not help him to know much that is happening in the world in literature, in science, in technology. And Hindi will not help him to communicate with his own countrymen. There are thirty languages totally

different from each other. Now, to force three languages on a child is wasting his mind, his energy.
Reduce the number of these languages. One language is the best, but if it is difficult, then two languages at the most. Simple things have to be done. All efforts that go into war, and all money that goes into war have to be put into technological and scientific development.
In this world where there are such big nuclear powers, you should not bother about war. And India should be... she has the opportunity to declare, "We dissolve our armies, we dissolve our war efforts; they have already become meaningless. We can be invaded by nuclear powers without any difficulty, so why give them even a little difficulty? If they want to invade us, let them!"
Welcome them. There is no need to fight; welcome them and tell them, "You also can be part of the country. You be here. We are poor, you will have to be poor with us; we can share our poverty."
I am reminded of a story of a Mohammedan mystic. He used to live in a small cottage, just one room. One night when it was raining hard, somebody knocked on the door. The room was so small that just the mystic and his wife could sleep; there was no place for the third person.
The wife said to her husband, "Keep quiet, because there is no space."
The mystic said, "There is. You open the door! A stranger... so much rain, a dark night, the city is far away... No, this is not human. Open the door."
His wife opened the door. She said, "But what are you going to do?"

He said, "There is room enough for two to sleep. It is enough for three to sit, chitchat, talk." So they all sat and started talking, asking the stranger about his experiences.
At that moment there was another knock. The stranger was near the door, and the mystic said to him, "Open the door, somebody is in trouble."
The stranger said, "But there is no space!"
The mystic said, "If I had listened to that argument, you would not have been here -- that was the argument of my wife. There is space. It is enough for three to sit; it is enough for four to stand. You open the door!"
The door was opened, another stranger came in. They stood up, they talked about things. Then there was another knock, and this time it was a strange knock.
The mystic said, "Open the door."
But they said, "It is difficult." The last comer was close to the door; he said, "It is absolutely impossible!"
The mystic said, "Nothing is impossible. We are standing, we will just have to stand a little closer. But the stranger cannot go."
When they opened the door... it was a donkey. The strangers and the wife all said, "This is too much!"
But the mystic said, "It does not matter who is the stranger. We never asked you, `Who are you?' You were in difficulty; he is in difficulty."
They allowed the donkey in. Now they had to stand very close to each other. One of the strangers said to the mystic, "You follow a strange philosophy."
He said, "There is nothing strange. All that we have is our poverty; we will share it with anybody. All that you need is a heart which is willing to share. The rich man's palace has

many mansions in it, but you will not find entry. The space is there, but the heart is missing. This is a poor man's hut; the space of course is very limited, but the heart is unlimited."

India can stop all its war efforts, and put all its army -- which is one of the biggest in the world -- to work in the fields, to work in the factories, to work in other fields of creativity.

The whole army simply exists and waits for a war. It can be declared that India is not going to war with ANYONE. "If anybody wants to come here, we will be his host and we will share whatsoever we have. He can come. There is no need to come with weapons, he can simply come and say, `I also want to be here.'"

Some country has to pioneer the greatest revolution in the world: a declaration of no war, no defense.

Rajiv, being a non-politician, can understand what I am saying. I had said the same to his mother when she was the prime minister... she heard me. She was one of the most intelligent women I have come across. She said, "You are right, but I cannot do anything. Whatever you suggest is right, but you don't know politics. We think about everything politically.

"We appointed the education minister knowing that he is the worst person to be an education minister. But he has votes. He has money to purchase votes. He donates to the party millions of rupees. Without him we cannot manage -- and he wants to be the education minister. That is simply a political bargain."

She told me, "If I even mention your name, my deputy prime minister, Morarji Desai, immediately freaks out. He says, `Don't read that man's books and don't listen to him and his advice. And don't meet him, because he is absolutely against politics and we are politicians.'
"And none of my colleagues are ready.... Everybody understands what you are saying is right, but nobody is ready, because it will disrupt their constituency, it will disrupt their prestige with the voters. It will create troubles." So they are looking only for their own power and how to continue in power. Nobody is interested in the country.
I hope Rajiv will not fall into the same trap. And I trust that he has no desire to become a politician.
While Indira was alive and the prime minister, I had suggested to Rajiv, "You start getting ready. Start being more in contact with your mother, because one day perhaps you will be the prime minister."
And he said, "No. I am not going to be in politics ever. I don't like the whole game." Being the son of a prime minister, grandson of another prime minister, he remained a pilot. He said, "I am perfectly happy being a pilot."
It was simply out of necessity; when his mother was assassinated he had to come into politics, unwillingly. He has no political ambitions, and that is a great hope.

India has maintained a policy of neutrality for forty years-not being either in the Soviet camp or American camp, but remaining neutral to both. The idea was that if you are neutral to both, both will be friendly to you. But in reality, just the opposite happened. Both are suspicious of India.

Because you are neutral, nobody knows: in a situation when your support is needed, which camp will you support?
Drop that idea of neutrality.
I am not saying become part of a camp. There is no need to become part of a camp. But drop the idea of being neutral; mix with both the camps and allow both the camps to help you. And both will compete in helping you. If you are neutral they both stand aloof.
Now declare that you are part of the whole world, you are not neutral, you are friendly to everybody: "It makes no difference whether the other person is Russian or American; we are in positive friendship with the whole world."
Neutrality is a negative word. It shrinks you, it keeps you away. And if you are so far away, nobody is going to bother about you and nobody is going to trust you.

Drop the idea of neutrality and create the idea of friendship. Do you see the difference between the two? "We are a friend to the whole world, we are not against anybody, and we don't interfere in anybody's area, territory. We are perfectly happy if Russians want to be communists, we are perfectly happy if America does not want to be communist. But as human beings, we are friends to all. Your ideologies are your problem. We connect with human beings, not with ideologies."
And being in a positive, friendly relationship with the whole world, you will be supported from every source; everybody will trust you, and you need the trust.

Open the country to the whole world. In forty years, India has become almost a closed country -- closed in the sense that no foreign industrialist will create industry in India, because the fear is that the country can go in for nationalization any moment. Make the world aware, "We are not going for nationalization." Make it a guarantee that anybody who wants to invest in India is welcome.

India has the cheapest labor in the world. The same commodity in America will cost eight times or ten times more. If it is produced in India, it will be cheap. Use the Indian labor. Indian labor is unemployed. And tell the whole world, "You can invest your money, your money is safe." Make it a guarantee, a contract, "Your money will never be nationalized." And there are millions of people in the world who have money, who want to invest it. And they cannot find cheaper labor than in India.

India will get employment; the unemployed poor will no longer be poor. India will learn, through all these people, techniques, technology, new industry. And these countries will have cheaper commodities than they can produce in their own country.

Certainly they will have to send their experts. They will be able to employ more experts, and India will be helped by the new experts coming from the rest of the world. You can learn from those experts.

It has to open its door, welcome everybody who wants to come in, and create an atmosphere of friendship towards all.

Ideologies don't matter at all, you cannot live on ideologies alone. You need first, bread. Jesus says, "You cannot live on bread alone." That is only a half statement. The other

half has to be remembered: you may be able to live with only bread, but you cannot live without bread at all.

India needs to be introduced to the new, contemporary world, and there is not much difficulty -- just a non-political mind is needed. And I am happy that Rajiv has a non-political mind, is intelligent, very active, industrious, understanding. And if India misses Rajiv, there is simply darkness ahead, because in India there is no other national leader.

There are people like Morarji Desai still alive, but he has passed ninety years of age. He has been senile for thirty years; now it is risky. These people should be in mental asylums, and they are moving freely around in the country, talking all kinds of nonsense.

Morarji believes that if you drink your own urine that is a total medicine, a cure-all. He drinks his own urine the whole day, and he preaches it.... Now, such idiotic ideas... because urinating is really taking all the poisons out of the body. That's its function. Anything in your food that is not good for your body should be taken by the urine out of the body as quickly as possible. Drinking it is something for which you need to be certainly thirty years senile -- at least.

PS:BelovM>BELOVED OSHO

Question 2

I COME FROM A EUROPEAN COMMUNE, AND FEEL THAT HERE EVERYTHING IS MORE INTENSE AND MORE RELAXED. IS THERE A DIFFERENCE BETWEEN THIS COMMUNE AND ALL THE OTHERS AROUND THE WORLD? CAN SANNYASINS

BECOME ENLIGHTENED IN OTHER COMMUNES? IF A SANNYASIN DIES HERE WITHIN A TWENTY-FOUR-MILE RADIUS OF YOU, THEY GET ENLIGHTENED. CAN THAT HAPPEN IN THE COMMUNES?

There is no difference at all.
Every sannyasin, wherever he is, has a heart-to-heart connection with me.
That's the whole meaning of sannyas.
Sannyas is not an intellectual conviction; it is a kind of love affair. So where you are does not matter.
The question is important. Certainly, I am here... it makes a little difference to the people of this commune. I go on hammering on them for intensive and total life, for joy, for dance, for song -- morning and evening, five hours continuously.
In the other communes I am not physically present, but what I am saying to you will reach within two days all over the world, in every commune. They will have the videos, the tapes. The distance makes no difference at all. They just have to understand that what I am saying is not only to the people of this commune, it is addressed to every sannyasin wherever he is.
And we have made an exchange program, so that sannyasins will be coming here from other communes, and sannyasins from here will be going to other communes. So those in other communes can learn the intensity and totality here, and the people from this commune can teach the intensity and totality there.

Soon we will make it a world-wide moving commune -- people from one commune moving to another commune. My idea is to create a belt of sannyasins around the earth. So don't be worried. You will pick up. There will be a few differences which are found here too. For example, the Italian sannyasins cannot be German sannyasins. They are spaghetti, what can you do? Slippery, greasy -- beautiful, but Italians will be Italians. And I don't have any complaint about it, it is perfectly good to be an Italian. But the Italian commune cannot be so intense, it is bound to be a little lazy, but there is no harm.

In your laziness, be intense and total!

Of course, the German sannyasin has a different approach. He will be hard-working; he will be serious, he cannot understand jokes. But slowly slowly... Here he starts understanding jokes.

But real Germans, like my Haridas who has been with me for fifteen years, still ask others "What is the meaning of this joke? Why were people laughing so much?" But there is no harm in it. If you don't understand a joke, you don't lose anything.

So there will be differences between the communes in every country. In England they are bound to have long faces, very serious; the whole burden of the earth is over their head. They used to call it -- when their empire was around the world -- the white man's burden. They are always complaining, grumpy. But this gives variety.

We have all kinds of people, and I don't want them to become all exactly alike. This gives richness; the variety

makes sannyasins the richest people in the world. So these small differences will be there.
Other communes are also picking up. Seeing this commune functioning in such a beautiful manner, they are also picking up in their own way.
I am available to each of my sannyasins as much as I am available to people here, because my physical availability is not of any importance.
Your feeling of love knows no distances of space and time. Wherever you are, your heart is turned towards me.
Each of my sannyasins is connected to me directly.
There is no pope in between.
You have to understand the structure. Each sannyasin is connected to me directly. Because you all are connected to me directly, you have a certain love towards each other. But your connection remains individual.
I don't want to create a mob.
My whole effort is to create unique individuals.
And all types of people are accepted with respect. The lazy one has his own uniqueness, and we can use his laziness. Just a little intelligence and you can use everything... because the lazy man can be a good meditator. Sitting silently, doing nothing, and the spaghetti prepares itself!
Italians are bound to be different from Indians or English or Germans. But as far as their sannyas is concerned, their love towards me is exactly the same.
Just a few days ago one Italian journalist -- a lovely and intelligent person, was taking my interview. I told him, "I recognize my people immediately."
He asked me, "What do you mean?"

I said, "I have recognized you. You are going to be my sannyasin soon!"
He looked all around, because he had perhaps never thought of sannyas. He has come to know the commune, the sannyasins, what is happening here. And just the other day, Savita informed me he has taken sannyas.

Intelligence, wherever it is, is going to belong to me sooner or later.
You ask if any man dying here within a twenty-five-mile radius will become enlightened: the same will start happening in other communes soon. I am preparing for it. I am consolidating small centers into bigger communes, because a certain quantity of energy is needed.
So if a commune has at least five hundred sannyasins, it will start having a five-mile radius. It can have a twenty-five-mile radius too, but that needs at least one enlightened person to be in the commune. That too, is possible... because my whole understanding of enlightenment is a very simple one.
Anybody who is ready to be a little courageous can become enlightened.
Enlightenment is your potential.
It is not something far away that you have to reach.
You don't have to go to Everest and sit there to find enlightenment.
I have heard a story that when Edmund Hillary reached Everest, he could not believe his eyes: a Hindu monk was sitting there in a lotus posture, meditating! Before Edmund Hillary could open his mouth, the Indian monk said, "How much for the watch?" On Everest he is meditating, and

asking the price of the watch! He should have been in a market. But the mind does not change, you can change places. You can change from a market and go to Everest, it does not matter to the mind.

But enlightenment is everybody's potential.
Wherever you are you can become enlightened. You just have to drop all the crap that others have given to you. You have to be courageous enough to face nothingness, utter silence. And in that moment -- a split moment -- everything has changed.
So soon my communes will be having enlightened people, a few of the communes already have. Then the radius will become twenty-five miles there too.
There are enlightened sannyasins. It is just out of gratitude that they don't want their names to be declared. While I am here, they don't want themselves to be declared as enlightened. I would love to declare them, but I can understand their difficulties. People will start feeling jealous, people will start feeling competitive. People will start finding faults in them. Why create trouble for those people? But their energy will be used.
Somebody has asked, "Osho, You say, `My people will be going there to the other communes.' It hurts. Aren't the people in other communes your people?"
They are my people... but don't be concerned too much with my language. And if I say "My people here will be going to my people there," it will simply make the sentence unnecessarily complex. And "My people from there will be coming to my people here".... Don't feel hurt; all sannyasins

are my people. And many more who are not sannyasins are also my people, on the way!
And I have opened a new area of sannyasins, that is, underground sannyasins -- a special concession for communist countries, Mohammedan countries, the Middle East.
To me, wearing red clothes and a mala does not mean anything. To persuade you, I may give great explanations, esoteric, supernatural meanings of the color and everything. But in fact, it is just to give you an identity and the courage to stand in society alone.
It will make you strong, because everybody will be hostile. And it will give you a chance also to spread my word, because people will start asking you, "What has happened to you? Have you gone crazy? nuts? or what? Why do you go on wearing red clothes and a mala and the picture of this madman?"
They don't mean anything, but they are useful instruments for shocking people outside. If somebody is shocked, that means that is the beginning of his sannyas! His heart has already received its first shock, now many more will be coming.

But in communist countries they will simply imprison people, persecute them, kill them. In Mohammedan countries, they will simply kill them. Then it is pointless. There, my sannyasins are underground sannyasins. They don't wear red, they don't wear the mala. Still they are being persecuted, still the government is trying to find out who are the people in connection with me.

People are being called by the KGB in Russia to be interviewed continuously every week, tortured with the same questions.
I have received the message, "Should we say who we are?"
I said, "There is no need to tell those idiots. It is enough that you know who you are."
But underground or overground, the moment your heart opens towards me, I am with you wherever you are.

Question 3
BELOVED OSHO,
HOW CAN YOU BE SO CERTAIN THAT AFTER AN ENLIGHTENED DEATH ONE DOES NOT COME BACK, BUT WILL BE COMPLETELY DISSOLVED INTO THE COSMOS? PLEASE EXPLAIN.

I am not only certain, I am absolutely certain. It is my experience, because in many lives I have worked with many people who were seekers of truth. And whosoever became enlightened never returned.
I have seen enlightened people dying and unenlightened people dying. And both the deaths are so different.... The enlightened person, dying, becomes just a luminous light which spreads and goes on spreading all over existence. And the unenlightened does not become a luminosity, but just a dark spot which moves from this body and enters into a womb.
I have not said anything about it, because I don't want to give you anything that you have to accept as a belief. It is my experience, but to you it will remain a belief till you come to see the death of an enlightened man, and you are

alert and aware enough to see the luminosity that does not go to another womb but simply becomes the whole.
Just wait; when I die you will have existential experiential proof of what I am saying. If you are in a hurry, I can die now. You have just to say. I can give you the proof, but then I cannot come back. So think it over, and tomorrow write the question again. If I receive your question again, then tomorrow I die and you can see what happens here, just in my chair.
As you become aware, you will become aware of many things which you cannot relate to others, because it is not their experience.
I am not telling you everything that is my experience. Perhaps one day -- because I am a man of the moment -- I may decide one day to say everything, whether you can experience it now or later. But up to now, I have tried not to say anything that becomes a belief in you. I don't want to clutter your mind with beliefs. I want your mind to be uncluttered so that everything that I say you can translate into experience immediately.
For this question, remember, with anybody dying -- enlightened or unenlightened -- sit silently without any thoughts. Just watch and you will see one of two things. If the person is enlightened, a luminous light is released and goes on spreading like a cloud of light all over existence. And if the person is unenlightened, you will see just a dark spot jumping out of the body and almost immediately entering some womb somewhere.

Try it. Otherwise, finally I will be there, and I will give you the existential proof of it.

Question 4
BELOVED OSHO,
IS THE FEAR THAT PEOPLE HAVE ABOUT SCIENCE DUE TO THE FACT THAT THEY HAVE NEVER REALLY TRIED IT?

All fear is of the unknown. Anything that you do not know you feel afraid of, naturally. Who knows what it will turn out to be?
But this is one of the essentials of sannyas, that wherever you feel something unknown and a fear arises in you, that is the place to enter in spite of your fear, because the unknown carries the mystery of life.
From the known one has to move into the unknown.
And only the person who has become accustomed to entering into the unknown without fear becomes aware of a new dimension, the unknowable.
The unknowable is the ultimate experience.
The unknown is just the bridge between the known and the unknowable.

Question 5
BELOVED OSHO,
WHY IS DOING NOTHING SO DIFFICULT?

Doing nothing is difficult because it has no challenge for your ego. Your ego lives on challenge. The more difficult a thing, the more your ego is nourished in doing it. Not doing anything, ego starves. And if you continue not doing

anything the ego dies.

Meditation is nothing but a preparation for the death of the ego.
That's why meditation means doing nothing -- just being. Difficult, hard, but not impossible. And once you have tasted the simplicity of doing nothing, and the relaxation of it, it becomes easier and easier.
To me, doing something is the problem. Many people have asked me why I go on keeping my left leg over my right leg the whole time. Just doing anything is difficult, even to move the legs! I leave them to meditate. And they know me, that nothing is going to change my approach. They go on sitting for hours the whole day.
Somebody has asked, "Why, Osho, have You stopped leaving your shoe on the floor?"
Just the same thing. First, taking your foot out of it, and then putting your foot in it again -- too much doing! Okay?

From Death to Deathlessness

Chapter #36
Chapter title: Rise in Love
10 September 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
TO FALL IN LOVE IS SO EASY. WHY IS IT SO DIFFICULT TO FALL OUT OF LOVE? SO MANY DISCUSSIONS, TEARS, FIGHTS, FEARS.... I DON'T WANT TO HURT THE PERSON I'VE BEEN WITH,

BECAUSE IT'S NOT THAT THERE IS NO FEELING. I'M SO CONFUSED. AND THE LOVE FOR YOU IS A DIFFERENT FEELING ALTOGETHER. CAN YOU SAY SOMETHING?

Is there something to say? All is finished!.
Falling is always easy. You can fall in any ditch. Getting out is difficult. But you will have to get out. Once the love disappears the ditch becomes hell. Then there is quarreling, argument, nagging, and every kind of nastiness from both sides. Nobody wants to hurt; but because he is hurting, she is hurting, unknowingly they go on dumping their hurt feelings on the other.
In the first place, when you start falling in love, when you are still not in the ditch, that is the time to ask me, because I have a totally different kind of love affair which is called rising in love. Then there is no problem. Rising in love is beautiful, and getting out of it is very easy, because that will be falling down. Falling down is easy, keep it for the next step; for the first step, always use rising. The easier step you have done, now you have to do the difficult one. And it will happen -- all these tears and conflicts, but nothing can bring the love back.
A simple thing has to be understood: love -- the love that you are talking about -- is not in your hands. You have fallen into it. It was not in your power not to fall, so when it comes, it takes you with it. But it is like a breeze, it comes and goes. And it is good that it comes and goes, because if it stays it becomes stale.
A little understanding is needed on both sides, that the love is no longer there. There is no need to hate each other,

because nobody has destroyed it -- nobody has created it. It had come like a breeze, you enjoyed those moments; be thankful to each other and help each other to come out of the ditch. In a ditch, that is the only way. The man, to be really manly, should give his shoulders for the woman to rise up and get out of the ditch. And the man can find his own gymnastics, how to do it.

But nobody asks me before falling. This is strange! For thirty-five years I have been waiting for somebody to ask me how to fall in love. Nobody asks that, because if you had asked that I would have suggested, "Never fall in love. Try to rise." And rising in love is a totally different matter. Rising in love means a learning, a changing, a maturity. Rising in love ultimately helps you to become grown-up. And two grown-up persons don't quarrel; they try to understand, they try to solve any problem.

Anybody who rises in love never falls from it, because rising is your effort, and the love that is grown through your effort is within your hands. But falling in love is not your effort.

Falling in love -- that love is going to be disrupted somewhere, and the sooner it is understood that it is gone, the better; otherwise you become too entangled in a thousand and one things. Those are the things which make it difficult to separate.

When you fall in love, no questions arise. You are clean, the other person is clean. But when you want to separate, the days, the nights, the years that you have lived together, loved together, experienced something which is one of the most beautiful gifts of nature -- you go on becoming entangled.

You go on giving promises to each other... and it is not that you are lying or deceiving; in those beautiful moments those promises seem to be absolutely coming from your heart. But when those moments are gone -- and they will be gone, because it has been a fall, and nobody can remain in a fallen state for eternity. Someday he has to rise again. And the moment you start separating, all those entanglements, your promises, the other's promises, create the complexity.
Rising in love is something spiritual.
Falling in love is something biological.
Biology is blind, that's why love is called blind. But the love I am talking about is the only insight that is easily available to everyone. Just a little effort....
Love should come out of your silence, awareness, meditativeness. It is soft, it is unbinding -- because how can love create fetters for the one who is loved? It is giving freedom to each other, more and more. As the love grows deeper, freedom becomes bigger. As the love grows deeper, you start accepting the person as he is. You stop trying to change the person.
It is one of the miseries of the world that lovers are continuously trying to change the other person. They don't know that if the person really changes, their love will disappear, because they had not fallen in love with this changed person in the first place. They had fallen in love with a person who was not touched by their ideas -- "Change this and that."
Rising in love, you become aware that the other has his own territorial imperative, and you are not to encroach upon it.

If love becomes freedom, then there is no need to separate. The idea of separation arises because you go on seeing that you are becoming more and more a slave, and nobody likes slavery.

But you always ask me when you are in the ditch and cannot get out. One thing is certain: I am not coming into the ditch to take you out! You two have to manage it. If I come in the ditch to help you out, you both will be out and I will be in the ditch! And I don't know anybody whom I can ask, "How to get out of here?"

I have never asked a single question of anybody about my life. It is my life, and I have to live it, I have to solve its problems. I have never taken any advice, I have never accepted anybody's advice which was not asked for in the first place. I have told those people, "You have to understand that advice is the only thing everybody gives free of charge and nobody takes."

Why bother? Advice given by a person whom you have not asked cannot be very wise.

The wise man never imposes his idea on anyone.

If somebody asks him, he simply gives his insight.

It is not a commandment, that they have to do it; there is no "should" in it.

I can say only one thing: you have given each other beautiful moments -- be grateful, be thankful. The parting should not be ugly when the meeting was so beautiful.

You owe it to existence that the parting should be made beautiful. Forget all your promises -- they were right when they were given, but the time has changed, you have changed. You both are standing at a crossroads, ready to move in different directions; perhaps you may never meet

again. Make it as graceful as possible. And once you understand that it has to happen, gracefully or ungracefully, then it is better to make it graceful.

At least, your lover will live in your memory, you will live in the memory of the lover. In a certain way, those moments together will always enrich you. But part gracefully.

And it is not difficult when you have understood love -- which is a very difficult phenomenon. You fell without a second thought; you can understand that very easily love has disappeared. Accept the truth of it, and don't blame each other, because nobody is responsible.

Help each other gracefully; in deep friendship, part. Lovers when they separate become enemies. That is a strange kind of gratitude. They should become really friends. And if love can become friendship, there is no guilt, no grudge, no feeling that you have been cheated, exploited. Nobody has exploited anybody; it was just the biological energy which made you blind.

I teach a different kind of love.

It does not end in friendship but begins in friendship.

It begins in silence, in awareness. It is a love which is your own creation, which is not blind.

Such a love can last forever, can go on growing deeper and deeper.

Such a love is immensely sensitive. In this kind of relationship one starts feeling the need of the other person even before the other person has spoken.

I have known a few couples, very few couples -- my acquaintance with couples is big, but I have come across only two, three couples who had not fallen in love, who

have risen in love. And the most miraculous thing about them was that they started feeling each other without words.

If the man was feeling thirsty, the woman would bring water. Nothing has been said just a synchronicity. If the loved one is feeling thirsty, she must start feeling thirsty herself. A transfer is happening continuously, words are not needed. Energies can relate directly without language.

Such a love needs nothing from the other.

It is grateful that the other receives something when he offers, or she offers.

It never feels in any kind of bondage, because there is none.

In such love, sex may happen sometimes, may not happen for months, and finally will disappear completely. In this context, sex is no longer sexual, but only a way of being together, going as deeply as possible into each other, an effort to reach the depths of the other. It has nothing to do with biological reproduction.

And once they start understanding that whatsoever they do.... In sex only their bodies can meet, then sex slowly disappears. Then a different kind of meeting starts happening which is just a meeting of energies. Holding hands, sitting together looking at the stars, it is more than any sexual orgasm can give -- two energies melting.

Sexual orgasm is physical, is bound to be the lowest kind. Orgasm which is not physical has tremendous beauty, and leads finally to self-realization. And if love cannot give you enlightenment, don't call it love. Love is such a beautiful word. When you say, "Falling in love," you are using the word in an ugly way. Say "falling in sex"; be true. In love

one always rises, never falls. But first you have to come out of the ditch. Help each other.

Biology is not going to help. Just be human to each other, and understand the point that the love that was blinding you is no longer there. Your eyes are open. Don't try to deceive the other that you still love, you still feel, but what to do? This kind of hypocrisy is not good. Simply say, "The feeling is no longer there. I am sad and sorry about it, I would have loved the feeling to be there, but it is not there. And I know it is not there in you either."

Once it is understood that the feeling is gone, now at least, just as human beings, help each other to get out of the ditch. If you help, there is no problem. But instead of helping, each wants to get it finished but doesn't allow the other to get out of the ditch. They go on pulling each other down.

Understand. The reason is fear; the old love is gone, the new has not yet arrived. It cannot arrive in your ditch, you will have to come out first. So the fear is of the unknown. The past was so beautiful you would like to repeat it, so you try to force it, the other tries to force it. But these things are not within your power to force. A forced love is not love.

If you have to kiss somebody at the point of a sword -- "Kiss!" -- what kind of a kiss will that be? Looking at the sword, you may kiss, but it will not be a kiss at all.

Any love enforced for any reasons, is not love. And you both know what love is, because you had been in those moments; so you can compare easily that it is not the same thing. Help each other to come out -- and it is very easy if you help each other -- and part in grace.

Next time try not to fall, but try to rise.
Don't let biology dominate you.
Your consciousness should be the master.

Question 2
BELOVED OSHO,
TO BE DISOBEDIENT AND TO SURRENDER SEEM TO ME POLAR OPPOSITES. PLEASE EXPLAIN HOW THE TWO CAN BE LIVED.

They are not polar opposites.
Just a little awareness.... Be disobedient to your ego -- that is the meaning of surrender. If you want to be disobedient to the person you are surrendering to, then they are opposite, polar opposites. Then why surrender?
Surrender simply means you trust the person more than your ego, you trust the person more than your own mind. Surrender happens only in a situation where you have found someone whom you can trust more than you can trust yourself. Then disobey your ego.
But people never think in that way. They never think of disobeying their ego, they are always disobeying others. And they don't understand that disobeying others may be just obeying their own ego.
This is what has happened with J. Krishnamurti. For his whole life he has been a teacher of thousands of people, telling them to disobey, to be rebellious, not to follow anyone. But he has forgotten one thing: these people will follow their egos, these people will not rebel against their egos, these people will not be disobedient to their egos.

So a strange phenomenon I have experienced: the people who have been around Krishnamurti, all have become firm egoists. They cannot surrender; surrender is wrong. They cannot trust, they cannot become a disciple. The whole teaching has backfired. Krishnamurti completely forgot that what he is saying is satisfying to the ego of the people.
What I am saying to you is absolutely against you!
You have to disappear for your real being to appear and function.
Surrender, trust, are just devices.
If you can do it without those devices, they are not needed.
If you can drop your ego... it is very simple; there is no reason to go to a master.
The master is only a device.
Because he is so humble, so wise, so insightful, it is easy to put your ego at his feet. The master is only a device.
Sometimes it has happened that the master was not himself enlightened, but the disciple became enlightened -- a very strange phenomenon. One cannot even conceive how an unenlightened master could help somebody to become enlightened; he has not been able to help himself. But the reason is that he cannot help anybody to be enlightened, or to remain unenlightened; he is only a device.
The question is of totality on the part of the disciple.
Let me tell you a story....
Marpa, one of Tibet's great mystics, went to a master who was well-known for his learning, his scholarship. Marpa was a very humble and simple person, very clear as to what he knows and what he does not know, never pretending, "I know it," when he knew perfectly well that he did not know.

He surrendered to the master. Seeing his great knowledge, learning, so many thousands of disciples, he surrendered totally.

After a few days the disciples became upset with Marpa, because he was walking on water, flying in the air, jumping from the high peaks of Himalayan mountains into the valleys without any trouble. They reported to the master, "This man seems to be very strange. He must be a magician or perhaps the devil incarnate." And they were all jealous of him.

The master inquired of Marpa, "What is your secret? How do you walk on water?"

Marpa said, "you are asking me? I just use your name; and I am surrendered to you, and you make me walk on water. Just your name is enough, and I can fly in the air. Your name is enough, and I can jump from the highest mountain peak!"

The master was not an enlightened person, but certainly a great scholar. He thought to himself -- which was logical -- "If my name has so much magic in it, I should try it."

But the first step in the water -- and he started to drown. He was shouting his name loudly, but nothing happened. His disciples saved him.

And Marpa said, "This is strange. But now I understand what has happened: It is not the master; it is my surrender, it is my egolessness. The master was only a device. It does not matter to me whether he is enlightened or not -- I am grateful to him. His name helped me. I suspect that now I cannot walk on the water with his name, and I am not going to do that anymore.

"But perhaps now there is no need. I can walk without any name, because I know the secret. The secret is egolessness. The master was only a device that helped."
In life there are only two possibilities, and they are polar opposites, as you say: ego and egolessness.
That's why I don't use the word `surrender,' because that brings the other person in, and you start thinking in polar opposites. Both the polar opposites are within you, so I talk about ego and egolessness. Then things become simple. Drop the ego and be egoless. No surrender is needed.
In egolessness, you are surrendered to existence itself.
And that is the greatest miracle that can happen to a man.
Then nothing is impossible.

Question 3
BELOVED OSHO,
YOU HAVE RECENTLY SAID MANY STARTLING AND SHOCKING THINGS. I WOULD LIKE TO HEAR MORE.
ONE QUESTION I WOULD LIKE TO ASK IS: ARE PAST LIVES A FICTION?

But this is not going to be shocking.
It is fiction to you; it is reality to me. It will remain a fiction to you unless you experience it. And I don't want you to believe before you experience; and of course, after experiencing there is no need to believe.
I don't believe in past lives -- I know.
I remember my own past lives, so it is not a question of belief.

When you become utterly silent and meditative, it is such an easy thing to look backwards. Your unconscious carries all the memories -- not only of this life, but of your past lives too.

I was just joking with a German journalist. He became excited when I said this.... He was asking me, "Why is German youth attracted so much towards you?"

I said to him, "In one of my past lives I was a German."

He said, "Really? Then give me some details!"

I said, "I cannot give you more details, but Eva Renzi was my wife in that life. You can go and ask her."

He said, "Eva Renzi?"

I said, "Of course, because she is still behaving like a wife to me. She may have forgotten the past life, but she is still a pain in the neck. That is enough proof!"

He was just on his knees, asking "Just tell me a little more!" I said, "You go to Eva Renzi!"

Just be silent, and you will be able to turn back.... Have you observed a simple fact? You are trying to remember a name you know you know, but it is not coming. You certainly know, there is no question about it, but it is lost somewhere in your memory. And the harder you try.... People say, "It is just on the tip of the tongue." Then why don't they speak? Let it fall from the tip of the tongue! They know they know, but it is not coming.

It comes in rare moments. You are just cutting the grass of your lawn, or sitting in your easy chair and reading a newspaper, and suddenly it jumps up from nowhere. And you were trying so HARD.... When you try hard your mind becomes very narrow, almost closed. When you are relaxed and you have forgotten all about it, it jumps up.

In total relaxation, you will be surprised, the past lives come back -- just like fiction, as if you have seen a movie. And to determine whether you are really dreaming or having a past-life experience, the criterion is simple. Try it again and again in the same silent space, and the movie remains the same. You cannot have the same dream twice, on order -- impossible. You don't have any control over your dreams, they go on changing. Very rarely does it happen that a person has a similar kind of dream again. If he has the same dream repeated again and again, then it is not a dream, it is something else. That dream is only symbolic.

For example, Leo Tolstoy, one of Russia's most creative writers -- a thinker and a man who tried his best to live according to his thoughts -- had a recurring dream almost every night.

The dream was that he sees a vast, infinite desert, not a single tree anywhere, not a single bird anywhere; the desert just goes on and on. And he sees two gumboots walking, going on and on into the desert. They are his gumboots. The man is missing, he is not in his gumboots. Just the gumboots go on walking, step by step, accurately. And he could see it the whole night, because the desert was infinite. And he always woke up perspiring.

Slowly he became concerned: What kind of dream is this? He talked to his friends, people who understood dream symbology, and they said, "This is your whole life. This is not a dream, this is only symbolic."

And it was true, his life was a tragedy. He belonged to the royal family; he was a count, he had immense properties.

He was married to a countess, but the wife was a very difficult type.

Tolstoy was a simple man, and he lived very simply, like a poor man. The wife could not stand him. She would not take him to any party, because people would think, "From where did you get this beggar?" And she lived very luxuriously. They had enough money, enough land; they belonged to the highest the super-rich class in Russia.

She was continuously torturing him. Their life was nothing but a torture, unending torture. And he was such a simple and good-hearted man he could not even think of a divorce. It would be too hard for the children, it would be too hard for the poor woman -- although she was immensely difficult. But he had more compassion than she had cruelty.

So the dream analyst told him, "The dream is symbolic. You are not really living; just the boots are walking, you are not in them. And the desert is your life, where there is not a single tree, not a single flower, not a single bird, no signs of any life anywhere. And it is infinite; it goes on and on and on. And you are simply waiting for your death, not for divorce. Your dream is a reality. Your whole unconscious is telling you what you are doing with yourself." And the moment he understood the symbology of the dream, the dream disappeared.

So two things.... If you see your past life, and it does not change -- that is the first criterion, it is always the same, exactly the same. The second criterion is, bring it to full consciousness. Try to analyze it. If you cannot analyze it, any psychoanalyst can analyze it. If after the analysis it disappears, then it was not your past life. It was just a dream projected by your unconscious to say something to

you. The analysis has made it clear to you, now there is no need for it.

But if even after the analysis and understanding of it, it goes on the same, again and again, then it is certainly your past life. And you can go farther, into more of the past, another life, another life -- there is no end to it. You have been here forever.

And I do not believe in Charles Darwin's theory of evolution. Once in a while I mention him, but that is simply a kind of joke and nothing else; I don't believe in the theory of evolution. No monkey can become man, because thousands of years have passed and only a few monkeys became man. What are the other monkeys doing?

In these thousands of years the other monkeys even seeing that their children have become great Ronald Reagans, presidents of countries, and they are still hanging in the trees.... They should have jumped on the ground and become man. All that they have to do is to lose their tails! No monkey has been known to turn into a man. At some point somebody must have seen a monkey turning into a man. And there must be a link between the two: while the monkey is becoming man there will be some place where he is half monkey, half man. That too has not happened.

So when I mention Charles Darwin, it is always joking. I don't believe that you have been anything other than human beings the whole of eternity. Monkeys have been monkeys in their past lives, and donkeys have been donkeys, and Yankees have been Yankees. Evolution has happened, but that evolution is the by-product of human consciousness. No other animal has evolved; they are the same.

A twentieth-century monkey and a ten-thousand-year-old monkey will not have any difficulty in chitchatting, being friendly or falling in love. They will not feel the distance of time at all, because no evolution has happened.

But if you meet a man from ten thousand years ago, neither will you be able to understand his language, nor will he be able to understand your language. Nor will his clothes be similar to yours -- and of course his mind will be far behind. He will not even have a child's mind; he will be more primitive; and there will be no possibility of communication. He will behave almost like an animal, though he is man.

Only man has evolved. Evolution has happened, but it has happened only in human beings. And a few rare people have reached to the very Everest of consciousness.

To me, that reaching to the Everest of consciousness is religion.

Religion has nothing to do with Christianity, Hinduism, Mohammedanism.

Religion has something to do with your consciousness flowering totally, releasing its whole fragrance to existence.

It is in your hands to evolve as much as you want. At each evolutionary step you will find yourself more blissful, more peaceful, more silent, more rejoicing -- just bubbling with joy.

At the ultimate peak you are nothing but pure bliss.

It is within your reach.

If you miss, only you are responsible for it.

Here, we are not creating a theology, a dogma.

We are creating an opportunity for the evolution of consciousness.

And it is happening!
My sannyasins are certainly more conscious than anybody else, more alert, more loving, more joyous than anybody else.
And this is my argument -- and my proof.
In the past, theologians have been arguing about stupid things: how many angels can dance on the point of a safety pin? What is the point of it all? But throughout the whole Middle Ages they were discussing it. It was a great problem to be solved. It may be a problem for the safety pin, it may be a problem for the angels, but what has it to do with you? And nobody has seen the angels, nobody has seen any pin standing and angels dancing on it!
But theologians have been discussing all kinds of stupid questions: whether Jesus Christ is born of a virgin mother.... But what does it matter whether he is born of a virgin mother or Joseph is really his father and not the Holy Ghost? It makes no difference. To us, Joseph and the Holy Ghost are the same -- in fact, Joseph seems to be more real than the Holy Ghost.
And anybody can see that to do such a thing and still call that guy "Holy Ghost" does not look right. He is an unholy ghost, a criminal. He raped Mary -- she was not aware when he made love to her.
But what is the point of it all? It does not matter. Religions have been wasting the whole humanity's time unnecessarily. All that time should be given to the evolution of consciousness.
And there have been people who have proved it, who have reached the peak. If it can happen to a single individual, that is enough proof it can happen to all human beings. And

it should happen to all human beings; only then can we have a beautiful planet.
Just to imagine that the whole humanity is conscious, meditative, aware... just to imagine it is so exhilarating, so ecstatic!
But remember one thing. I will not say to you to believe in me, or in anyone else. To me, an infinite series of lives is a reality. It is my experience. So if you ask me, I say yes, it is a very fundamental truth. But for you, it is only a fiction. You can turn the fiction into a reality -- but before turning it into reality, don't believe.
That's why I don't touch these subjects; I bypass them, because I will have to say something which is my experience, but for you it will be only a belief. And you love me, you trust me; you may start trusting my words. Love me, but don't love my words.
Trust me, my presence, but don't trust my experiences. Trusting my presence will encourage you to realize all those things that I have been telling you. But if you trust those things already, you will stop inquiring.
The trouble is, you wanted a shock -- and your question is such that I am in a difficulty, how to shock you.
Find another question!

Question 4
BELOVED OSHO,
I AM SEEING THAT WITHIN THE EXPERIENCE OF PLEASURE THERE ARISES A DEEP LONGING TO KNOW SOMETHING WHICH IS MORE TOTAL. PLEASURE-PAIN, HAPPINESS-SADNESS, SEEM TO BE ONE, AND I FEEL THERE MUST BE SOMETHING

WHICH TRANSCENDS THEM. IS MY LONGING FOR WHAT YOU CALL BLISS?

Yes.

Pleasure and pain are not two things; happiness and sadness -- just two sides of the same coin. That's why every happiness can turn into sadness, every pleasure can turn into pain.

One Mohammedan emperor -- who was a little bit crazy -- loved a young woman and wanted her consent to marry him.

In Mohammedan marriages the priest asks the woman three times, "Are you, of your own accord, without being forced, ready to marry this man?" And the woman has to say yes three times. If she does not say it, the marriage is not possible. So even the Mohammedan emperor could not force any woman to marry him. He was persuading this woman, but she was not willing.

One day he went to see the woman and he found her in the arms of a young man. They were hugging each other with a great joy. I told you he was a little crazy.... He brought both of them to the court and ordered that they should be tied to a pole in a hugging position, and for twenty-four hours they had to hug each other.

Now, hugging for a few minutes is okay but twenty-four hours of hugging -- and that too, while tied to a pole, no way to get away.... The pleasure changed into pain, into such intense pain -- because in twenty-four hours' time they pissed over each other, defecated. It was stinking. And after twenty-four hours they were released, but it is said that the

young man escaped from the city and never came to see the woman.
The prime minister of the emperor said to him, "This is a strange kind of punishment, we have never heard of it."
The king said, "This is real punishment. Those two people are not going to see each other again. These twenty-four hours have been almost twenty-four lives for them!"
Stinking and tied together, hugging was forgotten long ago. Now the only question was how to get free from the hands of this woman, and the woman was also thinking how to get free. But they were tied and they could not. Pleasure can be changed into pain.
This story has always reminded me why all the couples -- almost all the couples in the world are in pain, in misery. They are tied together by marriage, which is for a longer period than twenty-four hours, and soon they start being fed up with each other.

How long can you look at the same nose, and how long can you praise it? Soon, very soon, all the beauty of the woman disappears, all the greatness of the man, the heroship disappears. And they suddenly find that now they are tied together and the society makes it impossible to be free again. Their pleasure has turned into a lifelong misery.
So these opposites are not opposites.
The vice versa also happens: the miserable man by and by starts having a certain pleasure in his misery.
When I was a lecturer in the university, one woman was also a lecturer there, and her house was just in the middle between my house and the university campus. So I was

forced to give her a lift every day. She was standing just at the door waiting for me.

In just a fifteen-minute drive, she would talk all about her miseries, pain, diseases; it was a daily routine. And I was wondering -- she must have some imaginative power! One could not have so many diseases and so many sicknesses -- and every day new?

Her husband was an advocate of the high court. One day I went to him and I asked, "Can you help me to understand your wife?"

He said, "You are asking me? She is only with you for fifteen minutes, and I have to live with her twenty-four hours a day!

"A small scratch and it is cancer.... And to argue with her....," he said. "I am tired of arguing the whole day in the high court. But it is better in the high court: at least the other advocate is not going to scream and weep and make so much fuss that the whole neighborhood gathers. It is better to accept that it is cancer, knowing perfectly well that it is just that she has scratched her hand."

He said to me, "Don't listen to any of her diseases. I have taken her, I have been forced to take her to all kinds of specialists, and they all say that she has no disease, nothing; she is perfectly healthy.

"So I simply listen and accept whatsoever she says. And I know tomorrow she is going to change, so there is no hurry, no problem. I say to her, `Tomorrow we will go to the specialist; make the appointment.' She just has to be postponed two, three days, and she will have another kind of disease."

In the university library I always found her in the medical section of the library, always looking there. I told her, "Your subject is to teach music. I don't think that there is any connection between medicine and music. I never see you in the music section of the library, you are always in the medical section."

She said, "The reason is, I have to find the right names for my diseases." She would find big Latin, Greek names of diseases, very impressive names. And if you did not believe her, she was very much hurt. If you believed her, supported her, you could see a smile on her face. Her misery, just imagined misery, had become a pleasure to her.

Now this woman is really a mental case. I told her husband, "All her diseases are false, that is true, but one disease I tell you: she is a mental case. You take her to some psychiatrist."

He said, "You are right. We both will go, because living with her for twenty years I am also a psychiatric case. I suspect myself -- have I gone mad, or what?"

All polar opposites are parts of each other. They are complementary and can change into each other. So your feeling is perfectly right: there is something beyond the polarities. And that's what I call enlightenment.

Enlightenment has no polar opposite to it.

Unenlightenment is not the polar opposite of enlightenment; it is only the absence of enlightenment.

It is just like darkness and light. You ordinarily think they are opposites, but that is not true. Darkness simply does not exist, it is only the absence of light.

If darkness has its own existence, then first you will have to bring the light in the room and then push the darkness out

of the room; but it has no existence. The moment you bring the light in, the darkness is not found.
Enlightenment is the light of your innermost core. Once you experience it, all darkness in your life disappears.
Blissfulness also has no opposite to it.
Truth also has no opposite to it.
Anything that has not any opposite to it is part of the experience of enlightenment. It is beyond the polarities, far away from the polarities. You cannot change it into anything else. It is what it is.
Now, just don't go on longing for it, because just longing will not help. Start the first step towards it, and the first step automatically leads you to the second step, the third step, and you are home.
I call these three steps the whole science of meditation.
The first step is, become aware of your body.
See it as if it is covering you like clothes. It is around you, but it is not you. That is the first step: to disidentify yourself with the body.
The second step is to disidentify with your mind.
Your thoughts are not you. There is a constant traffic. On the screen of the mind so many thoughts are moving, but you are not one of them. You are a witness, you are outside; you are seeing those thoughts moving.
Anything that you can see is not you.
That should be the criterion: anything you can witness is not you. You are the witness.
And the third step is witnessing, watching your feelings, your moods.
These three steps, and you are home.
Then there is only the witness, and nothing to be witnessed.

You are there in your total glory, luminosity, and all around you there is pure nothingness. This is the state of the awakened one, the enlightened one.
So when you do your gachchhamis and you say, "I go to the feet of the awakened one, His commune, His truth," it is not a prayer, it is simply a reminder to yourself. And you are not going to the feet of anyone else: you are going to your own awakened self.
If your master is awakened, he simply represents you. He is just a mirror in which you can see yourself.
But you are going towards the discovery of the awakened one within yourself. And when the disciple finds the master within himself, the journey is complete.

Question 5
BELOVED OSHO,
THE OTHER DAY DURING DISCOURSE YOU HELPED US LISTEN TO THE SILENCE. DURING DARSHAN, THERE WERE MANY MOMENTS OF EXQUISITE SILENCE, ALMOST TANGIBLE. ON BOTH DAYS I FELT AS THOUGH MY HEART WAS BURSTING AND I CRIED. YET I ALSO LAUGHED, CLAPPED, AND CELEBRATED AS NEVER BEFORE. BELOVED MASTER, PLEASE SPEAK ABOUT THE SPACE BETWEEN THE LAUGHTER AND THE TEARS, THE SPACE WHERE THE PENDULUM STOPS.

There is no space between.... The tears, when they come with the laughter, rejoicing, celebrating, those tears have a totally different quality. They are not tears of sadness,

sorrow, misery. They are tears of joy -- you are so overfull.
You have felt something: your hands start clapping.
You have felt something: you would love to dance.
You have seen something: your eyes are showering tears of joy.
There is no space between the laughter and the tears. To ordinary people you will look mad, crying and laughing together, because ordinarily it is thought that laughter and tears are poles apart: tears are for misery and laughter is for joy. But people have known only one quality of tears.
Tears can join themselves with sadness. If it is too much, then it overflows through your tears.
Tears help you to wash away the sadness.
Tears always do something good to you.
It is because of tears that men are more miserable than women, because from the very childhood they have been told, "Crying and weeping is for girls, not for you. Be manly."
You have stopped a source of immense significance. The man cannot openly -- without feeling that he is doing something unmanly -- allow tears to come from his eyes. He goes on repressing them. By repressing them he is repressing his sadness too, because the tears would have taken it away.
The woman always looks fresher after she has wept, and more beautiful, healthier.
Man unnecessarily has lost something given by nature.
My sannyasins should understand it clearly, that if tears are only for women, then nature would not have given tear

glands to men. It is such a simple fact. Why should men be given tear glands if they are not to be used?

My sannyasins have to allow tears -- in pain, in misery, in suffering -- without feeling embarrassed. In fact, everybody around the person should help him to cry. The tears help take away the sadness, the darkness, and leave a more silent space behind.

A greater problem is that, because you have repressed your tears of sadness, misery, pain -- when you are joyful, rejoicing, then too your old repression continues; you go on holding your tears. You don't allow your eyes to participate in your joy.

And do you know, your eyes are eighty percent of your energy? Your other four senses only have twenty percent. Not allowing your eyes also to take part in the dance of joy is keeping eighty percent of your energy out of it; this is unfortunate. But you will have to start from sadness, sorrow, which are common experiences: cry heartfully, let the tears flow.

It will unburden you, it will clean you, and it will break the repressive structure. Then you will be able, while laughter is there and dance is there and joy is there and love is there -- tears will also participate. Eyes are of immense value; they are eighty percent energy. That's why those who have attained to the ultimate truth, we call seers.

Why have you chosen the word "seer"? Why have you chosen the eye to represent the ultimate experience? Why not the ears? Why not the nose? Because they are poor people; the nose, the ear, the mouth, they are poor people. The richest part of your being is your eyes. That's why when you see a blind man you feel more compassion than

when you see a deaf man or a man who cannot smell anything -- you don't feel any compassion at all for them. Perhaps you may feel even jealous, that it is good that he cannot smell anything; it is perfectly good in this stinking world.

But a man without eyes immediately creates compassion in you. The reason is because without the eyes the man is only twenty percent alive, eighty percent dead. He does not know any color, he does not know the sunrise, he does not know the clouds. He cannot see a bird on the wing. He cannot see a beautiful face. All that is of immense importance, all that poetry -- he is completely blind to it. He lives only twenty percent of life.

So don't prevent your tears.

And there is no space. The idea of space has arisen because in your mind tears are associated with sadness; and laughter and joy? -- they are just the polar opposites of sadness, so how come tears are flowing from your eyes? Allow them. You say your heart was bursting in those silent moments; tears started flowing from your eyes, and there was laughter too. So you must have got puzzled later on, thinking, Am I going mad or something? No, you have been mad; now you are coming back to sanity.

Question 6

BELOVED OSHO,

I WONDER WHY YOU ARE NOT AVAILABLE TO PEOPLE LIKE ME WHO COME FROM AS FAR AS PUERTO RICO AND WOULD LIKE TO MEET YOU, EVEN IF IT IS ONLY FOR FIVE MINUTES. THE MAIN REASON IS TO FIND OUT THE KIND OF CHARISMA

THAT YOU HAVE. NOT EVEN THE GREATEST POLITICIANS HAVE BEEN ABLE TO ACCOMPLISH WHAT YOU HAVE.

I don't see people for the simple reason that I don't have any charisma! I keep you away so you don't discover it. I keep myself closed in my room. I don't have any charisma, so you need not take the trouble of coming for five minutes. You will not find anything.
I am just as ordinary as you are.
My only charisma is that I accept that I am ordinary and you do not accept it. Deep down you go on believing you are extraordinary, special -- the only begotten son of God!

Question 7
BELOVED OSHO,
OFTEN YOU SAY THAT ENFORCED CELIBACY MAKES PEOPLE'S SEX ENERGY PERVERTED AND THAT SEX IS FOR FUN. WHEN I HEARD YOU SAY, "IF YOU ARE HOMOSEXUAL, BECOME NATURAL," I CRIED FOR HOURS. I AM ACCUSTOMED TO HEARING THAT I AM RETARDED, THAT HOMOSEXUALITY IS A PERVERSION, BUT THIS WAS TOO MUCH. I CANNOT CHANGE FROM BEING A LESBIAN INTO A HETEROSEXUAL WOMAN JUST LIKE THAT. PLEASE TELL ME HOW TO HANDLE THIS.

I had said the homosexuals have to become natural, I had not said anything about lesbians. They are perfectly okay --

because whatever they are doing is really silly. Okay? Go on doing it!

From Death to Deathlessness

Chapter #37

Chapter title: The eternal light at your center
11 September 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
I AM A RESEARCH SCIENTIST. FOR ELEVEN YEARS I HAVE BEEN INVOLVED IN A MEDICAL RESEARCH PROGRAM TO DEVELOP ARTIFICIAL ORGANS, INCLUDING HEARTS, SKIN, AND BLOOD. I ENJOY MY WORK, BUT I DO NOT HAVE A RIGHT SENSE ABOUT WHAT I AM DOING, AS NATURAL ORGANS ARE ALWAYS BETTER. I HAVE A DEEP LOVE AND RESPECT FOR NATURE, AND THERE IS MUCH TO DO TO KEEP THE NATURAL BALANCE OF WHICH YOU SPEAK; BUT I CANNOT FIND ANY INSTITUTION OR ORGANIZATION WHERE RESEARCH IS DONE WITH RESPECT OR LOVE. PLEASE HELP ME TO FIND A WAY OUT OR A BETTER WAY IN.

I can understand your difficulty.
There is no organization or institute on the whole planet earth where research is being done with respect and love towards nature. Just the contrary is the case. The research is

being done to conquer nature. A man has even written a book, CONQUEST OF NATURE.

It is simply unbelievable that you are part of nature, a small part, a tiny part, trying to conquer the whole -- as if one of my fingers is trying to take possession of my whole body. Man is nature too.

So wherever you are, do not bother about the organization or the institution or their attitude; but you work with deep love, respect. You are not working against nature.

And remember one thing: why have you been given intelligence? It is the natural growth. Nature is trying to improve upon itself through your intelligence. Right now it may be that natural organs are superior to artificial organs. But remember, the artificial organs can be superior to the natural organs, for the simple reason that nature works blindly.

Through man nature is trying to have eyes.

The natural heart can certainly be replaced by an artificial heart. The artificial heart will not have heart attacks. And the artificial heart will be easily removable, replaceable. Human blood is going to be a great need soon. You have to improve upon nature, because as the religious disease, AIDS, is spreading throughout the world, blood transfusion is becoming more and more dangerous. Through blood transfusion you can become a victim of AIDS.

And AIDS is not the name of a disease; it is another name for death, because neither death has any cure, nor does AIDS have any cure. Unless something has a cure, to call it a disease is wrong. And scientists are agreed that AIDS will never be curable. So it is a slow suicide. It can infect in many ways: the greatest danger is from a blood transfusion.

Artificial blood will be purer, because artificial blood is not going to be religious and homosexual; it is not going to be the source of your death. And what a death! -- ugly; in your own eyes you fall down.

So don't feel that you are working against nature. Nobody can succeed against nature. All the successes of science are not conquests, the way they have been described. All that we have discovered is through the compassion of nature, allowing us its secrets. We are part of nature, the best part of it. And nature wants, through human consciousness, to reach newer heights.

Science is not against nature, cannot be. It has to follow natural laws, it cannot go against the natural laws. So all discovery, all research is to find out how nature functions, what its laws are.

And you have intelligence that is given by nature; nature is ready to reveal its secrets to that intelligence. Follow the laws of nature, and you will be able to improve upon nature itself. Intelligence is nature trying to improve upon itself; up to now it has worked blindly. In man's intelligence there is a hope.

So don't be worried that you are doing something against nature. Do it with great love, respect, with great gratitude, meditativeness; and be certain that it is nature trying to improve upon itself through you. In the beginning, of course, your artificial organs will not be so good. But it is only the beginning: there is immense possibility of going on improving.

Blood will be needed soon, and artificial blood will be better. Perhaps if things like AIDS become a wildfire, then the only alternative we have is to reproduce children in the

test-tubes, where they can be protected; otherwise, they will bring AIDS from their very birth. Three children in Europe have been found with AIDS. What an ugly world we are creating for our children! -- that AIDS has come through natural birth. "Natural birth" does not mean that we cannot improve upon it.

I was not joking when I said to you yesterday that, at least, women should become lesbians -- every woman and every man should be standing in a queue before hospitals to be tested. If he is declared a positive case of AIDS, then something has to be done for the poor man; something so that he does not need sex anymore, some biological change. Otherwise, he is going to live two years -- what is he going to do with his biology, with his physiology, with his male sperm?

Something has to be done, and that can be done only by scientific investigation into how to divert the old blind biological process of creating sperm in man. If for two years we can stop the production of sperm in the man, he can live without repression -- he can enjoy these two years more than anybody else. Everybody is going to die. He is a rare person, because death is giving him notice.

You may die tomorrow. Everything remains incomplete. Everybody has been dying on the earth, leaving things incomplete, because nobody knows when death will come and knock on your doors. But the man with AIDS, -- if science can help him not to produce sexual energy, or can channel it into different directions of creativity because it is creative energy -- perhaps for these two years he will be grateful.

He will not feel bad about AIDS; he may even feel proud of it, because for these two years he will be able to paint, play music, write the novel he always wanted to but there were so many things to do... and now there is a clean two years of time.

He can meditate. It is difficult in the ordinary world to find such a long stretch of time -- two years -- to sit silently, do nothing, and just be a witness. He can do that. Then AIDS becomes a blessing in disguise.

The men whose sperm is found not to be carrying any AIDS or other diseases can donate their sperm to the hospital. Just like blood banks, there should be sperm banks. And all women will have gone lesbian. And if we want humanity to continue, and certainly we want to continue, then artificial insemination will be the only way to produce children -- either in the test-tubes or, if the woman is happy and ready, then in her womb.

And there are far better possibilities for the children. They will not carry diseases. We can choose the best sperm, one that creates an Albert Einstein, Lord Rutherford, Bertrand Russell, or a Jean-Paul Sartre. We can choose.

So you are in the great service of humanity and nature. Go deeper into the research. Don't just do it as a job, let it be your worship. These things are going to be needed.

Nowadays if you have a fracture, then for six weeks you are carrying the cast -- unnecessarily! If we can create artificial organs, limbs... if a leg has a fracture, it is better to replace it. Why bother with rotten old things? Just replace it with a new, brand-new leg, and that can be done very easily. And the artificial leg can be made as strong as we want; it can be absolute steel, with no fear of any fracture.

It is perfectly in tune with nature. Just remember one criterion: whatever you do should not be in the service of destruction, it should be in the service of creativity.

We are passing through a very strange period of time, so we will have to adjust to many new things.

The other day the lady who had said that she is very much disturbed because I said homosexuality is unnatural.... She became worried because she thought I include lesbianism in homosexuality. And she is not a young girl. She has come here from Puerto Rico to meet her girlfriend who has come here to see her sannyasin son. So that lady must be at least sixty or more. A sixty-year-old lady... and lesbianism is absolutely okay as far as nature is concerned, because it is not creating AIDS, it is not creating any disease; it is just a silly joke. You can go on playing it. It is stupid, but harmless.

And if something makes two people happy without any harm -- it may be silly, but I am the last person to stop it. Now these two old women -- do you want me to disturb them? And they are doing no harm to anybody, just doing silly things to each other. Even nature is not taking note of them.

Reverend Jerry Falwell is saying that God has punished the homosexuals with the disease AIDS. It is strange God is not punishing women. It is something new -- he has never been favorable to women.

The Christian trinity consists of three males. It is a gay group. If the Christian God or the Jewish God was a little more intelligent, at least one woman would have been a joy to include in the trinity. It would have created some drama. Otherwise three stupid males, sitting for eternity, what will

they be doing? They are bound to turn homosexual. And those homosexuals are punishing man only, woman is not being punished? Perhaps there is a reason....

The serpent in the biblical story told Eve, "God does not want you to eat from the tree of knowledge and the tree of eternal life, because he is afraid: if you eat from these two trees you will become equal to gods." Perhaps he is punishing men because they are becoming equal to gods by being homosexuals. I don't see any other reason.

The Puerto Rican lady asked me -- it was the same lady who asked about lesbianism -- she wanted also to see me for five minutes in private. My God, I became so much afraid -- to see a lesbian in private. Nothing doing! And she is putting on the pressure, that she has come from so far away, from Puerto Rico. She may have come from the moon, it does not matter: to me a lesbian woman is senile, whatever the age. I don't want to see her even for five seconds.

It reminds me... somebody was asking, "Osho, have you ever heard of any Puerto Rican becoming enlightened?"

I said, "No, I have not heard, but the reason is all Puerto Ricans are born enlightened. They don't need to become enlightened."

Now this enlightened lady wants to meet an ordinary man to find out what charisma I have. How is she going to find it out? I myself don't know how people find charisma. There is no criterion, and particularly in privacy. I have never heard of anybody finding charisma in privacy. You go on doing your work. I am a very simple and straightforward man.

Women can become lesbians -- what will happen to men? They will all become monks, and they will do all possible nasty things.

Your research work is of immense value. You can provide men with plastic ladies -- beautiful, there is no need to be ugly: every plastic lady a Cleopatra! You can make the lady such that, connected with the electric current, the lady moans and groans and moves better than your ladies.

And you can make these ladies such that they can be portable. Just take the air out, fold the lady, and put her in your bag. There is no need to be bothered that sometime when you need her, the lady may not be available. Just pump the air, plug the lady back in and she is ready. That seems to be the most hygienic, most intelligent....

I have heard... Two young men were going to Alaska; they had accepted a post there to guard on the boundaries. Now both were worried about girlfriends, what they are going to do there -- in Alaska, on the boundaries, it will be difficult to come across a woman.

Sitting in a restaurant they were discussing what will happen to them; life will become dull. A man heard it and he said, "Don't be worried. You go to the shop across the street, because whoever goes to Alaska necessarily goes to that shop. They have everything you need."

They said, "We don't think that he will be able to supply what we need, but there is no harm, let's take a chance."

They went in -- and the man had a plastic lady. They rejoiced! It was so beautiful, so velvety; the very touch was so silky. The only thing was to fill it with air, and the lady was ready.

And it never said, "Tonight I have a headache." No quarrel, no nagging.... What more can you expect of a woman? She was the perfect woman.

They purchased it; but only one man had the money, so he paid. On the way he told the other man, "Remember, I have paid for the lady, so don't fool around. I never like anybody playing around, fooling with my ladies!"

The man said, "You are mad! That is a plastic lady."

He said, "It doesn't matter, it is my lady!"

After two years it was time for them to come back, but the shopkeeper was very much surprised: only one man was coming back. He asked, "What happened to the other man?"

He said, "I had to shoot him."

"Why did you have to shoot him?"

He said, "Whenever I used to go out, he was flirting with my lady. And there is a limit to everything! I was out, and he was playing with my lady. Slowly slowly, I tolerated it, thinking that that poor man also has needs. But that day it was too much. He chewed the lady's nipple the air escaped and the lady flew out of the window! That was too much -- I had to shoot that man!"

Things like this may happen once in a while, but you need not be worried.

AIDS spreading is bound to make immense changes in sexual relationships. So you go on creating artificial organs, and start planning for artificial ladies.

For the women who can see the silliness of lesbianism and have no interest in it, they have already in the market -- absolutely hygienic, with no fear of any disease -- electric

vibrators. They do a better job than any man can do -- and whenever you want, and for however long you want.
My feeling is that if every woman is supplied with a electric vibrator, there is not going to be any bitchiness around. They will be so satisfied, calm and quiet.... I am not joking! I am rarely serious, but this time I am.
Those calm and quiet ladies may become meditators. I never forget my profession!

Question 2
BELOVED OSHO,
WHEN YOU LOOKED AT ME I FELT AFRAID AND EMPTY. I AM CONFUSED. PLEASE COMMENT.

Confusion is almost the natural state of humanity. Everybody is confused.
When I looked into your eyes, you became aware suddenly of the confusion because there was a comparison. When I look into your eyes you can see a clarity, a cloudless sky. That gives you a comparison, that your eyes are full of dark clouds, hence the confusion.
And whenever I look into anybody's eyes... very few people remain for a few seconds looking into my eyes and allowing me to look into their eyes.
Emptiness is bound to be felt. Emptiness is going to be there; it is there inside you, unless you become aware, more conscious, so conscious that your whole emptiness becomes filled with a light, becomes luminous.
This very emptiness is going one day to become your enlightenment. It is just a space. You have never worked on it.

There is a story.... A king wanted to choose his successor. Ordinarily it is not difficult, the eldest son becomes the successor. But he had three sons born simultaneously. Their age was the same, their courage was the same, their intelligence was the same -- it can happen in twins, triplets -- everything was the same. It was difficult even to find out who was who. Even the father and the mother got confused between these three brothers.

The king was getting old; somebody has to be crowned, given the responsibility before he dies. But he could not figure out what to do, how to find out. They were all beautiful, they were all courageous, they were all intelligent. They were copies of one another.

He went to a wise old man and asked, "How have I to find my successor?"

The man said, "It is not such a difficult thing. Your three sons all have beautiful palaces, separate. You tell them... give some money to each, the same amount, and tell them, `You have to fill your house completely with something this money can buy.'"

The money was so little.... They thought of many things -- bringing roses and filling the whole house with roses -- but the money was not enough.

So the first one went to the municipal corporation of the city, because the cheapest thing he could purchase was the rubbish that the municipal trucks collect. He told them, "Rather than throwing it away, just dump it into my palace. Fill it completely, that is the condition." And for that much money they were ready, there was no question. They were going to throw it out anyway, outside the city: "This will

save time, and he is giving money too." But they could not believe what he was going to do!
He said, "You don't bother about it. It is a very decisive thing in my life.
The second son was very much in trouble -- what to do? And he was even more puzzled, because the first had already filled his palace. Something cheap had to be found. He had to fill his house with mud. It was the rainy season and all over, mud was available; he just had to bring trucks to carry the mud and fill the house. The amount of money was enough to do that.
They both were happy, and they both were looking at the third, what he was doing, because he was not doing anything at all.
The evening came, and the king came to visit. He went to the first house. It was stinking, he could not enter it. But the son said, "The house is completely full, not a single inch has been left empty."
The king said, "I accept your word. I will not go in."
The second he could go in, but what did he see? A marble palace filled with mud!
Both the sons and the father went to the third son, and they were surprised -- the house was completely empty. The son had even removed the furniture and everything; it was absolutely empty.
They could not believe what his idea was. They said to him, "The house is empty and you were given money to fill it completely."
He said, "Look a little more clearly."
They looked again: it was empty.

They said, "Don't fool us. It is completely empty. Even the furniture, the piano -- the things that you used to love -- all are taken out. It is more empty than ever!"
The son said, "No. You just look at the candles which are filling it with light. It is empty, but full of light. And I thought, there can be nothing more significant than to fill it with light. And this is the remaining money I want to return to you, because candles were cheap and there was no need for so much money."
Of course he was chosen the successor.
Your emptiness is not anything to be worried about. You just have to light a candle in it and it will be full of light, overfull with light. And then you will see the beauty of its being totally empty. There is nothing to hinder the light, there is nothing to make a shadow even.
I can understand your question. It is a significant question. Looking into my eyes you felt empty, and then you felt confused -- naturally. Looking into my eyes you must have thought you would find something significant, and you find only emptiness.
But I tell you that is the most significant thing in life: to find your emptiness.
My eyes only mirrored what was in you.
And don't feel confused about it. Let this be a beginning of the search for light, which is also there inside you, but you have never taken care of it. You have never sharpened it. You have never gone to your very center.
Once you are there your whole energy centered in your being, creates a light which is eternal.
That light transforms your being completely.

Your actions will have a different quality, your words will have a different depth, your gestures will have a different grace. You will have come home. There is no need to be confused at all.

Question 3
BELOVED OSHO,
SOME TIME AGO, BEFORE YOU STARTED SPEAKING AGAIN, THERE WAS A STRONG MESSAGE COMING FROM THE HIGHER-UPS IN THE COMMUNE ABOUT BEING POSITIVE. WE DON'T HEAR THIS SO MUCH ANYMORE, AND YET THE COMMUNE SEEMS MORE RELAXED, POSITIVE AND LOVING. IS THIS THE COMMUNE MATURING?

The commune is certainly maturing.
People are becoming more loving, more caring, feeling their own responsibility, fulfilling it to their best.
While I was not speaking, I was standing apart from you. Hence, the people who are serving you -- don't call them higher-ups; there is no hierarchy here. Be grateful to those people who have been maintaining you, particularly when I was silent -- I was almost absent to you. They managed to keep you together to work, and naturally they had to say to you again and again, "Be positive."
Since I have started speaking, I am again amidst you, not standing outside. What they had to say to you is no longer needed. I am in the middle of you. My presence is enough to make you positive, loving, rejoicing. It has not to be told to you that work is worship; being with me, you yourself start feeling work is worship.

So two things have happened.... You have matured. Four years you have struggled against every kind of hostility -- just blind people all around. They cannot see a simple thing, that these are harmless people, we have not done any harm to anybody.

In the four years' time we have been here, we have done immense good to Oregon. This place we have turned into a beautiful oasis. And it is only the beginning. We are going to turn this whole desert into a paradise. It has to become a model to the whole world, and we are moving towards it with a very determined step and spirit.

In four years there has not been a single child born in the commune. That shows intelligence. Nobody is telling you, nobody is forcing you, but you can understand that the world is so over-populated that soon people will be dying, starving, suffering from all kinds of diseases. Perhaps AIDS will kill two-thirds of humanity. It is already out of the hands of your so-called powerful governments.

In New York, 96.5 percent of homosexuals who have been tested show positive AIDS results; 46 percent of prostitutes who have been tested in New York are suffering from AIDS, and spreading it every day to many more people. Only these two groups have been studied.

I will suggest, first you should check your senators. They represent the people, they must represent AIDS too. I know a few senators are homosexuals. Members of parliament, the president, the vice president, all your ministers, secretaries, governors, members of the state assemblies -- all the politicians should be given the test. That will show you how far it has gone. But perhaps they will never be

tested; they are powerful people. Even if they are found to have AIDS, the information will not be released.
No city wants to release the information. They are trying to repress it, for the simple reason that it will be a condemnation of the whole city.
Hospitals are refusing AIDS patients. Now what kind of world are we living in? Doctors are freaking out. They don't want to touch any AIDS patient. One can understand; they are human beings after all; they are worried they may catch it.
All European countries are full of homosexuals. South Africa is full of homosexuals. Middle East Mohammedan countries are full of homosexuality. If in New York so many homosexuals are confirmed as AIDS patients, what will be the situation of the whole world?
All these situations... and hostility towards a group who is neither interested in any politics, nor afraid of any challenge....
We are the only community in the whole world who is being thoroughly tested. Out of five thousand people only two persons have been found to be suffering from AIDS. Four other persons have just arrived, because the moment it was known to their families that they have AIDS, friends became enemies, wives, who were promising them that they will be ready to die for them, don't want to see their faces.
Their own children shut the door of their homes in their faces. Their own parents condemn them, "Why did you not die when you were born? We have nothing to do with you." Those four people have come here, hearing that in this commune nobody loses respect, human dignity. We have

accepted them, because they are poor victims of your religions. If anybody is to be blamed, it is your religions which have brought about this situation.
In this world which is almost coming to an end in some way or other -- AIDS or nuclear weapons -- a small commune is trying to change a desert into an oasis. With no crime in four years' time, with no rape, with no prostitution, with no murder, with no suicide.... But people are blind. This may be the most legal place in the whole world, but they are declaring it an illegal city. Perhaps to be legal, crimes are needed.
We have a judge sitting uselessly. We have the peace force, carrying their guns, looking silly, because I don't think they will have a chance to use their guns. And perhaps by the time they have to use their guns they may have forgotten how to use them.
An intelligent group of people, seeing the situation, has decided on its own, individually; we don't believe in committees, we believe in the individual. Every individual has to make decisions for his life. Naturally, they have decided that this is not the world to bring a child into: overpopulated, almost on the verge of death.
What heritage will you give to the child? Starvation? AIDS? Dying in a nuclear war?
No mother, no father who has a little intelligence will be ready to give birth to a child in this ugly world and give the child a life of utter despair, and make the world more populated, create more misery.
Our birthrate is zero. In the whole world, no community can claim a zero birthrate. Our crime rate is zero. And our creativity? Anybody who has eyes can come and see.

For fifty years this whole land was lying here without being used. That was perfectly good for Oregonian politicians. "One Thousand Friends of Oregon" never raised a question that such a big land -- perhaps the biggest ranch in the whole world, one hundred and twenty-six square miles -- is lying dead. It had been for sale for fifty years, and nobody was ready to purchase it. That was perfectly lawful.

We purchased it. We created an oasis. We created crops sufficient for our food. We create vegetables in our greenhouses, fruits. We have all dairy products of our own. And they are dragging us into courts because we have not followed land use laws.

Then change your land use laws!

For fifty years land use laws were followed, and nothing was done. We change the desert -- and it goes against your land use laws.

Laws are for man; man is not for laws!

But those legal experts hadn't the guts to come and see this place! We have invited the governor, the attorney general "First you come and see!" None of them has shown the courage, because they know what we have done is right. Their laws are dead, written hundreds of years ago. They should change them! We have not done anything wrong. The commune in four years has been the target of all kinds of condemnation, criticism, without any basis. And still nobody here is worried! You cannot find five thousand people living together with such joy, working so hard -- twelve hours a day, sometimes fourteen hours a day -- and still with a smile, with a song, with a dance.

But people are blind. We have to open their eyes.

I was silently watching you, how you can do on your own -- and you have done perfectly well. Because I can be absent any day, it is better to watch while I am alive and to see you grow and mature, to see that nobody is going to destroy you. You will be able to fight against any force -- because there is no force stronger than love, stronger than silence, stronger than meditativeness, stronger than joy.

Your laughter is not only filling this valley.

It is reaching to the farthest corners of the world.

Seeing that you have survived the crucial, critical period, I started to speak again, to give you my vision of life, my truth, my experience.

Three-and-a-half years of silence was for a certain purpose: I wanted to have a break, a discontinuity with my thirty years' work in the past. I had spoken on Jesus, but only on chosen parts which I could appreciate. I have spoken on Krishna, but given my own interpretations. I have spoken on Buddha, Mahavira, Lao Tzu, Chuang Tzu, but I was using their statements for my message. They all must be freaking out, wherever they are.

This break has had tremendous significance. Now I am speaking exactly the truth.

Before this silence I would never have said that Jesus was a crackpot. I knew, I always knew, but before I could say it I needed people who could hear it. Now I have got my own people, and I can be absolutely authentic with you. I can say now that all the religions have harmed humanity, human progress. And all the religions have given things like AIDS to humanity. It was difficult to say so before, because you would have run away immediately. Now you

know that if I am saying Jesus was a crackpot, perhaps he was.
I am talking to my own people. Now there is no need to camouflage things, to give interpretations. I can now directly communicate with you. This direct communication is bringing the positivity, the lovingness, the joy that you are feeling. And nobody is saying to you, "Be positive." Be compassionate to those people who for four years told you continuously to be positive, not to be negative. Now there is no need, I am here. Just my being here amongst you, opening my heart, giving all that I have experienced, is going to make you positive without your knowing.
The surgery is being done; and now you don't need any anesthesia; you have proved strong, you have proved your mettle. Those three-and-a-half years of silence were of immense importance. Either you would have withered away, fallen into the blind crowds.... I wanted to see whether anybody is strong enough to remain with me, even if I am not speaking. And you proved it on a great and grand scale.
Now you deserve my whole being and my whole heart, my whole experience, and I am going to say things which would have shocked you once. Now they will only create great laughter.

From Death to Deathlessness

Chapter #38

Chapter title: Enjoy this orgasmic moment
12 September 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
IS THERE ANY BIOLOGICAL CHANCE OF AN UNCONDITIONED, FREE AND LOVING RELATIONSHIP BETWEEN CHILD AND PARENT?

Absolutely no. Biology is blind; hence there is no biological chance. But you can get over biology. You are conscious, intelligent human beings, so there is a possibility; but the possibility will be through meditation, not through biology.
If the parents are meditative, if the child is born not only through biological sexual intercourse, but also through a deep meditative love....
The meditative love means melting into each other's beings, not just the bodies. It means putting your egos away, your religions away, your ideologies away -- becoming simple and innocent. In that unconditioned state of the parents, if the child is conceived there is every certainty, not only possibility, that the child will not be conditioned at all.
There are a few things which you have to understand. I cannot give any proofs for them, they are beyond proofs. Only your experience will give you the proof.
For example, the biological organism is capable of transcending itself. It transcends in certain moments. Those are the moments most cherished in the human mind, because in those moments you have known freedom, an expanded self, an utter silence and peace; love without its counterpart, hate, following it.
That moment we call orgasm. Biology gives you orgasm; that is the most precious gift from blind biology. You can

use those moments of freedom, melting, disappearing, for meditation. There is no better space from which to jump into meditation than orgasm. Two lovers feeling one soul in two bodies... everything has stopped for the moment; even time has stopped. There are no thoughts, the mind has stopped. You are in your simple is-ness. Those are the little spaces from where you can get beyond biology.

All that you have to know is that this is what meditation is: timelessness, egolessness, silence, blissfulness, an all-pervading joy, overwhelming ecstasy.

This has happened through biology between two persons. Once you know that it can happen in your aloneness too, you just have to fulfill those conditions. My own understanding is that man came to know about meditation through sexual orgasm, because in life there is no other moment which comes so close to meditativeness.

But all the religions are against sex. They are for meditation, but they are not for the beginning, the basic experience that will lead you to meditation. So they have created a poor humanity -- not only materially poor, but spiritually poor too. They have conditioned your mind against sex so much that under biological pressure you go into it. But in that pressure you cannot experience the orgasmic freedom, the infinity that suddenly becomes available to you; the eternity in the moment, the depth, the abysmal depth of the experience.

Because man has been deprived of orgasmic blissfulness, he has become incapable of knowing what meditation is. And that's what all the religions want: that you never become meditative. Talk about it, read about it, do research on it, listen to lectures on it.... All that will create more

frustration in you, because you understand everything about meditation intellectually, but you don't have any existential base -- not even a drop of the experience which can prove that if the drop is there, the ocean also must be somewhere. The drop is the existential proof of the ocean. Biology is far more compassionate than your churches, synagogues, temples, and mosques. Although biology is blind, it is not so blind as your Moses, Krishna, Jesus, Mohammed. Biology is your nature.

It has nothing but compassion for you.

It has given you everything possible that is needed to go higher, to reach to a super-natural state.

My whole life I have been fighting against idiots. They cannot answer me, my argument, which is simple: you talk about meditation but you will have to give some existential proof in human life; otherwise, people will understand only words. You will have to give them something that can make them aware of what is possible: love made without any guilt, without any hurry, without thinking that you are doing something wrong. You will be doing the best and the most right thing in the world.

It is strange to see that people can kill without any guilt -- not one but millions of people -- but they cannot create a child without guilt.

All the religions have been nothing but a calamity.

Make love only when you are ready to be in a meditative space. And create a meditative atmosphere while you are making love. You should treat the place as sacred. Creating life... what can be more sacred? Do it as beautifully, as aesthetically, as joyously as possible. There should be no hurry. And if the two lovers meet in such an atmosphere

outside, and such a silent space within, they will attract a soul, the highest available.

You give birth to a child according to your state of love. If every parent is disappointed, he should think about it, that this is the child they deserved. They never created a possibility for a higher and more evolved soul to enter into the womb -- because the male sperm and the female egg only create an opportunity for a soul to enter. They create the opportunity for a body, so some soul can become embodied. But you will attract only that kind of person which your sexual activity makes possible.

If the world is full of idiots and mediocre people, you are responsible; I mean, parents are responsible. They never thought about it, their children are accidental. There cannot be a bigger crime than to create a life accidentally.

Prepare for it. And the most essential thing is to understand the orgasmic moment: thoughtless, timeless, mindless, just a pure awareness. In that pure awareness you can attract a Gautam Buddha. The way you are making love, it is strange that more Adolf Hitlers, Mussolinis, Stalins, Nadirshahs, Tamerlanes, Genghis Khans, are not attracted. You attract only mediocre people. You don't attract the lowest either, because for the lowest your love has to be almost a rape. For the highest, your love has to be a meditation.

The child's life begins from the moment the soul enters into the womb. If it has come into a meditative space, it is possible to have a child without conditioning him. In fact, a child who is born out of meditation cannot be conditioned; he will rebel against it. Only mediocre people can be conditioned.

And a couple who is capable of meditativeness while making love is no ordinary couple. They will be respectful to the child. The child is a guest from the unknown, and you have to be respectful to the guest. Parents who are not respectful to their children are bound to destroy their lives. Your respect, your love, your gratitude that, "You have chosen us as your parents," will be responded to with deeper respect, more gratitude, more love.

And when you love a person, you cannot condition him. When you love a person, you give him freedom, you give him protection. When you love a person you would not like him to be just a carbon copy of yourself, you would like him to be a unique individual. And to make him unique you will arrange all the conditions, all the challenges which provoke his potential.

You will not burden him with knowledgeability, because you would like him to know the truth himself. Any borrowed truth is a lie. Unless it is experienced by you, it is never the truth.

You will help the child to experience more and more things. You will not tell him lies, that there is a God. It is a lie, because you have not seen God. Your parents lied to you, and you are repeating it in your turn to your child. Your parents conditioned you, and what is your life? -- a long misery from cradle to grave. Do you want your child's life also to be just a misery, full of suffering, anxiety, despair?

There is only one statement in the whole Holy Bible which I am not against. The statement is, "God can forgive everything, but not despair." Whoever wrote it must have been a man of immense understanding. God cannot forgive

only one thing, and that is despair. But everybody is living in despair -- God or no God, despair is a reality. It is self-destruction. If you love your child, you will make him rejoice, laugh, enjoy, dance. But just the opposite is being done.

In my house in my childhood, it used to be that when some guest was coming they used to get rid of me by sending me somewhere. And the moment they started talking about sending me somewhere -- that I have to go to see the doctor because I have had a cold for so many days, I would say, "Nothing doing. I know my cold and I know the doctor; I will choose my time to go. At least this time I cannot go -- cold or cancer, it makes no difference."

They said, "But why?"

I said, "I know somebody is coming to the house, and you are afraid." And they were naturally afraid, because I made them feel embarrassed. The guest may be some important person, and I may do something that will spoil their whole relationship.

Once, eating, suddenly I started laughing. The whole family knew that something was bound to happen, because there was a guest. But the guest was shocked. He said, "Why are you laughing?"

I said, "Laughing needs no cause. In fact, I should ask you, `Why are you all sitting with long faces?' Laughter has an intrinsic value; long faces don't have any value at all. And since you have come, even people in my family are looking very sad, serious. I don't understand what is wrong with you. Do you create this kind of atmosphere wherever you go?"

I may suddenly start dancing. The conversation between the guest and my parents would stop suddenly, because I was dancing in the middle of them. They would say, "You can go out and play."

I said, "I know the exact spot where to dance. If you choose to go out, you can go and have your stupid conversation -- which means nothing! Talking about the weather and the season... you all know, even I know. What is the point?"

In polite conversation people never discuss subjects which are controversial because that may create some antagonism. They only discuss non-controversial subjects -- the weather.... Naturally, there is no controversy about it. If it is cold, it is cold; if it is hot, it is hot.

"And I am dancing here only to make you realize that you are wasting your time. Better join me in the dance!"

A child who is not conditioned is in many ways embarrassing to the parents. But if they love, they will be ready to do anything. Even if it brings embarrassment, there is no harm. Their child is growing into a unique being. They will help him to remain free, to remain open, to remain available to the unknown future.

They will make him a seeker, not a believer. They will not make him a Christian, or a Jew, or a Hindu, or a Mohammedan, because all these religions have done so much harm -- it is more than enough.

It is time for all the religions to disappear from the planet. Unconditioned children can make that miracle happen because tomorrow they will be young people, mature, and they will not be Christians and Hindus and Mohammedans. They will be just seekers; seeking will be their religion.

That's my definition of a sannyasin: searching, seeking, inquiring is his religion.
Beliefs stop all inquiry.
Give the child all your experiences. Make him aware that he was conceived in a very loving orgasmic moment, that love is a great gift of existence. And you have to make love the central point of your life, because only through love can you step beyond blind nature into the world of super-nature, where no blindness exists, where you become a seer.
Yes, it is possible, but not possible through biology alone. It is possible if you are courageous enough to make your love your temple, your place of meditation. Then you will be attracting a soul already having the potential of uniqueness. And then give him every possibility for freedom, even if it goes against you. The freedom of your child is more valuable, because your child is the future of mankind.
Your days are past. What does it matter if it goes against you? What have you gained by it? you are empty, you are beggars. Do you want your children also to be empty and beggars? That's what every parent is trying to do -- to reproduce copies, carbon copies. And remember, existence accepts only the originals. Carbon copies are not acceptable in existence.
Let your child have his original face.
It may create fear in you, it may create concern in you, but those are your problems. Don't in any way inhibit the child. And a child who has been given freedom -- even against his own parents -- will respect you forever, will remain grateful to you forever.

Right now, just the opposite is the case: every child is full of anger, rage, hatred for the parents, because what they have done to him is unforgivable.
So by giving freedom, by allowing the child to be himself whatever that means, accepting him in his natural self wherever it leads, you are creating a child who will worship you. You have been not only ordinary fathers and mothers, you have been givers of life, freedom, uniqueness.
He will carry the beautiful memory in his heart forever, and his gratitude towards you will make him absolutely certain that what has been done for him, he has to do for the future generations.
If every generation behaves towards the children with love and respect, and gives them freedom to grow, all this nonsense of the generation gap will disappear. If you respect your children, if you are friends to your children, no generation gap is possible.
Ordinarily what is happening around the world is, there is no communication between the children and the parents. They kiss each other, they shake hands, but it is all hypocrisy -- done because it has to be done.
My father was being told by his friends, "You are going too far, giving so much freedom to your boy. Not only that, you talk with him as if he is your age. It seems you are not father and son but friends. This is not good -- the father has to be authoritative." But my father was a simple man. He could not be authoritative.
From my very childhood I remember him only as an older friend. Perhaps that created a situation. In my whole life I never had friends of my own age, always older people. I could not understand what the generation gap is, because I

was always having friendships with people who were forty years older than me, fifty years older than me. One man, Pandit Sunderlal, was ninety years old -- seventy years older than me, but we were great friends. Perhaps because of my father, the generation gap did not exist for me.

And I could communicate only with these people. The people of my own age looked to me very childish, stupid. I was never interested in their football games and in their hockey matches, in their volleyball. I could see only silliness. Throwing a ball from this side of the net to the other side, then returning it -- what is the point? You can have two balls and sit silently, meditate!

And my colleagues -- while I was a student or while I was a lecturer in the university -- never felt that I belonged to their generation.

In the university common room... it was just by chance, the first day I entered the common room a corner chair was empty. So I went to that chair. Strangely enough, I always found it empty. I inquired of the peon, "What is the matter?"

He said, "Since you have sat on that chair, not only that chair is empty, but a few chairs on both sides are empty. Nobody wants to disturb you, nobody wants to discuss with you. There is a certain fear."

I said, "Strange, because I am absolutely harmless!"

The old peon said, "You are harmless, but there is no common ground between you and the other professors in the university. They are professors but they are talking only about girls in their classes, gossips.... They are always talking about how to pull somebody's leg. They are always

interested in politics -- university politics, inside politics. They cannot do that in front of you, they feel embarrassed."
Rarely did it happen that somebody would come and sit by my side, asking my permission, "Can I sit here?"
I would say, "This is a common room. The seat is empty and I don't own...."
"No," they would say, "somehow these three seats on this side and three seats on that side... you are occupying seven seats. People keep away. I also keep away," the person would say, "but today all the seats are full. I am sorry to disturb you, but can I sit here?"
I would say, "You can sit happily. And if you want to talk about all your gossips, all your love affairs, you can talk with me."
He would say, "No, I don't want to talk about anything with you. I want just to sit silently here."
I said, "That's great, because that is my teaching: Sit silently."
Just a single unconditioned person, and you create a center of the cyclone. Wherever he will be, he will have his uniqueness, and only a very few courageous people will be able to come close to him.
You will not find my photo in any of the photos of the university, for the simple reason that when for the first time the philosophical association was going to have its annual photograph, the head of the department asked me to come. I said, "You are so old -- and still interested in photographs!" Since then, nobody asked me. They understood it perfectly well, that it is a childish game. And the man was almost sixty years old -- what are you doing with a photograph?

Children can be raised unconditioned. You will have to be very alert, aware not to impose yourself on them. And it is possible only if your orgasm becomes one with your meditation.
In fact, that is the intention of nature: to give you the orgasmic experience so that you start longing for more. But religions have prevented you even reaching the orgasmic state, so the question of longing for a meditative blissfulness, blessedness, does not arise.

Question 2
BELOVED OSHO,
I FIND MYSELF IN A PO POSITION. MORE AND MORE DEEPLY I CAN SEE MYSELF, BUT I STILL DON'T FIND THE WAY THROUGH. IS THE PATIENCE THAT GROWS OUT OF TRUST ALL THAT IS NEEDED? COULD YOU COMMENT, PLEASE?

You are certainly fortunate to find yourself in a position of po, because yes is binding, no is binding. Both are limited, but po is simply an opening. There are no boundaries to po. This is the place from where inquiry can start.
If you say yes, inquiry has stopped there.
If you say no, you have stopped inquiry again.
Po is the position for a true seeker.
Hence, I say you are fortunate. Don't feel despair. Certainly there will be a turmoil. Yes gives a consolation that you have arrived. No also is an arrival, a settlement. You don't have to seek any more. But po? That should be the most precious word invented. It is not a position, it is only a great question mark. From that question mark you

have to move in search of the truth, in search of your own being.

You ask me, "Is patience, trust in patience enough?"

No that is falling from the position of po. That is coming to the position of yes. You want consolation, you want me to say to you, "Yes, just trust and be patient."

No, I am not going to give you such pleasure so easily. You will have to inquire, doubt, and go into the darkness.

Don't be afraid, because there is nothing to be afraid of. Man alone has intelligence, and nothing is higher in existence than intelligence. In your having such a quality, fear should simply disappear.

And yes, trust will arise. You have not to accept it now. As you will move in your inquiries, in the darkness of the unknown, first there will be fear, but soon you will see the darkness is becoming thinner. You start seeing things -- although they are still only dimly seen. But that will give you trust that you are moving in the right direction.

And of course, once trust arises, patience follows it, because trust can wait for infinity but will not betray its inquiry. It wants to know; however long it takes does not matter.

So first, start the inquiry. Then trust comes of its own accord and is followed by infinite patience. And the moment there is trust and patience, you have almost arrived.

Perhaps one step more -- and that is the most difficult step. When you have reached near the goal, you can start taking it for granted: "I have already arrived, now I can rest a little; there is no hurry." The goal is there, just one step and you will be in.

Never do that, because in existence everything is fast-moving, changing. If under a tree you start resting for a little while.... You are, of course, tired -- it is a long inquiry, journey, there is doubt, skepticism -- you are tired, but just for one step don't rest.

People have lost at the very last step because they thought that they had arrived at the goal. But existence is continuously moving; by the time you wake up the goal may be gone. Nothing is static. Perhaps it may take years for you to find the same situation again. And again you will be tired, more tired than before.

Remember it, that the first step and the last step are the most difficult -- the journey itself is not difficult. The first step is difficult because you are moving into the unknown -- all kinds of fear and phobia... and the last step because you feel at rest: "I have arrived. Why not rest a little after such a long journey?" No, one step more, then there is restfulness and peace and relaxation forever.

But don't think of trust and patience right now; otherwise, the same things that will be of immense help on the way will become hindrances. This is one of the tragedies of human life: all beautiful and good things which could have led anybody to the ultimate truth have become hindrances, because rather than letting them come on their own, you have started believing in them from the very beginning.

It is not the same trust that comes on its own. The imposed trust is an impostor. The practiced patience is nothing but impatience.

Let them come on their own. And remain alert when you have reached -- don't think that it is time to rest. It is not the

time to rest, it is the time to pull all your energy together and take the final jump.

Before existence moves and things change, you have to merge yourself with the truth you have been seeking so long. And the miracle of miracles is that what you will find is your own being. It has always been at the innermost core of your existence, but sometimes it takes a very long, circuitous route to come back to your own home.

When Ford made his cars, his first model had no reverse gear; nobody had thought about it. But a problem arose: if you had gone a few feet away from your house and you wanted to come back, you had to go around the whole city. This was too much; Ford invented the reverse gear.

If there had been a God, by now he would have given you also a reverse gear. But because there is no God you have to live without a reverse gear. You have just to go on and on... even to reach to yourself you may have to travel the whole universe. But the journey too is immensely beautiful. It is good that you don't have a reverse gear; otherwise you would have missed the glories, the beauties of the journey. Many people are missing them.

When you go by aeroplane from one country to another you don't know what you have missed. Going by plane is not a journey -- it is a kangaroo jump.

One of my friends, a very rich man, used to travel always in the third class, and always in the passenger trains; never in the express trains, faster trains, no -- the slowest trains, which stop at every station. They never reach in time because to every express train they have to give right-of-way.

I asked him, "What nonsense is this?" -- because sometimes in India you can travel for seven days in a passenger train, only then will you reach the goal.

He said, "It is so beautiful. The journey is so beautiful, passing through the country -- the farms, the forest, the waterfalls, the rivers, the ocean."

And in third class -- of course, in India third class is a great experience. I have traveled third class only once -- under compulsion, because I missed the train, and the train I had to catch instead had no first class, no air-conditioned class. It is called "the people's train": all third-class compartments. So there was no other way, that was the only possibility for me to reach in time to where I was going. So I traveled in the train -- it was really hilarious. Something was strange, that at stations the lights in the compartments would come on, and as the train left the station, the lights would go off. And when the lights went off....

You don't know Indian third class: if it is meant for forty people, there are at least eighty people in it. It is so crowded -- just like the whole of India is crowded; it is representative.

By my side was sitting a Hindu monk, a renowned sage, and just in front of him was sitting a very ferocious lady. Everything was so overcrowded, that when the light went off, nobody knew what was happening, you could only hear.

I would hit the sage, and he would shout, "Somebody is beating me! this is not right!"

And I would pull the leg of the woman, and she would jump upon the sage, and he would say, "Don't touch me, don't touch me!" And the whole compartment enjoyed...! People were sitting on their suitcases, on their luggage, on the upper seats. It was only for two hours, but it was really a psychedelic experience! The sage would look at me, but I was sitting silently and seriously, and I would show him all my respect, that this is not right: "Who is hitting you, and why don't they hit you in the light?"

The sage said, "This is strange! And this woman, do you think I would pull her leg? I don't touch women at all."

Next time the woman said, "This is too much -- he is now pulling my sari!"

Then a few people around the sage started beating him, because this was too much: "Making a woman naked? This man is not respectable and not a sage at all. Let the next station come and we will take all his symbols of a Hindu monk. This is a dangerous fellow," -- and they took them away.

I told them, "Don't -- he does not seem to be that type. And what does it matter if he had pulled the sari? -- The woman is not naked."

But the woman was ferocious, because she said, "He was almost going to make me naked."

And people said, "For what were you trying to make her naked?"

They took away his begging bowl and threw it out of the train. They took away his monk's staff and threw it out of the train, and they told him, "If you do any mischief again, we will give you to the police at the next station."

I said to the sage, "You had better get down at this station. At the next station you will get caught by the police, because so many people are witnesses."
He said, "This is strange! I have not done anything. I have been beaten unnecessarily, continuously; my things have been thrown away -- and this woman is sitting on my luggage."
And the woman simply refused to move, saying: "I will not move from here, because of what you have done to me; you deserve all this."
He said, "How can I get out?"
I said, "It is up to you, because these people are really dangerous. They beat you in the darkness; now they have thrown away your symbols, and I am certain, before the next station, they may throw you! From a moving train...."
The monk said, "Perhaps you are right, I should get out here and leave the luggage too, because that woman is really dangerous. I have not touched her feet, I have not touched her sari; I don't know who is doing it."
I said, "I know, but you get down."
It was such a joy -- in darkness, what people can do and what people can understand and how people can behave! All these people were touching the feet of the man when I had come into the compartment. And now he was almost denuded of his glory, respectability, sagehood.
Traveling in trains I have felt how much people who are flying are missing: so much beauty all around, such scenic spots -- virgin, because nobody will go there.
Remember, perhaps that's why nature has not given you a reverse gear. You will have to go around the whole existence. It is a great learning, brings great maturity, great

understanding, great wisdom; and finally when you find your home, and come to know that this has always been within you, it is such an ecstasy. One feels like dancing, singing....
If you see a saint who is not laughing, singing, dancing, know perfectly well he is just hocus-pocus.

Question 3
BELOVED OSHO,
THE OTHER DAY WHEN YOU WERE TALKING ABOUT BEING A MISFIT IN SOCIETY, I THOUGHT OF THE SANNYASIN DISCOS AND RESTAURANTS IN EUROPE, IN THE MIDDLE OF SOCIETY. HOW CAN SANNYASINS BE MISFITS THERE? ARE WE TRYING TO FIT INTO SOCIETY?

No, never! My sannyasins, wherever they are, are creating more misfits, and in the society there are many people who are ready to become misfits. Seeing a group of misfits enjoying life so terrifically, those other misfits go on joining.
In fact, in Germany we have won a case just now, because the minister concerned had stopped the opening of one of our discos on the grounds that these discos are strategies to attract young people and then convert them into sannyasins. We went to the court -- and it was absolutely absurd, we have never tried to convert anybody. But if people want to be converted, then to refuse is not gentlemanly either.
So our discos, our restaurants, our centers, ashrams, communes, they are shelters for all rebels, unfits -- because they are real people. People who are fitting with the dead,

rotten society are themselves rotten and dead. Anyone who is alive is bound to be a misfit in this dying society. But feeling alone, it becomes more difficult to get out of this. Our places are giving them opportunities: "Don't feel alone. We have an alternative society of unfits -- everybody is an unfit. All that you need to fit into our society is to be an unfit."

We won the case. It was so simple -- not a single piece of evidence that we have converted anybody. We are not missionaries; the word "missionary" is a four-letter word. We don't interfere in anybody's life, we don't interfere in anybody's freedom; but if somebody feels at home with us, he is welcome. He is coming on his own decision -- and if he wants to leave, nobody prevents him.

We won the case, and in THE RAJNEESH TIMES German edition, our legal expert who had fought in the courts against the minister wrote about the case and called the minister a "supra-fascist", a high-class fascist, so sophisticated that you would not be able to think that he is a fascist.

The minister filed a case of defamation against Sadhu and THE RAJNEESH TIMES but we proved that he is a "supra-fascist." His fascism is sophisticated, subtle. We exposed him from his statements, speeches; we gathered all the material and just placed it before the court.

The court must have been in a difficulty. It took six or eight months for them to make a decision, but they had to make it, because they know my people -- that if they go against the truth, the case will move to the higher court. It must have been a shock to the minister that the court accepted

that he is a "supra-fascist," and that we have not defamed him, we have simply stated a factuality.

Now, if that minister had any sense of shame, he would jump in the ocean and disappear forever. A court decision about him, and he is still clinging to his post, seems simply -- the man is shameless!

My people, anywhere, are not going to fit with the rotten, the dead, the graves, the graveyards, no.

We will create our own oases where all unique individuals can live, with their uniqueness respected, with their differences respected.

It has never happened in history; unfits have never gathered together. It is for the first time that one million unfits around the world have gathered together -- dancing, and fighting with the dying society. And it is a simple job, because that society is dying by itself. Anybody who has any sense, intelligence, would escape that society and join a sannyasin commune.

Just a few days ago, I was talking to a very intelligent and loving Swiss journalist. As I looked into his eyes, I told him, "Though I am not an astrologer or a prophet, about you I cannot resist the temptation of making a prophecy."

He said, "What prophecy?"

I said, "You are so intelligent and so loving, you cannot remain long without becoming a sannyasin."

And the next day he became a sannyasin! He did not wait even for a few days.

I recognize my people immediately -- just a look into their eyes and I know they belong to me. And to belong to me does not mean to fit with me or with anything or anybody.

To belong to me means to belong to freedom, to belong to your individuality, to belong to your purity, your naturalness....
Please let me, allow me to drift a little bit. Just this word "naturalness" created trouble, because the other day I was telling you about plastic ladies, so I have received letters saying, "This is very unnatural."
Sitting in a car is not unnatural, traveling in a plane is not unnatural, listening to me through technological devices is not unnatural.
As far as the plastic lady is concerned, we will make it as natural as you want. It is a very simple phenomenon: if you want her to nag you, she will nag you; she will throw clothes at you. She just has to carry a recording, a tape within herself, and she will call you all the dirty words that you are accustomed to. And while you are making love to her, she will shriek and say, "My Jesus!"##

From Death to Deathlessness

Chapter #39
Chapter title: The journey from despair
13 September 1985 am in Rajneeshmandir

Question 1
BELOVED OSHO,
WHEN I TOOK SANNYAS TWO YEARS AGO, I FELT AN ECSTASY AND JOY THAT I HAD NEVER IMAGINED POSSIBLE FOR ME. BUT LATELY I FEEL MUCH NEGATIVITY, FEAR, RESISTANCE AND "NO" TO EVERYTHING, AND MY LIFE IS A CONSTANT

CHAOS. I CANNOT GO BACK AND I CANNOT GO FORWARDS. DOES THAT MEAN THAT THE HONEYMOON IS OVER NOW?

Baby, the honeymoon has not even started!
First, the honeymoon... and then I will discuss your question.
I have heard a story.... A young man got married. He was known in the university as "a mama's boy," and he was. So he inquired of his mother, "I am going on my honeymoon -- any advice?"
The mother said, "Don't miss a single moment, because the honeymoon comes only once in life."
The boy and his wife went to a resort place, rented the best room in the best hotel. They both were tremendously excited. The girl immediately threw off her clothes and jumped into the bed, but the boy went to the window, sat on the windowsill and looked out.
Seconds passed, minutes passed, half the night passed, and the girl said, "What the hell are you doing there? It is supposed to be our honeymoon."
He said, "Don't disturb me. My mother has said, `Don't miss a single moment of it, the honeymoon happens only once in a lifetime.' You can go to sleep, I will enjoy my honeymoon." The full moon was in the sky, and he enjoyed the honeymoon!
Our honeymoon was of the same type. Now what you are feeling is your reality.
The day you took sannyas, two-and-a-half years ago, it was just excitement; something new was going to happen. Your heart was throbbing with a hallucinatory idea of sannyas.

You had seen sannyasins dancing, enjoying, blissful, laughing, and you were also becoming part of their laughter, their joy; so you imagined. It was all illusory, it was not a honeymoon.

After two-and-a-half years of hallucinating, waiting, naturally you have come to your reality. All hopes have disappeared. What was so positive has become negative. What was so beautiful is now just a negativity, a despair. You think the honeymoon is over? The true honeymoon is never over; it only begins and never ends. That which ends is simply hallucination. But still there is time.

The blissfulness is not going to descend upon you from somewhere: you have to go through a transformation. Just taking sannyas does not mean that you are a new being. It simply means a commitment to yourself, a decision that, "I am going to transform myself." Your red robes, your mala, will remind you continuously of the commitment that you have made to existence, the declaration of transformation, the decision.

Rather than transforming yourself, you started hallucinating, which is very easy for women to do. Now get back to the ground and the reality.

You are a negative person, just as everybody is before transformation. You are full of despair, just as everybody else is full of despair before the inner revolution that takes you from darkness to light and from death to eternal life, which frees you from all bondage and gives you wings and the whole sky. But you have not done anything; you have simply waited, expecting that it is going to happen. You have to prepare the ground, the house, for the guest who is coming.

In a negative mind it is impossible. And I am not saying that you have to become positive, I am saying simply drop negativity. There is no need to be positive; that will be repression. Can't you remain without being negative and without being positive? Just clean, hanging with nothing? Just pure, with no decision, with no conclusion, with no judgment? It is possible, and that is the way to enlightenment.

But ordinarily your life has been divided into these two polar opposites: either be negative or be positive. Either be theist or be an atheist -- as if there is no third alternative. So neither the atheist finds the truth nor does the theist find it. One is blocked by his belief, another is blocked by his disbelief. One is blocked because he has said a phony yes, and one is blocked because he has said a phony no. Without inquiring, to say no is below human dignity. That's why I suggested to you a third word: po.

Be in the state of po: no "yes," no "no." And you will feel a great silence -- in the beginning a little fear, because your yes was giving you a certain consolation, your no was giving you a certain consolation.

Your yes was saying to you, "God is there and He is taking care of us all." With the no you were consoled, because there is no God and there is nothing to fear: with death everything ends.

But with po, you don't have any consolation, you have only an opening. You have to inquire what is really the case, on your own.

Truth borrowed becomes a lie.

You cannot purchase truth by your austerities, by your fasting, by standing on your head and all kinds of

stupidities. You have to seek and search with an open mind. And the mind can be open only if there is no "yes" and no "no." You are simply a tabula rasa, a clean sheet of paper; nothing is written on it.

So it is good that you have come to realize your reality. Now work on this reality. You were hoping to get transmuted without any work. You hoped too much, you imagined too much. And now another stupid idea is arising in your mind: "Is the honeymoon over?"

It was not a honeymoon. Sitting on the windowsill, looking at the moon -- and your honey is lying naked in the bed. It was simply the moon, not the honeymoon.

And if you had been with your honey, even without the moon, the honeymoon would have happened. Moon is not a necessity for a honeymoon, honey is necessary! From where has that moon entered into it?

When I look at language, I cannot believe it.... Because of these words, so many people get onto wrong tracks. When you hear the word "honeymoon", the moon seems to be very real. Honey becomes secondary, moon becomes primary -- and the moon has nothing to do with it. Even on a dark night you can have a honeymoon; no moon in the sky and you can have a honeymoon. All that you need is your honey!

I have heard about a Jew who was going to a hill station. A friend met him in the train. He asked, "Where are you going?"

He said, "I am going to enjoy my honeymoon."

His friend said, "But I don't see your wife."

He said, "She will go next year. Together it is too expensive. She will tend the business while I am away

enjoying my honeymoon. And when she goes I will tend the business."

A perfect Jewish solution of not closing the business and still managing the honeymoon -- without the honey!

Drop that idea completely, that whatever you felt had any reality in it. You imagined it. Reality is hard. Imagination is in your hands; you can make anything out of it. Real work starts from your reality, whatsoever it is.

Your negativity is yours; you have not trained yourself for it. Your despair is yours; you have not managed to imagine it. Who is going to imagine despair? Nobody has ever done it. People imagine beautiful things.

They think, they dream of marrying some beautiful woman. They don't imagine that they are going to marry a dragon. The dragon they are married to already. Just to avoid her -- at least for a few moments -- they imagine some beautiful woman. If they cannot imagine, they can at least look at the pornographic magazines like PLAYBOY. They don't exist without any reason, people need them. They fulfill a certain purpose: they help you to go on living with the dragon you are married to.

I would not like you to start with imagination. Howsoever sad, howsoever terrible the reality is, if you want to get to the real truth you have to start from real despair.

So you are now at the point from where the journey can begin. These two-and-a-half years you simply wasted. You should have at least asked me in these two-and-a-half years, "Is this a real honeymoon, or am I imagining it?" But when one is enjoying a honeymoon, one does not ask questions -- somebody may create a doubt, somebody may disturb your

imagination, your projection. Now it is perfectly good to ask the question.

Despair is in the heart of every man.

Despair simply means that one has not been able to achieve one's potential.

Despair means that the tree is there, but it is not flowering; there is no fragrance. The wind comes, but the tree cannot contribute to the beauty of the world, it cannot give color and fragrance. It is barren. That is despair.

A man who has not attained to his real being is barren: a tree without leaves, without flowers, a tree on which even birds don't make their nests, a tree where birds don't sing their songs. And when the sun rises, it is not a beautiful experience for the tree. In fact, in the sunlight the despair becomes deeper. The tree wants to be lost in darkness where she can forget the leaves and the flowers and the fruits, and the birds and their songs, and the whole of life. Unless one becomes enlightened, somehow or other one is going to remain in despair.

It is good that you have realized just in the small time of two-and-a-half years. There are people who have not realized in thousands of lives. But your conclusion is wrong. You are still believing that what has happened -- the ecstasy and the joy -- was real. If it was real it would have stayed.

Reality never dies, only dreams know death.

Reality is eternal.

So it is good, in a way, that you are finished with your imagination. Now, start from scratch.

Why should you be negative? Look deep into it. Why are you negative? What is the negativity? What is the cause?

Life has given you so much. It has given you life, which cannot be purchased, which is invaluable. It has given you the capacity to love. It has given you the capacity to grow in consciousness. it has made available the whole opportunity to become enlightened one day. And you are full of negativity! Against whom? For what?

You should be full of gratefulness.

Have you ever thought, do you deserve life? What have you done to deserve it?

Do you deserve love? What have you done to deserve it?

Do you deserve enlightenment?

You deserve nothing. It is all a gift from existence. Out of abundance existence goes on giving to you -- and you are negative. Existence goes on giving things to you, but because of your negativity you don't receive them. You are not available, you are closed.

Just try to look at your negativity. Try to understand, see the foolishness of it.

Don't force yourself to be positive, that is not the right way; the negativity will remain repressed. Go deep into your negativity and find that there is no reason to be negative. And the moment you have found there is no reason to be negative, negativity disappears; and what remains is positivity.

Positivity is not something to be imposed.

Negativity has to be understood. In that understanding is its disappearance, its death. And when that corpse of negativity is no longer there occupying you, a silence, a deep yes -- not for any belief, religion, but for the sheer joy existence makes available to you -- arises. Not with any effort -- you just see it arising in you.

That is one of the most beautiful moments in life -- when you see the yes arising in you. You cannot remain without dancing, without singing. You have to show your yes in some way. Language is too small. You have to say it with your whole being -- that is the dance. You are saying yes with your whole being. Every pore of your being is involved in it. It is not a phony yes said by your mouth, which may not have any meaning at all.

Go deep into your despair. What is making you so desperate? There are certain reasons for your despair. One is -- the most basic -- that you have not been true to your nature. You have listened to all kinds of nonsense from the priests, pedagogues, politicians, saints, and all kinds of people who are really parasites. They suck your blood.

It does not matter whether the Catholic pope sucks your blood and you are a Catholic, or the Hindu shankaracharya sucks your blood and you are a Hindu. The real thing is: Hindu, Mohammedan, Christian, Jew -- whoever you are, somebody is sucking your blood. And the way to suck your blood is to deprive you of your nature, to make you perverted, to divert your potentiality into directions where you will never reach the goal. That brings despair.

You go on and on, and it is just desert and desert; as far as you can see it is desert. All your yesterdays were a desert, your today is a desert, the future seems to be just the same. This is despair. You are not arriving at any oasis. You are thirsty, you are hungry....

Who has done this immense criminal act?

All the religions have been teaching people to be celibate. And they have been teaching for so many thousands of years that it has become almost an unquestioned truth. In

ten thousand years, not a single man has asked, "Is celibacy possible?"

It is impossible, for the simple reason that your mind has no control over your biology. Once you have eaten your food, you cannot do anything else. Below your throat it is beyond your reach; now biology has taken possession of it.

And it is good that biology has not left essential things for you, because you would become a mess! You have become a mess without such tremendous responsibilities. If you were able to sort out all the proteins and vitamins, and to make blood and to make this and to make that, then perhaps you might be able to be celibate, you might not create sexual energy anymore.

But can you see the strangeness? -- that for thousands of years idiots have been talking about celibacy, and nobody has even asked how it is possible! Biology will function according to its laws. It will go on creating male sperm, it will go on giving the woman the monthly period.

What is the monthly period? Each month the woman releases one egg. And if she does not become pregnant, then the blood that was going to make the child has to be thrown out of the body. Once the woman becomes pregnant, the menstrual period stops, because now that blood is being used in creating the child. But it is not in your hands! Nature has kept all the secret keys in its own hands.

Jainism has not allowed women to be liberated directly from the female body. And you will be surprised, the reason is their menstrual period; they cannot control it, they cannot be celibate. Man can find ways to hide his reality and be a hypocrite, but the woman cannot do it. For six,

seven days per month she will suffer pain, and blood will come out of her. How can she hide it?

It is easy for man to become a homosexual, to make love to the animals, to masturbate. Or if he prevents himself from doing all these things, then too, in his sleep he will have erections, he will release the semen, because he has a small bag and it has to be emptied: new semen is being created continuously. But he can hide these things, that's why man has pretended that he is celibate.

Religions have turned humanity towards perversions. And you can satisfy your natural instincts, but you cannot satisfy perversions. If you are hungry you can eat; the hunger disappears and you are satisfied. But religions say fasting is spiritual. If fasting is spiritual, then why has the stomach been given to man by nature? Why is there hunger? Fasting is not spiritual, it is just unnatural.

No religion has said, "Feasting is spiritual."

I say it. A fast is a crime; a feast is something of the beyond, because it is rejoicing, rejoicing in your nature.

In India, Jainism is the most fast-oriented religion. The fast has become their central theme. The longer you fast, the bigger saint you become. And I have seen their saints, but I have not seen a single saint who has any intelligence. Fasting will kill intelligence, because your brain needs certain proteins. If they are not provided, the brain cells which are very delicate, die.

I have particularly looked into Jaina monks. They are all simply idiots, and they have made themselves idiots -- but they are respected immensely. Respect is the trick to make them go against nature. Now how can these people get away from despair? Hungry, they can manage because

respectability is there. But respectability is not food. Respectability has no proteins, no vitamins, nothing that nourishes. It only enhances your ego, sharpens your ego.
Jainism and the followers of Jainism have been very much against me because I said that fasting is equivalent to meat-eating. They had never heard that. Their religion is ten thousand years old, at least. They could not believe that I am in my senses. What am I saying -- fasting, meat-eating? I said, "You can fast and go on weighing yourself every day. Two pounds disappear in twenty-four hours. Where have two pounds of your weight gone? -- you have eaten it!"
Man's body, for emergency purposes, has a double system -- just for survival. There may be times when you cannot get food, so if you just fast for three days, your inner mechanism moves to the emergency level and you start absorbing your own flesh, your own meat. Within thirty days you will be just a skeleton.
Where has all the meat disappeared?
Just to live you need energy, just to breathe you need energy. To walk, to talk, to do anything you need energy. Your meat is being converted into energy.
Everybody has surplus. A healthy person can fast for three months -- at the most, then he will have to die, because only bones remain. You cannot eat your bones, but everything else has disappeared. This is cannibalism. You may not be eating somebody else's meat, but you are eating your own.
This is not vegetarianism; and Jainism is proud of its vegetarianism. But fasting and vegetarianism don't go together. Vegetarianism needs feasting. So I make feasting

something spiritual. Eat well, drink well, dance, sing, enjoy! -- and despair will disappear.
Don't do anything which is against your instincts.
But all the religions condemned your instincts: they say the instinctive man is like an animal. But what is wrong in being an animal? Rather than being in despair, it is perfectly good to be a healthy animal. An animal simply means alive: anima means life. So there is nothing condemnatory in the word. Certainly, no animals become saints, but no animals suffer from despair either.
So just watch where you are going against your nature. Change your course, be in tune with nature.
Be truly animals.
Man is the highest animal in existence. He has to be really a more authentic animal than anybody else.
In your being natural, despair is not found. And the moment despair disappears, negativity disappears, that will be the moment when the honeymoon begins.
It can begin -- it is never too late.

Question 2
BELOVED OSHO,
I HAVE SPENT THE LAST TWENTY YEARS OF MY LIFE IMPERSONATING HUMAN CHARACTERS ON STAGE AS AN ACTOR. ACCORDING TO MY EXPERIENCE, THEATER AND LITERATURE LIVE ON POLARIZATION: BEAUTY CALLS FOR UGLINESS, HAPPINESS CALLS FOR DESPERATION. WILL THERE BE ONLY DANCE IN THE FUTURE?

Why in the future? Right now!

Life is not theater, life is not literature.
Life is something more solid, more real.
Theater is just entertainment, and who needs entertainment? -- the people who are in despair. For a few hours they can forget their despair and become identified with the theater.
Who needs literature? A man who is really living, his life is poetry itself. A man who is really loving, his life is literature itself.
You will be surprised to know that the people who have written poetry about love are the people who have never known love. Writing poetry about love is a substitute.
But writing about food will not help a hungry person; and only hungry people think of food. When you are well-fed you don't think of food. When you are thirsty you think of water, but when you are not thirsty it will be simply insane to go on thinking about water. It is impossible.
The people who have created great literature lived in tremendous tragedy; for example, Dostoyevski, who is perhaps the best novelist the world has yet produced. But he himself was utterly sad, suicidal, always in misery, always in despair.
This man could not live his life, but one has to do something; he projected everything in his literature which he had not been able to live. Listening to his literature, reading his literature you will think, "What a great man!" But if you happen to meet him, you will feel great pity for him.
Kahlil Gibran must be recognized as one of the best writers of this age. Just read his books: THE PROPHET, THE GARDEN OF THE PROPHET, JESUS THE SON OF

MAN, and you will be thrilled, what kind of a man he is! He talks like the old prophets -- the same language, the same sharpness, the same meaningfulness. But he himself lived just in an opposite way.

In THE PROPHET he talks about love, and perhaps he has written the best lines about love, but in his own life there was no love, only anger. About anger he does not write; there is no need, he has enough of it. Love is missing; he writes about love.

The people who have known Kahil Gibran were surprised -- how did he manage to create such great books like THE PROPHET? The man was almost insane in many ways. He would throw things around, he would break things when he was angry; that was his daily practice. And after that he would write THE PROPHET. That was a substitute. Theater and literature are not life.

But your question is important. Life itself depends on polar opposites. But it is better not to call them polar opposites, because really they are complementaries. They look like polar opposites: the night and the day, life and death -- they look like polar opposites, but it is not true.

There are animals who can see only in the night. They have better eyes than you have, and they don't even need glasses. For them there is no darkness in the night. In fact, their darkness starts with the sunrise, because their eyes are so delicate that they can see only in darkness. As the sun rises they cannot open their eyes; the sun is too much. So for the owl, your day is his night, your night is his day.

This can give you the idea of complementariness. Darkness simply means less light. And when you say less light, immediately the opposite polarity disappears. And light

simply means less darkness. Light and darkness are one energy.

It is just like cold and hot. They are not polar opposites. The same thermometer can show you, this is cold, how much cold; this is hot, how hot. The difference is of degrees, not of opposition. They are one phenomenon, absolutely joined together.

For example, for you to exist in Alaska or Siberia is very difficult, because you are a warm-weather animal. But the walrus cannot exist anywhere else. The walrus is a cold-weather animal. Its body is made for the cold.

So in Alaska or Siberia he is perfectly happy, in tune with nature. Bring the walrus into a hot area and he will die, just as you will die in the eternal cold of the Himalayas or Siberia or Alaska. You will need tremendous arrangements for yourself to keep warm. But the walrus has no woolen clothes, no electric blankets, not even hair. He does not need them; his body is made so that even if it is ice-cold, he does not feel any difficulty with the atmosphere.

Coldness and hotness are just degrees of the same phenomenon.

You are asking, "Is there something beyond the polar opposites?" There is only one thing, and that's what I call enlightenment. Otherwise everything has its polar opposite. Enlightenment has no polar opposite.

You may feel the question arising in you, "Then what about unenlightenment?" That is not a reality, it is only an absence of enlightenment. And anybody who can be unenlightened has the capacity to become enlightened. It is good that you can be unenlightened; otherwise, there would be no way to become enlightened.

Unenlightenment is simply an absence.
Your potential has not grown, has not blossomed, has not released its fragrance -- that's all. You have remained just a closed seed; your possibilities have remained possibilities. You never allowed them to become actualities, realizations.
But there is no such thing as unenlightenment -- only in language. Otherwise everybody has reached different degrees of enlightenment. Somebody may be just a seed; that is a degree, the lowest degree. Somebody may be a sprout, somebody may have grown into a big tree. Somebody may have come to flower, to fruition.
But there is no polar opposite anywhere. From the seed to the flower, it is a single phenomenon unfolding itself. So degrees of unfoldment -- but remember, the difference is only of degrees. That's why I insist, when someday you become enlightened, don't think yourself holier than others. They are just a few feet back.
There is a beautiful story of Gautam Buddha. In his past life, when he was not enlightened, he went to see an awakened human being. He touched his feet, and as he was standing up, the awakened one touched his feet. Buddha could not believe it. He said, "What are you doing? You are enlightened, I am unenlightened."
The man said, "That's true. One time I was also unenlightened -- now I am enlightened. Today you are unenlightened -- tomorrow you may become enlightened. The difference is only of timing. And I am paying my respects to you because this is my last life: when you become enlightened, I will not be there to pay my respects.

"But you are certain to become enlightened -- today or tomorrow or the day after tomorrow, it does not matter. Time is irrelevant."

If you want to transcend the polar opposites of life, first you have to understand that they are not polar opposites but complementaries.

Second, you have to understand there is certainly something which is beyond duality. But to go beyond duality you have to become a witness of all that passes, moves, in your being: despair, ecstasy, a feeling of well-being or sickness, feeling love or hate.

Simply be a witness, don't get identified with anything that passes in your mind. Remember, everything passes, only the witness remains. So why unnecessarily get identified and in trouble?

Today you were sad, but you could not keep yourself separate. You could have said, "It is perfectly good. Let sadness pass. It is a cloud; soon the cloud will pass and there will be sunlight." But don't get identified with the sunlight either, because there are clouds coming again. Life is constantly changing.

Only one thing is unchanging: that is your witnessing capacity.

You can see the anger flash by, you can see the compassion flash by; but the mirror before which they flash remains always unaffected -- and that is your transcendence.

And that's what I call meditativeness.

Meditate on every state of mind so you can achieve the witness. Meditation is the way of detaching your witness from moods which go on passing.

There is a Sufi story.... A king told his court that he wants the whole of wisdom condensed into one sentence, and the sentence has to be as small as possible so that he can engrave it inside his diamond ring. And he will look at it only in a situation when there is no way out.

It was a difficult task. But one of his ministers said -- "I will prepare it. Give me the ring. But don't look at it until every other possibility is finished and you are facing death -- in the ultimate emergency, because only then will you understand it." The king was curious, but he had to give his word that he would not look at it.

Soon the day came when the country was invaded, the king was defeated; he escaped into the mountains to hide. He reached a point where there was the end of the mountain, and an abysmal depth facing him. There was no way to go further, and back he could not go. He could hear the enemy, the horses, approaching.

He waited for a few minutes. When he heard the steps of the horses so close that it was only a question of a few seconds till he would be caught, he took off the diamond ring, looked -- and laughed in that silent place. The whole valley was full of his laughter, because what was written was a very simple sentence. In his ring it was engraved: "This too will pass."

The whole wisdom he had asked for -- and this is the essence of the whole of wisdom: This too will pass.

And as it happened, the horses must have turned some other way, and he heard their steps going farther and farther away.

He gathered his army again, won back his country, and there was great celebration all over the capital because they

had become again independent. He was garlanded, his chariot was full of flowers, and people were throwing flowers in joy, and dancing and singing. At that moment he again took off his diamond ring and read the sentence: This too will pass. And this moment became his enlightenment.
Sadness comes, joy comes, and everything passes by.
What remains always is the witness.
The witness is beyond all polarities.
It is the transcendental element in existence.

Question 3
BELOVED OSHO,
NO MATTER WHAT I AM DOING, AFTER A WHILE I BECOME BORED. HOW CAN I MAINTAIN EXCITEMENT ABOUT MY WORSHIP?

Anybody who wants to maintain excitement is bound to get bored. Just remember: This too will pass!

From Death to Deathlessness

Chapter #40
Chapter title: Your music is your madness
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Question 1
BELOVED OSHO,
EVERY TIME I AM ON MY OWN, I FEEL SEPARATE, LONELY, AND MISERABLE. I LOVE MYSELF ONLY WHEN I AM WITH OTHERS. IF I AM ALONE, I FEEL

ASHAMED AND DISLIKE MYSELF. IT SEEMS AS IF I JUDGE MYSELF THROUGH THE EYES OF OTHERS. CAN YOU SAY SOMETHING?

It is one of the basic problems. Every human being has to face it.

It is not only you. The way children are brought up is the cause of this whole misery. No child is accepted as he is. He is rewarded if he follows the directions of the parents, the teachers, the elders. Those directions may go against his nature, because those directives were not made by him or for him. Somebody five thousand years before made those principles, and they are still being used in raising the children.

Naturally, every child is displaced. He is not in his own self. He is not himself; he is somebody else. That somebody else is given to you by the society, by others. So when you are lonely, and there is nobody to dictate to you, you simply relax in your nature. There is no need to perform anything, because there is nobody who is seeing. And that relaxing into your own nature makes you feel guilty. You are going against your parents, against the priest, against the society; and they have told you that you, in yourself, are not right. And you have accepted it. It has become a conditioned thing in you.

Whatever you do on your own is always condemned, and whatever you do following others is always praised.

In your aloneness there is nobody else there. Naturally, you need not act; you need not be a hypocrite. You simply relax into what you are; but your mind is full of the garbage given by others.

So when you are with others, the others are dictating to you; and when you are alone, the mind that has been created by the others, is making you feel ugly, guilty, unworthy.

That's why people don't want to be alone. They want always to be with someone else, because with someone else they cannot relax into their nature. The presence of the other keeps them tense. The other is there, judging every moment, every action and gesture that you are going to make.

So you simply perform a certain act that you have been told is right. And then your mind feels good: it is according to the conditioning. Your mind feels happy that you did well; you are great.

People need crowds. This is the psychological reason why they always want to belong to Hinduism, to Christianity, to Mohammedanism, to this country, to that country, to this race, to that race. And even if that does not suffice, they create rotary clubs, lion clubs.

They cannot be alone. They have to be surrounded by people continuously. Only then, they can keep the tension alive, the act alive. In the crowd, they cannot be themselves.

Alone, why do you feel afraid? To be alone is one of the most beautiful experiences. You are no more bothered by others; you are no more forcing yourself to do something which is expected.

Alone, you can do what you want to do. You can feel what you want to feel. All that you need is to become detached from your mind.

Your mind is not your mind. Your mind is only an agent of the crowd you belong to. It is not in your service; it is in the service of the crowd. The crowd has put a detective in your mind who goes on forcing you, even if you are alone, to perform according to the rules.

The whole secret is to witness the mind; allow your nature and say clearly to the mind, "You are not mine. I came into the world without you. You have been given to me later on by education, by example. You are something alien; you are not part of my nature. So at least when I am alone, leave me alone."

You have to learn to say, "Shut up!" to the mind, and allow your nature full freedom.

You will be immensely surprised what beauties you have, what innocence, what perceptiveness. And once you have learned that the mind can be put aside, and you can be really alone -- because with the mind you are not really alone; all those voices of your parents and teachers and priests and the politicians are recorded in the mind; the mind simply goes on repeating them.

It is a very great strategy played by society against the individual.

One psychologist, Delgado, has been working his whole life on a project -- and he has succeeded in the project -- which will give you some insight into yourself.

In your brain there are seven hundred centers. All that you do is done through one of the seven hundred centers He has figured out -- working for his whole life -- which center controls what kind of activity in you; with anger, hate, murder for example -- which center is active when somebody gets angry. And he has made very small

electrodes. Of course, he is not allowed yet to experiment on human beings, but he has a great gift. The whole humanity can be changed by it, and he has worked on animals.

For example, in Spain he showed this. He put the electrode in the brain of a bull, and was standing his ground as the bull was rushing towards him to kill him. Just one foot away from him, the bull suddenly stopped, frozen. What has happened? The people could not believe it. They have never seen such a scene.

They were not aware that it was an experiment. He had a remote controller. He could stop any activity of the bull just by pressing a button in his hand. He allowed the bull to run so close -- up to one foot; it could have killed him. But as the button was pressed, the activity completely stopped.

Delgado's experiment is of immense importance. If it gets into the hands of the politicians, it is going to be very dangerous to humanity, because as the child is born...

For example, in Russia, no child can be born in your own house; every child has to be born in the hospital. Now that is the right moment to put any kind of electrode into the child's brain -- for example, any electrode that stops him from revolutionary activity against the government, any electrode that prevents him feeling miserable, full of suffering, tortured. And the central board of the communist party would have all the remote controls.

They can have a system that if somebody is thinking in terms of anti-communism, on a board a light will show suddenly. And then they just have to push a button, and all his revolution, anti-communism will disappear.

What Delgado has done and proved, has been done to you by society in a more primitive way. But it has been successful up to now. They don't put an electrode in your mind -- they had no idea of it -- but what they do functions in the same way.

They go on telling you what is right. And continuous repetition of what is right and what is wrong goes on making a spot in your mind without putting in an electrode. And by and by, you start thinking that it is your mind which is deciding what is right and what is wrong.

It is not so. The society has conditioned you.

And that you can see in different societies, because different societies have different conditionings. For example, the American flag has meaning for the American, because from his very childhood he has been told, "Even to sacrifice your life for the flag is something great."

And what is the flag? Just a piece of cloth. It has no intrinsic value. For an Indian, it means nothing; for an American, it means everything. The Indian flag means everything to the Indian; to the American it means nothing. So it is not your mind that is deciding. It is the mind of the society that has imposed upon you certain ideas.

For example, in Mahatma Gandhi's ashram in India, to drink tea was a sin. Nobody was committing it, but once in a while, just because it was a sin, there was a great attraction to commit it too. But if somebody was caught drinking tea, red-handed, he was condemned by the whole ashram.

And Mahatma Gandhi's way of condemnation was very cruel. He will not say anything to the person. He will start a fast. He will say, "Something must be still wrong in my

spirituality. That's why my disciples go on doing such things. So I am purifying myself."

Now that man becomes doubly guilty. First, he drank tea, and now the old man is fasting -- unto death! Now he is more condemned, not only by the ashram but by the whole country. Letters start coming, telegrams start coming. And he falls at Mahatma Gandhi's feet to be forgiven, he will never do such a thing again, but, "Plase come out of your fast."

Gandhi is not being cruel to him just on the surface. You would have said that he was cruel if he had slapped him. But I say that was nothing. But going on a fast to purify himself so that his disciples don't commit sin...

Now what sin is there in poor tea? And if there is any sin in tea, then all the Buddhists are committing sin every day, many times, because in Buddhism tea has been used for keeping yourself alert.

In meditation one tends to fall asleep. It is good before you meditate to take a good hot cup of tea. That will help you not to fall asleep.

So round the world for all the Buddhists, tea is a virtue, because it helps meditation. And anything that helps meditation cannot be sin.

Once it happened, a Christian Quaker leader was my guest. I had no idea about the small things that Quakers do or are against doing. So in the morning I asked him, "Would you like tea, coffee, or just milk?"

He looked in a way I could not believe; he was so shocked. He said, "Milk? Do you drink milk?"

I said, "Is there something wrong?"

He said, "There is. The Quakers don't drink milk and don't eat any milk product, because milk comes from animals' bodies. It is just like blood. And moreover, the animal's body has not created the milk for you to drink; it is for their own kids.

"So you are committing crime on two accounts. One, you are depriving the kids of their birthright; second, you are drinking something which comes from an animal's body. It does not matter whether it is blood or meat or milk, it is a non-vegetarian thing. No Quaker will be ready even to touch milk."

And in India, the Hindus think that milk is the only holy thing. If a man lives only on milk...

I knew a saint who lived his whole life just on milk. That was his only contribution to the world; otherwise, he was just an idiot. But he was respected by millions of people, for the simple reason that he lived only on milk.

Hindus cannot conceive that milk is sin; otherwise, what would have happened to that saint? He would have been the greatest sinner in the whole world. This whole life he has not eaten anything. He has not drunk anything -- not even water, because milk has enough water, eighty to ninety percent water. The whole day he was taking milk.

The point is that in whatever crowd you happen to be, the crowd gives its mind to you. And slowly slowly, you completely forget that this is not your real self.

My sannyasins have to make a clear-cut distinction. The mind is part of society, not part of you. What is part of you is your awareness, your consciousness, your witnessing. Then you can be alone and immensely happy. In fact, you can be happy only when you are alone.

One who knows how to be ecstatic being alone can be alone in the crowd. Who is going to find out that inside you are completely centered in your witnessing, and you are not at all bothered by the mind?

It takes just a little time but as you go on disidentifying with the mind, the mind loses control over you, and finally it starts disappearing.

That is the beginning of freedom, the birth of a new man, the birth of an authentic man. Now you will act out of your awareness not out of your mind. You will act moment-to-moment, seeing the situation clearly. There is no problem to worry about what is wrong and what is right.

Your clarity will decide what is right, your clarity will take you towards the right. It may not coincide with the right of your society. That's why society is afraid and wants to put a mind in you.

The old method is a long process. Delgado's method is simple, can be done within seconds, but it is more dangerous too. You can disidentify yourself with the mind that the society has given, but the electrode is a different matter.

Even if you disidentify, the electrode will control your body. You may not like to do something, but the electrode will force you to do it. You are absolutely incapable.

In a way, the discovery can be a blessing, because we can stop all that is ugly in man, all that is inhuman in man with such a simple methodology -- just a small operation in your skull, and placing a small electrode.

If you are too much of a man of anger, you can just go to the scientist and tell him that this is your basic trouble: small things make you angry. He can put an electrode at the

exact point from where anger arises. And he can give you a remote controller to keep in your pocket. Whenever you don't want to be angry, just push the button and anger will simply disappear.
It is good in a way, but spiritually it is not something that I will support. For society it is good, but if you can manage just by a remote control all your emotions, feelings, actions, you will never think of being aware. You will never think of becoming meditative.
And strangely enough, in those seven hundred points in your mind, there is not a single point which can create meditation in you. So it is something beyond the mind, above the mind.
If a man is clear about the whole situation, he can use electrodes, but he should not forget meditation, because he is not only the body and the brain; he is also a luminous being. And that experience is possible only through meditation.
So my suggestion to the questioner is: when you are alone, tell the mind, "Shut up! You are not part of me. Leave me alone!"

There is a Sufi story.
A young seeker came to a great Sufi master. As he entered his room and saluted the master with great respect, the master said, "Good. That's perfectly good. What do you want?"
He said, "I want to be initiated."
The master said, "I can initiate you, but what about the crowd that is following you?"

He looked back; there was nobody. He said, "What crowd? I am alone."
The master said, "You are not. Just close your eyes and see the crowd."
The young man closed his eyes and he was surprised. There was the whole crowd that he had left behind: his mother weeping, his father telling him not to go, his wife in tears, his friends preventing him -- every face, the whole crowd.
And the master said, "Now open your eyes. Can you say that people are not following you?"
He said, "I am sorry. You are right. The whole crowd I am carrying within myself."
So the master said, "Your first work is to get rid of the crowd. This is your problem. And once you are finished with the crowd, things are very simple. The day you are finished with the crowd I will initiate you, because I can only initiate you; I cannot initiate this crowd."

The story is meaningful. Even when you are alone you are not alone. And a man of meditation, even though in the crowd of thousands of people, is alone.
When you are alone, nobody can see the crowd, because it is within you. And when a meditative man is in the crowd and yet alone, nobody can see his aloneness, because that too is within him.
To know your aloneness is to be acquainted with existence, nature, your reality. And it gives such blissfulness that there is no comparison with any joy that you have felt in the past.
You are saying that, when you are with people you are perfectly happy.

It is not happiness, it is an hallucination of happiness, because your mind is in tune with the people. Alone they are also in the same trouble as you are. So together there is a certain harmony in the mind, and that harmony gives you the sense of happiness. But the sense is very superficial; it has no roots.

Unless you can be blissful in your total aloneness, remember, anything that you think is happiness is only a deception.

And once the thing is clear, it is not difficult to do it. Find time -- even for a few minutes, once in a while -- just to be alone.

In the beginning you will be miserable, because nobody is there to say how beautiful you are. Nobody is there to say, "What a great artist you are!" There is nobody, just silence around you. But a little patience, and a little alertness not to get identified with the mind, will bring the great revolution which will make you really a sannyasin.

Question 2

BELOVED OSHO,

WHAT IS THE DIFFERENCE BETWEEN MUSIC AND THE GYMNASTICS OF MUSIC? IN THE LAST COUPLE OF YEARS MY EXPERIENCE HAS BEEN OF FRANTIC NON-HARMONIOUS MUSIC. INSTEAD OF FEELING SILENT AND MEDITATIVE, I AM GETTING TENDONITIS IN MY ARMS FROM DRUMMING.

CAN YOU COMMENT?

The difference is simple, just the difference between madness and sanity. Your music is not music; it is simply your madness.
But to express it directly you will be in trouble. So to express it through music, the trouble is avoided and you will find fools to say, "What a great musician you are!"
So on both accounts, your madness is released That helps you. And the appreciation of other mad people, gives you an egoistic satisfaction. But the reality is you are deceiving yourself.
Real music is born out of a silent mind.
Real music is meditation manifested.
Your music is madness manifested.
You must have a certain talent for music, but it is being used by madness. You can change; it can be used by your meditation.
In the East, the music has a totally different quality. It can even cure people from diseases. It can cure even a madman. It is so silent, so subtle, so delicate. In the East, nobody will recognize your jazz and other kinds of music, as music.
A musician works hard, because he has to bring something which is beyond words, but is not beyond music, which cannot be said but it can be played on a sitar. And it is tremendously relaxing, not only for the person who is playing -- he completely forgets his ego; only then his music reaches to its ultimate height -- but for those who hear it, they also forget their ego. They become simply a listening. There is no listener.
I am reminded of a story that actually happened.

In Lucknow, there was a crazy king, Wajid Ali Shah. He was crazy in many ways: the whole day he slept, and the whole night he enjoyed food, dance, music. He was a night man.

He had gathered all the greatest musicians into his court, all the great dancers. His court was really rich, but he was always feeling a little sad that one musician who was perhaps the greatest in the country, had not come to his court. Again and again messengers were sent, but the musician said that it would create unnecessary trouble.

Finally, Wajid Ali Shah said, "Whatever trouble it creates, I will take care of it, but you have to come."

The musician came. He said, "The trouble is the condition I make. When I play on my sitar, nobody in the audience must move his head with my music. That is a great disturbance and I don't want it. So you will have to promise me that anybody who moves his head and sways with my music, should have his head cut off immediately."

Wazid Ali Shah was a crazy man. He said, "There is no difficulty."

In Lucknow it was announced that you have to come knowing perfectly well that the king has accepted this condition. So only those should come who are capable of sitting silently, frozen. If your head is found moving or you sway -- Wazid Ali Shah has put one thousand soldiers with naked swords around the audience -- immediately your head will be gone.

Thousands of people wanted to come, because the man was so well-known all over the country, and his music was something like a miracle. But only a few came, because the condition was such that even though you were not swaying

because of his music, just a fly sitting on your head and you... And that was enough. That Wajid Ali Shah is such an idiot, the head is gone. It is too dangerous.
But still, a few hundred people came.
Lucknow was, in those days, a capital of artists, musicians, poets, painters. Even Wajid Ali Shah was surprised. He was thinking that perhaps nobody would turn up.
The musician started playing. Everybody was holding himself tight, so that not even accidentally would be allow the head to move. They were sitting like statues. And then a moment came, a few people started swaying.
Wajid Ali Shah was immediately going to order those people's heads to be cut . The musician said, "Wait, until after the music is finished; but keep note who the people are."
After the music was finished, Wajid Ali Shah had gathered almost one hundred people. And he asked the musician, "Now, what do you say?"
He said, "Now these are the people who can understand me. I will play for them now. The others have no guts. These people -- even though they tried hard to remain unmoving -- when the real moment came, when the music reached its height, they forgot themselves, they forgot the condition, they forgot their life, they forgot everything. And the way they swayed was in tune with my music. These are the people.
"Just to sort them out I have made the condition. So now let the others go, and for these hundred people I will play my best. There is still half the night. And there is no condition.
"I can feel a kind of at-one-ment with these people. I can feel a certain synchronicity with these people. They know

what the heights of music are, where ego disappears, mind stops, there is no thinking." Music in the East has been used as a meditation. "And these people are capable of reaching to meditation through music." And he played for them.
In the morning, Wajid Ali could not believe what was happening. It was as if people had completely forgotten who they were -- just trees in the wind, swaying, dancing. Their faces had a luminosity. The place was full of a new kind of liveliness that Wajid Ali had never experienced. There was dance, there was joy, and there was something which can only be called spiritual.

You say, "You play drums madly." That is not music. That is simply throwing up your madness. And of course the world is full of mad people. They will get identified with you; they will enjoy it.
Who were the people who were enjoying the Beatles and other music groups that emerged among the younger generation? Who were the people?
The Beatles were mad and their fans -- thousands of young people -- were mostly hippy. Nobody knew anything about music, but they became great heroes. To become a hero in a mad world, you need to be a great madman.
If you listen to Eastern music, perhaps it will simply go above your head. First, the Eastern musician just prepares for half an hour or more. He is not yet going into depth; he is just preparing his instrument and himself. And you will be tired by that alone. He is just getting ready to take the quantum leap. Infinite patience is needed.
I have heard about Mulla Nasruddin. He went to listen to a great musician, who was just beginning.

In the beginning in Indian music, you do aalap. Aalap means he tries to refine all the basic sounds. So he goes on, "Ah-h-h, ah-h-h." That is, he is refining the sound "ah." Hence, it is called aalap. He will refine all the sounds; it takes time. And when he is satisfied that now he is ready, then the music begins. But it takes thirty or forty minutes for him.

And as he started his aalap, "Ah-h-h, ah-h-h, ah-h," Mulla Nasruddin started cryng. Tears were in his eyes.

His friend who had brought him said, "Nasruddin, I never thought that you were such a lover of music. It is just aalap and you are full of tears."

He said, "You don't understand. This man is going to die. It is not aalap; this is what happened to my goat! `Ah-h-h, ah-h-h, ah-h-h.' And she died in the middle of the night! You do something to prevent this man.

"If music brings death, it is better to prevent him. This is not music. I know perfectly well. It has happened in my own house. I have lost one of my best goats." But when the musician comes and takes the jump into the world of sound and soundlessness... Music consists of both sound and soundlessness; the better the music, the more it will be full of soundlessness; the better the music, the more the sound simply leads you into silence. That is the criterion of authentic music, that it leads you into silence.

Your music... Stop it, and start Dynamic Meditation. That is your music. Why unnecessarily beat the drum? The poor drum has done no harm, no harm to anybody.

And do the Dynamic Meditation as madly as you can. In fact, the more madly you do it the better, because you will

be throwing out all rubbish and you will come out of it clean, just as if you have come from a shower.
And you feel that now there is nothing to throw out and your Dynamic Meditation has become silent -- even if you want, nothing comes out -- then take the drum again. That will be an existential experience. Then you can play the drum, and it will not be madness; it will be music.
But first, be ready for music.
Music does not come from the drum; music comes from you. The drum only reflects it. Music is just a mirror. If you are mad, the madman is reflected. If you are enlightened, then the enlightened man is reflected.
It is good that you have an interest in music, but first please be sane. And don't feel guilty that you are not sane. This whole world that we have created is insane, and they all are throwing their insanity in worse ways than you are doing. You are at least beating the drum, which is dead anyway. They are beating living people. They are raping living women. They are murdering, they are doing all kinds of crimes around the world. And in spite of all the police, all the courts, all the magistrates, all the laws, the crime goes on growing. It has become almost a way of life for millions of people.
So don't feel bad. In fact, beating a drum is far better than killing a man. But when music can come out of the drum... Just a little preparation is needed. And this is the place of meditation. Meditate a little more, and wait for the right moment when you feel that there is music inside you and you would like to share it with your friends.

Question 3

BELOVED OSHO,
FOR FOUR YEARS I HAVE BEEN TOTALLY NOURISHED BY POSITIVITY IN YOUR COMMUNE, BY YOUR LOVE AND THE LOVE OF YOUR SANNYASINS AND, SURPRISINGLY, BY MY OWN SELF. THERE IS NO LANGUAGE THAT EXISTS FOR THE GRATITUDE. NOW I AM ABOUT TO LEAVE FOR TEN DAYS -- THE LONGEST I'VE BEEN AWAY -- TO VISIT MY FAMILY IN NEW YORK, THE CITY OF THE DEAD. I FEEL LIKE A TIME TRAVELER FROM THE TWENTY-FIRST CENTURY. MY FEAR HAS TO DO WITH THE BOMBARDMENT OF NEGATIVITY, THE AIR IS ABSOLUTELY FILLED WITH IT THERE, AND I AM AFRAID OF BEING SUCKED INTO IT.
DO YOU HAVE SOMETHING TO SAY?

No need to be afraid.
The city of the dead, however big it is, is incapable even of making a dent in a living person. Let it be full of negativity. It does not matter.
Your fear is as if a candle is afraid to go into a house which is full of darkness. The darkness is so much and so thick and so old, and the candle is so fragile and so new.
Naturally, the fear will be there.
But the fear is baseless. A fragile candle with a small flame is enough to destroy all the darkness in the house. The darkness has no power.
It will be a good experience for you. You have been here. You have rejoiced here, danced here, loved here. You have been in the city of the living. Now it will be a good

experience just to visit the graveyard in New York. These are big graveyards, but they cannot in any way harm you. Perhaps you may be able to help a few dead to breathe again, a few dead to stand up in their graves to greet you. Don't be afraid of that. Even if the dead shake hands with you, don't be afraid. Life is always ready to share itself with anybody.

In these big cities of dead people, there are still people who are half-alive, sometimes three-fourths alive. And there is a possibility to touch their aliveness.

So go with joy. A great adventure!

They should be afraid of you; you need not be afraid of anybody. Life is always fearless.

And if somebody is completely dead, it does not create a problem for you. Only the people who are not completely dead and who have been resisting, somehow to remain alive, may see a light in you. My sannyasins can turn on anybody -- into life, into love, into dance, into celebration. You will come back after ten days immensely enriched. Whatever happens there will enrich you and, when you come back, you will be surprised that you have been living in this small paradise, but you had started taking it for granted.

That gap of ten days will give you more perceptivity to see the commune, to see this oasis. Otherwise, you love, you laugh, you dance, but slowly slowly, you become accustomed to it. You think this is what life is. Once in a while, to go out into the world and to see that life is not the same... Outside it is simply crime, ugliness.

In these four years, we have lived as one single organic unity.

Anybody who comes from the outside is immediately impressed by one thing: the cleanliness of the commune, the healthiness of the people, the continuous laughter, joy -- and that too after twelve hours of hard work, which is enough to kill anybody!

And these sannyasins, after twelve hours of hard work, still have energy to dance in the disco, still have energy to hug each other, to share their love.

Outside they cannot believe it, because they do not know the secret that that hard work for twelve hours is being done with great love. Nobody is doing it for anybody else; he is doing it for himself.

It is his commune.

It is his world.

And when you work totally, intensely, it is not tiring; it is nourishing; it makes you stronger.

What makes people weak is not the work, it is the boredom that sucks their blood. But if you are working with joy and song and dance, and if your work has become worship, it is not going to tire you. It is going to make you stronger. It is going to give you more energy to share and more love to share.

So these ten days will be good. You will find a few people there half-dead, three-fourths dead, ninety percent dead. And they will be immensely happy.

And those who are a hundred percent dead, there is no question of being bothered about them. They are gone forever; they cannot do any harm to you.

And when you come back, you will come more enriched; and you will have a better perspective of your own commune -- a bird's eye view.

Living in the commune for many years, you start taking it for granted. And perhaps you start thinking the whole earth is living in this way.

We would like the whole earth to live in this way.

So our sannyasins, once in a while, have to go into the world, just to shock them, that there are people who are more alive, more juicy, and living a life on a totally different basis.

They don't have God, they don't have any dogma, they don't have any heaven and hell. And because they are free of all this nonsense, their whole energy is concentrated on creating the paradise herenow. Okay.